

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

Published by
Becket Publications
Oxford

1982

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὐρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

Published by
Becket Publications
Oxford

1982

CONTENTS

Preface	xiii
Prologue	xxv
I. Hebrew and the Hebrews	i
II. <i>Modus Operandi</i>	10
III. The Foundations	18
IV. Phonetics	43
V. Morphology	55
VI. Grammar	75
VII. General Propositions	89
VIII. Verbal Adjectives	102
IX. Proper Nouns	121
X. Initial 1	135
XI. Greek Prepositions	168
XII. The Suffix -ζω	240
XIII. Classified Homologies	257
XIV. Concatenation of Homologies	285
XV. Monographs	295
Mahatma—The Cherubim—Moloch-Worship —Understanding Greek—The New Testament —The Koran	
XVI. Tests of Accuracy	326
XVII. Complete Homologies	355

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

Published by
Becket Publications

Oxford

1982

TABLE OF PROPOSITIONS

I.	The Alphabets	19
II.	Vocalization	22
III.	Pronunciation of Hebrew	22
IV.	Interchange of Letters in the Bible	27
V.	Dialectal Changes	37
VI.	Classified Consonants	42
VII.	Similarities	43
VIII.	Dissimilarities	43
IX.	Interchange of Letters peculiar to one Alphabet or to the other	44
X.	Interchange of Letters common to both Alphabets	46
XI.	The Rough and the Smooth Breathings	49
XII.	Double-consonants	51
XIII.	Double-letters	53
XIV.	Aphesis and Apheresis	55
XV.	Syncope	56
XVI.	Apocope	57
XVII.	Letters which drop out	58
XVIII.	Prosthesis	66
XIX.	Terminal Letters	67
XX.	Metathesis	69
XXI.	Suffix and Prefix	69
XXII.	Greek Patterns	73
XXIII.	The Definite Article	75
XXIV.	Same and Opposite Genders	77
XXV.	Different Genders	79
XXVI.	Neuter Gender	79
XXVII.	Common Gender	81
XXVIII.	Nouns in -is	81
XXIX.	The Genitive Homology	82
XXX.	The Construct	82
XXXI.	The Dative Case	83

TABLE OF PROPOSITIONS

I.	The Alphabets	19
II.	Vocalization	22
III.	Pronunciation of Hebrew	22
IV.	Interchange of Letters in the Bible	27
V.	Dialectal Changes	37
VI.	Classified Consonants	42
VII.	Similarities	43
VIII.	Dissimilarities	43
IX.	Interchange of Letters peculiar to one Alphabet or to the other	44
X.	Interchange of Letters common to both Alphabets	46
XI.	The Rough and the Smooth Breathings	49
XII.	Double-consonants	51
XIII.	Double-letters	53
XIV.	Aphesis and Apheresis	55
XV.	Syncope	56
XVI.	Apocope	57
XVII.	Letters which drop out	58
XVIII.	Prosthesis	66
XIX.	Terminal Letters	67
XX.	Metathesis	69
XXI.	Suffix and Prefix	69
XXII.	Greek Patterns	73
XXIII.	The Definite Article	75
XXIV.	Same and Opposite Genders	77
XXV.	Different Genders	79
XXVI.	Neuter Gender	79
XXVII.	Common Gender	81
XXVIII.	Nouns in -is	81
XXIX.	The Genitive Homology	82
XXX.	The Construct	82
XXXI.	The Dative Case	83

xxxii.	The Future	84
xxxiii.	The Aorist	84
xxxiv.	The Middle Voice	85
xxxv.	The Subjunctive Mood	85
xxxvi.	The Optative Mood	86
xxxvii.	Simple and Compound Verbs	87
xxxviii.	Compound Words (Hybrids)	89
xxxix.	Identical and Equivalent Homologues	91
xl.	Complete and Incomplete Homologues	92
xli.	Multihomologies	93
xlII.	Atavisms	94
xlIII.	Arabic Homologues of Greek Words	99
xlIV.	Arabic and Hebrew Homologues of Greek Words	99
xlV.	Arabic Homologues of Hebrew Words	101
xlVI.	Verbal Adjectives	102
xlVII.	Proper Nouns	121
xlVIII.	The Middle Voice 1	135
xlIX.	Greek Prepositions	168
l.	Verbs in -ζω	240
li.	Kindred Homologies	257
liI.	Concatenation	285
liII.	Mahatma	295
liV.	Cherubim	301
liV.	Moloch	304
lvi.	Understanding Greek	313
lvII.	Words in the New Testament	320
lvIII.	Words in the Koran	322
liX.	Tests of Accuracy	332
lx.	Complete Homologies	355
lxI.	Unreliability of Authorities	375
lxII.	General Homologies	428

PREFACE

THE connections between Semitic (or Afro-Asiatic) and Indo-European languages are being investigated more methodically nowadays, but the researchers are still too few and isolated. Every so often I hear of a scholar in Poland or Brazil or Israel who has been studying a certain extensive set of comparative data and working out a theory. Some of these men and women are at a university; others are in a different profession but expert in many languages. There is no learned society or journal for us to share our findings in brief instalments, and thus to profit from mutual criticism and supplementation. But the subject itself is rich, and the individuals attracted to it are impelled to write long monographs; that is the only way to satisfy themselves and to present the sceptical world with a coherent statement of their research. To keep it unpublished, for fear that it may contain errors, would be a disservice all around. Once it is made available, any competent reader can extract for himself all that is profitable to him.

Mr. Joseph Yahuda is in a class apart. He wrote to me from London in 1977, after seeing my book on *The Indo-European and Semitic Languages*; and that opened up a fruitful correspondence, interrupted only by periods of illness. He was my senior by many years and (in the midst of a legal career) the author of several books on subjects of Jewish interest, beginning with *La Palestine revisitée* in 1928 and including the highly relevant *Law and Life according to Hebrew Thought* (published in 1932). His latest book is the outcome of an extended sabbatical, which he has taken from his profession in order to devote himself, fully and vigorously, to a systematic investigation of the vocabulary and grammar of the Hebrew Bible, and its linkage to Greek.

These are facts which I learned gradually as our friendship developed, though we have never had an opportunity to meet. He offered, from the outset, to send me the galley proofs of the present book, which was already in the printer's hands. His cordial manner and my own curiosity would not allow me to

refuse such a preview. It turned out that we often disagreed; but as I read on, I found more and more of truly great value—indeed, some of it astonishingly helpful for problems that had baffled me for years.

To illustrate this I shall make a few observations about particular pages, while commending the book as a whole for careful study by all who have a fair knowledge of Greek and Hebrew or Arabic, the chief languages treated by Mr. Yahuda. Furthermore, those who are expert in Sanskrit, Avestan, Armenian, or Hittite on the Indo-European side, or Akkadian on the Semitic, can from their several perspectives elucidate many of the phenomena noted by Mr. Yahuda. When the recently excavated texts from Ebla are published, they are also bound to have a great bearing on the pre-history of Hebrew.

1. I was most gratified to learn from him (pp. 256, 427, 668, on the homology of קרא and κράω) that קרא, which occurs nowhere in Biblical Hebrew except for Jonah 3: 2, means specifically an 'oracular or prophetic proclamation'. Indisputable as that is in the context of Jonah's mission to Nineveh, it unblocked for me the relation between the Hebrew root קרא and the Greek κρή, κρε(ι)-. Ever since I had discovered that the Homeric expression σε κρή 'you need, you must' has the same structure as a Semitic verb-root with a prefix and stative vocalization—e.g., קרה 'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish which Semitic root is cognate to κρή. The meaning of קרא 'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant ק corresponds usually to the non-aspirate κ, not to χ [k^h]. This left me with an uncomfortable surmise that there was no Semitic cognate to κρή, and that notwithstanding the impressive correspondence in structure the root itself was unparalleled in any known language apart from Greek.

Now, however, I am satisfied that קרא and κρή are indeed cognate, and anchored in the most basic stratum of the Hebrew and Greek vocabulary. The phonetic problem can be eased, if not quite solved, by noting an affinity between the 'emphatic'

¹ See *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew* (Albany, 1971), pp. 516-25; cf. pp. 241-57.

¹καθαρά in Attic (Aristophanes, *Aves* 214, etc.), καθαρή in Ionic (Herodotus 2. 38. 2), but καθαρά in other dialects, actually attested in an inscription of Heraclaea (southern Italy): ΚΡΙΘΑΣ ΚΟΘΑΡΑΣΔΟΚΙΜΑΣ 'pure choice barley' (genitive singular; *Inscriptiones Graecae* 14. 645. 1. 103). The Hebrew form closest to this is טְהֵרָה, the feminine singular form of the stative verb in the perfect tense '(she) is pure' (Lev. 15: 28; also the 'converted perfect' וְטְהֵרָה 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

²καθαρ-, καθαρ- has no satisfactory Indo-European etymology, but טְהֵר has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-t-r] : [t-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to κ-θ-ρ to be *קְתַר because ק is usually transliterated by κ in the Septuagint and ת by θ, something in the phonology of Hebrew would still block the sequence *קְתַר, which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of قتل 'kill' is קָטַל. The aspiration in θ, however, is maintained in the ה of טְהֵר, and the [t] component of θ turns up at the beginning of the Hebrew root.

The Hebrew vowels {-o-ā-ō-} are best matched by the -o-a-ā of Greek dialects outside of Attic and Ionic. For these dialects we lack evidence whether the short o was pronounced open (which the phoneticians now symbolize by [ɔ] or [ɒ]) or closed (which they symbolize by [o] or [ɔ]). The short o in Attic and Ionic was evidently the latter; so the Attic and Ionic α in the first syllable of this word is still as close as possible phonologically to the Hebrew [ɔ], a sound intermediate between [a] and [o].¹ The shortness of the o in καθαρ- is established at least for one dialect, Lesbian, by the meter of Alcaeus (fragment 38[B6]. 23 Lobel-Page). I am not able to relate the Greek dialect variation καθαρ- : καθαρ- to the Hebrew morphological alternation between {-o-ā-} in the stative perfect and {-a-ā-} in the פִּעֵל ('intensive' or rather causative) imperative and imperfect; e.g. טְהַרְנִי 'purify me' (Ps. 51: 4). Greek has, for example, καθαροῦμεν 'we

¹ The English word *cot* has [ɑ] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].

ק and the glottal stop א on the one hand and possibly between χ and η on the other. From the morphological point of view a stative interpretation of σε κρή fits very well: 'you are called upon'. תִּקְרָא, תִּקְרָא from its form could be stative, but in fact is active: 'you (or she) call(s), will call'. תִּירָא, תִּירָא, however, is stative: 'you are (or she is) afraid, afeared'; for the difference in vocalization between active and stative is neutralized in the imperfect tense of Hebrew verbs that end in א-.

The derived noun קְרִיאָה is of a type that was originally participial: 'something proclaimed'; with the internal vocalization [-iʔ-] it is a passive rather than a stative formation. Occurring in a relatively late text, it typifies a trend away from the stative [-e-] and toward the passive [-iʔ-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as *קְרִיאָה to the Greek noun κρε(ι)ώ, which means 'need' often in Homer and 'oracular pronouncement' in the Alexandrian poet Apollonius (*Argonautica* 1. 491). The latter meaning can be safely posited as early as Homer; for he uses κρέος, κρείος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ώ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׂאֵלָה {-šā-}, שְׂאֵלָה {-šā-} (Esther 5: 8) 'something asked for'. At least one of them, שְׂאֵלָה, 'something stolen', corresponds neatly to κλέπος in every detail.¹

The imperative form of the verb קָרָא 'call, proclaim' (to so-and-so) is addressed by God to a prophet in Isaiah 40: 6, 38, Jeremiah 11: 6, Jonah 1: 2, 3: 2, Zechariah 1: 14, 17. The Greek active imperative, *κρά in Ionic or *κρη in Attic, is not attested but can be inferred from the indicative κρα, κρη 'he (or she) pronounces oracularly'; the subject is usually the Pythia, Apollo's prophetess, but it can be any prophet or the prophetic god himself (Herodotus 1. 55. 2, 62. 4, 4. 67. 2, 7. 141. 2, etc.; Sophocles, *Electra* 35). Whereas קָרָא in itself conveys nothing extraordinary about the voice except loudness, the Greek κρα, κρη may have suggested an unearthly tone.

¹ See my article in the *Festschrift for Winfred P. Lehmann* (Amsterdam Studies in the Theory and History of Linguistic Science, series IV, vol. iv, 1977), pp. 317-39.

Offhand we would take the circumflexed \hat{a} for a contraction of $\acute{a}\epsilon$, the ϵ being a 'thematic' attachment to the end of the root; but the η does not lend itself to this sort of analysis. So אַתָּה is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.¹

2. By comparing הַזֶּה 'this' with the $-\delta\epsilon$ in $\delta\epsilon$, Mr. Yahuda (p. 76) has enabled me to clarify *two* long-standing perplexities: What are the affinities of this ubiquitous Greek particle, which has no evident Indo-European cognates? And why does the striking syntactical parallel of article-noun-article-adjective, so peculiar to Greek among the Indo-European languages and to Hebrew (including Phoenician and Moabite) and Arabic among the Semitic, not extend to article-noun-article-demonstrative? For example, $\text{הַמֶּלֶךְ הַגָּדוֹל}$ 'the great king' matches \acute{o} βασιλεὺς ὁ μέγας with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in $\text{הַנְּבִיאַ$

הַנֶּהוּא , ὁ προφήτης ἐκεῖνος 'that prophet' (Deut. 18: 20), הַזֶּה

הַזֶּה , ὁ βουνὸς οὗτος 'this mound' (Gen. 31: 48 = 46).

But if הַזֶּה הַזֶּה were translated ὁ βουνὸς ὁδε (instead of οὗτος), the match—both morphological and syntactical—would become palpable. In one respect ὁδε even behaves more like הַזֶּה than an ordinary adjective such as ὁ μέγας behaves like הַגָּדוֹל : the normal position of ὁδε is after the noun (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives οὗτος and ἐκεῖνος precede the noun more often than not (except in the Septuagint, where the translators adhered to the order of words in the Hebrew original).

I visualize a pointing gesture to accompany [de] or [ze].² In sound these two syllables are similar, although $-\delta\epsilon$ lacks an

¹ The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf. לְקַרְאָתְךָ , Num. 24: 1) but more generally 'have recourse to, make use of'.

² See 'The Connective "Particles" of Classical Greek Discourse', *CUNY Forum*, 5-6 (1978-9), 55-7. Both $\delta\epsilon$ and οὗτος correspond to 'this' in English; but $\delta\epsilon$ points to one being noticed for the first time, οὗτος to one noticed before.

accent. However, \acute{o} $\delta\epsilon$ exists also, but limited to an initial position; with that accent it cannot follow a noun as \acute{o} $\delta\epsilon$ does.

3. Another problem of Greek syntax, which Mr. Yahuda's book throws unexpected light on, is the rule that a god's name, in prose (and comic verse), will be preceded by the article: \acute{o} $\text{Ze}\acute{\upsilon}\varsigma$, η $\text{D}\eta\mu\eta\tau\eta\rho$. The name of a man or a woman takes the article only when it recurs.¹ The Hellenists of modern times have explained that the article marks the person as already known to the listener or reader, because of a previous mention if the person is human, whereas a god is already known whenever he is mentioned.

Mr. Yahuda in no way undermines this by equating \acute{o} $\text{Ze}\acute{\upsilon}\varsigma$ with אל שדי (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that אל 'God' in the Hebrew expression is functioning like the definite article in the Greek. To grasp the syntactical parallel, we need not adopt his phonetic argument that the Hebrew sounds are just a modification of the Greek sounds. It is only necessary to remark (a) that אל is, beyond question, phonetically close to the Arabic article أل , and (b) that אל , without שדי , is characteristic of Hebrew poetry like $\text{Ze}\acute{\upsilon}\varsigma$, without \acute{o} , in Greek poetry. עליון 'higher' or 'highest', when referring to God, is also preceded by אל in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).²

So the problem is now to find the meaning originally common to אל and أل . Was it something like 'the famous'? *Ille* in Latin often had that sense—e.g., *magnus ille Alexander* (Cicero, *Pro Archia*, 10 [24])—when it was just beginning its devolution into

¹ Details in B. L. Gildersleeve and C. W. E. Miller, *Syntax of Classical Greek*, ii (New York, 1911), 229-36.

² אל עליון (p. 67), occurring only in Ezek. 13: 11, 13, seems to incorporate the article of another Semitic language. Although in this high-flown prophetic passage it has commonly been taken to mean 'hail', an alternative and probably a better interpretation is 'gypsum' or 'plaster, cement' ($\gamma\acute{\upsilon}\phi\omicron\varsigma$). In Job 28: 18 $\text{אֶמְתָּחַ וְנִבְרִית}$ 'corals and crystal', the element [el-] is absent. See W. Muss-Arnolt, 'On Semitic Words in Greek and Latin', *Transactions of the American Philological Association*, 23 (1892), 70, and earlier scholarship cited by him.

the definite article of the Romance languages. Putting Hebrew and Greek usage together, I would conclude that in plain speech the essential mark of divinities was their *glory*.

4. My initial reaction to Mr. Yahuda's derivation of ^{לֹוֹא} (or ^{לֹוֹא}) 'harlot' from *γυνή* 'woman' (pp. 46, 425) was sharply adverse: 'could be taken for a calumny against the whole female sex', I noted in a letter dated March 20 1978. But later I reflected that the Old English word *cwene* 'woman' (related to *γυνή*, though not an exact cognate) was often used disparagingly and served to translate the Latin *meretrix*.¹ So I can envisage ^{לֹוֹא} developing from *γυνή* (or a dialect form such as *γυνά*) in a biased sense, as it designated an *unmarriageable* woman, one presented to the Hebrews through commerce and not one of their own.

5. It can hardly be an accident that the word for 'yesterday' — *χθές* in Greek, ^{חָמֹל} in Hebrew—is among the very few in either language that sometimes have the sound [E-] prefixed without any change of meaning: *ἐχθές*, ^{חָמֹל} (p. xxix). In Greek the *ἐ-* is reminiscent, semantically as well as phonetically, of the prefix attached to verbs to show past time, but optionally omitted in poetic narratives. *ἐχθές* occurs only in prose or comic texts, where the *ἐ-* is obligatory with past verbs.

6. In a belated discovery, as important as any taken up in my book or more so, I find that Mr. Yahuda has partly anticipated me. I paid no particular heed to his citation of ^{קָהָר} *καθαίρω* (pp. 44, 59), but most recently I have realized that there is an excellent structural match, not only in the consonantal root but in the vowels within it and the suffix. The feminine form of the adjective (nominative singular) that means 'pure' or 'clean' is

¹ It is the source of *quean*, which is now virtually obsolete, whereas *queen* is from the Old English *cwen* '(king's) wife'. Over many centuries, however, the superior and the inferior word were commonly confused in spelling and no doubt in pronunciation. After 1800, though the distinction in spelling was finally standardized, the two words were irremediably homophonous:

This modern Amazon and queen of queans

(Byron, *Don Juan* 6. 96)

During the long reign of the beloved and respected Victoria people stopped using the pejorative *quean*.

will purify' (Xenophon, *Oeconomicus* 18. 6); but the verb happens not to occur in what little survives of the dialects that show the adjective as καθαρός.

The correspondence of -ά (-ή in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-ָה} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: ἀγορά, ἀγορή: עֲדָרָה 'assembly';

ἀγάπη: אֶהְבֵּה 'love'; feminine ethnics such as Αἰγυπτία (-η)

'Egyptian': מוֹאבִּיָּה 'Moabite', etc. The accent on the last

syllable is the most momentous feature of all, because it allows us to throw a flood of light upon the original or principal function and placement of Greek descriptive adjectives. καθαρά, καθαρά, καθαρή resembles the Hebrew non-terminal form טְהִרָה

much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect'

טְהִרָה is recorded (Lev. 12: 8); and in general the final position is sparsely recorded for stative verbs. In their function as a pre-

dicative—'is pure', 'has become pure'—such verbs are normally followed by a subject rather than preceded. So it was originally

(as I infer) in Greek with the adjectives that are most like stative verbs: they served primarily as predicates, followed typically by a noun. In the classical Greek language, although the order of

words is remarkably free on the whole, still that collocation is favoured (with the copulative verb ἐστὶ 'is' optional and very

often absent); e.g. καθαρὰ ἡ κρίσις 'the decision is pure, untainted' (Aristotle, *Rhetorica* 3. 12. 1414¹³-14; cf. Euripides, *Cyclops* 562; Plato, *Menexenus* 245d, etc.).

The alternation of vowel and accent, depending upon the position of a word in a phrase or sentence, is (in my considered

opinion) an archaic characteristic of Hebrew. In particular the shifting of the accent, when the word is initial or non-terminal,

to the last syllable—so that it comes on a suffix—gives us an idea of what developed in the prehistory of Greek, and perhaps

other Indo-European languages. Such an accent on the last syllable is unstable. In Hebrew it will be displaced if the next

word has an accent on the first syllable: מְלֵאָה 'the wine-press is full' (Joel 4: 13; cf. Ps. 26. 10). In Greek the vowel-

and-accent pattern of any given word is stable, or stabilized, no

ατδαρα

τααρα

μαρα
γκα

matter where it happens to be placed in the sentence or how it functions: whether the adjective καθαρά is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to *κόθαρά,¹ nor can there be a terminal form *κοθέρα. But this accent on the last syllable, to judge from all the ancient evidence, is weak, unlike the firm accent—a raised pitch—on the penultimate or antepenultimate syllable of words such as δευτέρᾱ 'second' (feminine), δεύτερος (masculine), τετάρτη, τέταρτος 'fourth', and other adjectives that are not primarily descriptive or predicative. The marking of an acute accent on the last syllable, *before a pause*, is a medieval convention, though traceable to the doctrine of the Greek grammarians early in the Christian era; it scarcely counts as evidence of a raised pitch there, rather than a stress. The grave accent, which we find actually written in any other environment (καθάρᾱ or καθαρῇ), is somewhat better attested than the acute (καθαρά, καθαρῇ); but what sound it stands for is most uncertain.

My accentuation of καθαρά (or καθαρά, for that matter) is conventional, in that our ancient sources give little definite information about accents in the dialects apart from Attic and Ionic. Lesbian alone is amply reported to have had recessive accent in all words—i.e. never on the last syllable. The other dialects, so far as the indications go, agreed on the whole with Attic and Ionic in the accentual part of their phonology, but disagreed on some details. There is *nothing contrary* to my citation of the feminine form of the adjective as καθαρά in the dialect of Heraclea; what we have for certain is ΚΟΘΑΡΑ.

The Indo-Europeanists, attempting to reconstruct the order of words in the prehistoric ancestral language, are frustrated by the exceedingly flexible order in classical Greek, which defies any simple formulation. But in view of my inference that the vowel-and-accent pattern of καθαρά illustrates how descriptive adjectives arose out of *stative verbs followed by a subject*, we can reasonably posit a type of sentence in which the predicate came first.

¹ Only if it becomes the name of a person does the accent then recede toward the beginning of the word: ἀγαρή 'noble,' φαίδρα 'radiant,' but the princesses Ἀγαρή and Φαίδρα. The central function of a name is vocative, for addressing the person; and in Greek (as in Sanskrit) the vocative is associated with an accent of raised pitch on the first syllable, or as close to it as the phonology of the language allows.

7. All this is far from an exhaustive enumeration of what I personally have gained from Mr. Yahuda's long and detailed book. But let it serve, since my part is only to contribute a preface. Each reader can surely find for himself the points throughout the book that are most pertinent to his scholarly interests. I would, however, call attention briefly to a few etymologies that strike me as original, ingenious, and often relevant to a comparison between the Septuagint and the original Hebrew text:¹

(a) ἀνοχή 'stopping, postponement, relief' (p. 78): הַנִּחָה 'remission' (only in Esther 2: 18). αλφ Χαννα

(b) ἄρα (in Attic), ἄρη (in Homer): אָרָה 'curse' (p. 39). The full vowel [a] remains in the first syllable even when a suffix is added: אִנְיָרָה 'my curse' (Ezek. 17: 19; cf. 17: 16, Gen. 24: 41, Deut. 29: 11, 20). וִיטא

(c) δαμάω, δαμάζω 'I tame, I overcome': הִנְחָה 'he is overcome' (p. 360). The thematic (so-called ה"ל) verb of Hebrew is most closely paralleled by the Greek thematic noun or adjective ἵπποδάμος 'horse-tamer, horse-taming', whose vocative case ends in -ε. Τ61α

(d) δίψα: דִּמְסָה (this noun only in Jer. 2: 25, although the root is frequent) 'thirst' (p. 402). Such a metathesis and modification of consonants would be unusual but credible. ΕΤνα

(e) ἔδνα, ἔεδνα 'bridal gifts' (p. 349): הֵנָּה הֵנָּה לִי 'these are a gift [of love] to me' (Hosea 2: 14; cf. הָנָה 'give'). Χαψα

(f) εὐλή: תוֹלַעַת 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix. Κντέλ

(g) κατὰ (rarely κατὰ in poetry): כִּדְי 'according to' (Deut. 25: 2, etc.; p. 171). γικανέφ

(h) κνέφας 'darkness, twilight' (p. 365): כִּנְיָ 'he will be hidden' (Is. 30: 20). This raises the question whether the familiar

¹ Some of them were first proposed to me in handwritten memoranda from Mr. Yahuda, responding to the points that I brought up in my letters. Not everything that figured in our correspondence has found a place in the book (which was virtually finished before our acquaintance began). But in any case I am here including etymologies that are too good to leave unmentioned.

noun כַּנָּף ^{καὶ νῶ} 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) φρέαρ (pl. φρέατα, in epic φρεῖατα): ^{μῆρ} בְּאֵר (pl. construct .
בְּאֵרוֹת, Gen. 14: 10) 'a well' (p. 81).
^{μῆρ} μῆρ

Among the issues of linguistic methodology which this book is bound to raise, an important one concerns the occasional, sporadic, or spontaneous deviants from the normal form—i.e. the normal pronunciation—of a particular word or words. Have such deviants had, in the long run, a major or only a minor role in the gradual transformation of languages? The linguistic profession is far from a consensus. But in the examples I have cited, the relation between the known Greek and Hebrew forms can be explained without a need to posit any highly anomalous change.

I have unbounded admiration for Mr. Yahuda's energy, enthusiasm, and thoroughness. As shown in the foregoing pages, I have profited greatly from scrutinizing his book, and particularly from certain inspired passages. Some of his boldest thoughts are the best; and if we criticize him, we ought in fairness to acknowledge that a sternly cautious method would have inhibited those valuable flashes. Once, in 1979, I wrote to him, 'Your book will be here for a long time, after both of us are in our graves.' This preface is intended, in a small way, to help toward the fulfilment of that expectation.

SAUL LEVIN

2. *Identical Phrases.* The similarity of certain Hebrew words to their Greek counterparts establishes an identity of expression in both languages beyond the words concerned.

Thus, there are three words in Hebrew for 'yesterday': **אמש** (amsh), **תמול** (temol), **אתמול** (etmol) — which respectively relate to the Greek phrases of two words each: *ἡμέρα χθές*, *ἐχθὲς ἡμέρα*, *χθὲς ἡμέρα* — and two in Arabic: *أمس* and *البارحة*, both of which homologize with the first phrase. It is remarkable that **תמול** is augmented with **-א** when *é* is added to lengthen *χθές*; and that only the phrase *τῇ χθὲς ἡμέρᾳ* is known. Moreover, it is not less significant that the suffix-prefix phenomenon — by reversing the order of the last two words, *ἡμέρα χθές* — should account for three homologues (one Hebrew, **אמש**, and the two Arabic), two of which (**אמש** and *أمس*) are quasi-homophones.

Again, **חמר** in Jes 27. 2 is the homologue of *ἡμερίς*, fem. of *ἡμερος*; as Subst., *ἡμερίς* (sc. *ἄμπελος*), *ἡ*, the cultivated vine Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. **כרם חמר**. As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here **כרם חמד**' I dread to think what would have happened to our Scriptures if they had been effectively subjected to such vandalism.

Yet another word is **מענה** in IS 14. 14. According to the *Lexicon*, **מענה** is a 'field for ploughing', the text here also is corrupt and the meaning dubious. In fact, **מענה** is the homologue of *ἡμίονος*, mule; the text, as almost always, is quite sound (although, had the usual order in a construct been observed, it would have read **צמד מענה**, like **צמד בקר** Ib 11. 7; cf. **מִצְפֵּן הַיֵּין** Jud 13. 14); and the certainty of the meaning is vouched for by Homer himself: 'a field about as broad as half the area of a day's ploughing by a pair of mules'. Cf. Ps 129. 3, Il. 10. 351, Od. 8. 124. Therefore, I feel I am entitled to assert not only that Hebrew is Greek, but also that it is as Greek as Homer.

3. *Complete Series.* Graeco-Hebraic homologues are not formed of disconnected words picked up here and there at random. Most of the homologues are consistently inter-related, belonging as they do to various series of kindred words which afford evidence as conclusive as it is massive, e.g. names (a) of parts of the anatomy, (b) of members of the family, (c) of weapons, (d) of military

PROLOGUE

XXV

ⲭⲁ Ⲅⲉⲣⲉⲣⲉ ⲭⲁ ⲓⲥ' (= αὐτὸ το βιβλίον)
 ⲛⲉⲥⲑⲉⲣ ⲛⲉⲥⲑⲉⲣ restores to the Greeks the twenty-four books of the Old Testament, which were written in their language—an adventitious reward for their having preserved the parts of the Hebrew heritage enshrined in the Septuagint, the New Testament, and the books by Josephus and Philo. At the same time and in precisely the same way, ἡδε ἡ γραφή offers to the Jews the forty-eight books of Homer, together with the rest of the literature of Hellas—a kind of compensation for the sufferings endured by them at the hands of the Greeks. Lastly, هذا الكتاب gives orientalisists a peep into pre-Islamic Arabia that invites further research.

This oecumenical work should have been undertaken by a team of at least three seasoned scholars: each an accomplished expert in one of the three languages immediately involved, and having more than a nodding acquaintance with the other two. It is not my fault that I have done it single-handed.

As a matter of fact, I repeatedly tried to get others to join me in the venture, without success. Thus early on, at the end of a two-hour session with one of the prospective collaborators, he exclaimed: 'All this is rubbish, and we've wasted each other's time.' My response was: 'You, as well as I, will be judged by these words which I shall quote whenever I discuss my work again.' There was no animus or acrimony in this exchange; indeed, as the research progressed, I tried twice more to interest him in it, but in vain.

Shortly after the aforesaid encounter, I quoted the disparaging remark uttered at its conclusion to the late Christodoulos Hourmouzios, a graduate of the University of Athens and an expert on Homer, who said to me: 'But I think you are one of the greatest glossologists I know.' He readily promised his full co-operation, but unfortunately died before we could settle down to working together.

There were those who confessed to being persuaded that there was 'something' in my theory, yet thought that my claim about the identity of Hebrew with Greek was rather exaggerated. They

maintained that I was 'aiming too high', and suggested that, in my own interest, I should lower my sights and adopt a 'less uncompromising attitude'. One of them was the late Sir Leon Simon, an acknowledged classicist who knew Hebrew. In fulfilment of his promise—in spite of the thick fog and his heavy cold—the old man came a long way on the evening of 14 January 1959 to preside at my first lecture on the subject. He introduced me briefly and with caution, expressly reserving his comments to the end of my address. Then, before calling for questions, he said the following which I noted down immediately after the meeting:

'I don't suppose everybody will agree with everything Mr. Yahuda has told us, assuming we have all understood him all the way. But whatever the doubts about it may be, of one thing I for one am certain. He has solved a mystery which has puzzled scholars for over two thousand years. Because if he is right—that several Greek words with *σκ* are transformed in Hebrew as if *σκ* were a digraph or one of the two letters dropped—then Homer did not nod when he left the short vowel preceding *Σκάμανδρον* short, in the famous line:

ὄν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.'

On the other hand, I had a fruitful interview with a scholar of world-wide repute, which was followed by an exchange of long memoranda. But for some reason he put an end to the correspondence with a curt communication in which he wrote: 'You might as well derive the English "ball" from the Gr. βάλλω "to throw" or seek a connection between "chow" and "show" because chows are exhibited at shows!'

In the result, I had to fall back on my own resources and rely solely on my efforts, devoting to this research much of my leisure over a period of more than thirty years. Two things kept me going: the unflagging moral support of my beloved wife, and the thrills we both experienced at every major discovery. I also received encouragement from Professor Cyrus H. Gordon, of Brandeis and New York Universities; and the Revd. Rabbi Solomon D. Sassoon, of Jerusalem.

One day, in the course of a social conversation with a friend, darling Cecile became more than usually enthusiastic—in fact, exuberant—over my research. Whereupon her friend said: 'You don't know Greek or Hebrew, how can you be so sure?' To which Cecile replied: 'But I know my husband. He hates guessing and

always insists on evidence. As a lawyer, he can weigh up evidence. He tells me that he has plenty of convincing evidence, and I believe him.' *Have I?*

The following pages will show, in logical classification and due detail, to what extent, if any, I have such evidence. Here I shall only give a bird's eye view of the evidence which, I submit, justifies my 'uncompromising attitude' that Hebrew is Greek. It is fourfold, that is to say: the number of homologies and their quality, the grammatical similarities, and the interpretation of enigmatic words. The number of homologies is vast, and their percentage of the biblical vocabulary is very high: I estimate it at 90 per cent. Witness the long lists set out in support of the Propositions. As to the grammatical similarities, they are dealt with in Chapter VI; while the enigmatic words are encountered everywhere. Let me, then, advert briefly to the quality of the homologies.

The high quality of Graeco-Hebraic homologies—which inestimably enhances the value of their large proportion and great number, as proof of the identity of one language with the other—is manifested by several important features, that is to say:

1. *Peculiarity of Meaning.* There are commonplace Greek words which, in addition to their ordinary meaning (or meanings), bear a peculiar one that makes them typically Greek. Some of them have demonstrably genuine homologies which bear both meanings, the peculiar as well as the ordinary, e.g. πλήρης/ἡΛῆς,

φόρημα/כֶּסֶף, ἄρθρον/גֵּזֶר, ἐργαστήριον/כַּנָּה. ἡΛῆς is an adjectival noun derived from ἄλῃ, the homologue of πῖμπλημι. The Adjective ἄλῃ, of which ἡΛῆς is the feminine, shares with πλήρης all its meanings, including: 'of wine, full-bodied, with a persistent flavour' Ex 22. 28 Nu 18. 27. It is absolutely clear from the contexts, especially in the latter verse, that wine is indicated; but Hebrew does not provide the reason for referring to wine by 'full' or 'fulness'. For that, one must go to Greek.

A footnote to Ex 22. 29 in the N.E.B. reads: 'the first . . . wine; mng. of Heb. words uncertain'. In Nu 18. 27, however, ἡΛῆς is rendered by 'juice'.

כֶּסֶף derives from כָּסַף, the homologue of οἶσειν and/or non-extant ἐνέγκω, the two alternative verbs to φέρω. כָּסַף belongs to

the class of verbs with the Middle Voice 1, and shares with $\phi\acute{\epsilon}\rho\omega$ many of its meanings. $\chi\omega\sigma$ equalizes with $\phi\acute{\epsilon}\rho\eta\mu\alpha$ through the suffix-prefix phenomenon, and shares with it three meanings: *that which is carried, load* Ex 23. 5; metaph., *burden, load* Nu 11. 11; of a harp ICh 15. 22, 27. The last two verses occur in a paragraph entirely devoted to music, and $\chi\omega\sigma$ refers to an instrument played by skilled strummers. Yet neither Greek nor Hebrew provides an explanation for such a strange nomenclature.

No difficulty seems to have been encountered by the editors of the N.E.B. in translating (or rather mistranslating) ICh 15. 22, but a footnote to verse 27 reads: 'the precentor: prob. rdg.; Heb. obscure'. I sympathize with them, especially as I offered to put my experience at their disposal.

Here is the complete homology of $\alpha\theta\rho\upsilon\nu$: joint, مَفْصَل , مَفْصِل , مَفْصَلَة ; esp. the socket [of the ankle-joint] مَفْصَلَة ; ball of joint كُرْسَل ; IIS 22. 37; generally, of limbs, etc., esp. in pl. أطراف ; of the legs ساق .

Gn 32. 33 وَرَك Ib 18. 4 Ex 21. 24 مَفْصَلَة Ruth 3. 4 مَفْصَلَة Dan 2. 41 مَفْصَل Ib 7. 4 رجل ; lines سُر ; $\alpha\alpha$ a. genitals فَرْج Ex 1. 5 مَفْصَل Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, مَفْصَل bears both the ordinary and the peculiar meanings of $\alpha\theta\rho\upsilon\nu$; in the sing. it means 'leg', and in the pl. it means 'genitals' as well as 'legs'.

According to the N.E.B., the seraphim in Jes 6. 2 covered their feet; and in the later verse, Isaiah is mistranslated as predicting that the 'body', not the 'pubic hair', would be shaved. The Septuagint has feet in both verses فَرْج however, bears both meanings in the sing. (Ex 1. 5 Jud 3. 16).

$\epsilon\rho\gamma\alpha\sigma\tau\eta\rho\iota\upsilon\nu$ means any place in which work is done: workshop, manufactory. Strangely enough, it also means brothel. It is a compound made up of $\epsilon\rho\gamma\alpha\sigma-$ ($\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, work; $\epsilon\rho\gamma\alpha\sigma\acute{\epsilon}\iota\omega$, long to work; $\epsilon\rho\gamma\omicron\nu$, work) and $-\tau\eta\rho\iota\upsilon\nu$, suffix denoting place. It has two homologues: ورشة (which bears the first meaning) and كرخانه (which bears both meanings). This is an Arabicized Persian compound which breaks down into: کار , 'work', standing for $\epsilon\rho\gamma\alpha\sigma-$ ($\epsilon\rho\gamma\omicron\nu$); and خانه , 'place', the possible homologue of $\chi\omega\rho\iota\upsilon\nu$. If this is right, then it is cogent evidence that the Propositions of my theory logically apply beyond the so-called Semitic languages, e.g. $\alpha\gamma\omicron\rho\acute{\alpha}$ /forum, $\alpha\iota\delta\acute{\omega}\varsigma$ /pudor, $\eta\beta\acute{\alpha}\sigma\kappa\omega$ /pubesco.

formations; and words relating to (e) numbers, and especially to (f) worship, since Israel was intended to be 'a kingdom of priests and a holy nation' Ex 19. 6. If all the Hebrew words in these six lists (which will be found in Chapter XIII) are Greek, it would be difficult to imagine the rest of the language being other than Greek.

Indeed, there is 'plenty of convincing evidence', and I have attempted to make it available not only to the technical experts, but to the ordinary student as well. For this is a self-contained, comprehensive and *speaking* book: one that is so arranged as readily to provide answers to the relevant questions which might confront its users. Thus in the second chapter I relate how my theory evolved and the way I embodied my principal discoveries in a series of Propositions, each of which—like an ordinary theorem—is capable of being tested and demonstrated individually and in conjunction with the others. Here I shall reverse the process and point out to the reader the way he can relate a particular homology to any and all the Propositions which govern it. In this way he will be able to understand thoroughly the homologies herein mentioned, to detect the false ones—for there must be a few which have slipped past my scrutiny—and to discover new genuine ones of his own. For there still remain many such to discover in Hebrew, and innumerable ones in Arabic—not to speak of other so-called Semitic languages with which I am unacquainted. What is more, there are further Propositions to be formulated.

Now there are several keys to this crammed book: apart from the Table of Contents, the Table of Propositions, and the Index, there are several lists of explained homologies, the main one being the Catalogue of General Homologies.

Take, for instance, the homology πλήρης/πλῆρς, dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of πίμπλημι, from which πλήρης is derived, happens to be fully dealt with on pp. 343-4. Then you notice that the syllable -ρης is missing and that π replaces π. Accordingly, you look up the Index, *s.v. interchanges*, and find several examples of such replacement. Next, you refer to the Table of Propositions, and find out the one on apocope, which will provide you with other words of similar elimination. Finally,

πλῆρς

πλῆρς
(πλῆρς)

you consult, *inter alia*, the LXX, the A.V., and the N.E.B. In this way you would test for yourself the validity of any homology and find out whether or not the Propositions which govern it are supported and confirmed thereby.

But the πλήρης/הלל homology is accompanied above by its meaning and the relevant texts. Let me take one from the body of the book, which is accompanied by neither: δέμας/דם. At first, you will probably react with traumatic incredulity; because דם means *blood*, the Greek word for 'blood' is αἷμα, and you have never before met with a homonym of דם. Besides, from what you know of δέμας, it could not conceivably have any connection with 'blood'. Well, you must be prepared for surprises; this book is full of them. Therefore, you look up the Catalogue and find that one of the meanings of δέμας is 'vine-shoot', that דם homologizes with δέμας in that meaning, and that the text referred to is actually concerned with the vine. So after all, sense and sound combine to render the suspect homology a safe one.

However, no sooner you become reconciled to it, than the other homologue of δέμας, דמן, attracts your misgivings. For דמן homologizes with δέμας in respect of its meaning, 'corpse', and you have always known דמן to mean 'dung'—as دمن does in Arabic. Yet דמן invariably refers to dead human beings who lie 'upon the face of the earth', ungathered, unmourned, and unburied—a prey to bird and beast (Jer 8. 2, 16. 4). Furthermore, דמן is associated with contempt and indifference, not with manuring or stench (IIR 9. 37 Jer 9. 21; cf. IR 14. 11 Jer 22. 18, 19; cf. Od. 3. 258-61). Besides, there are two words for 'dung' in Hebrew—לל (βόλιτον) and צפיע (σπυράς, σφύς)—neither of which occurs in a context resembling any context of דמן—except Zeph 1. 17 (where their לחום/κρέας would be cast like לל) which may be compared with Jer 9. 21. Again, לל occurs in four other verses—including the only one in which צפיע appears—yet none of them mentions דמן (IR 14. 10 Ez 4. 12, 15 Job 20. 7). Lastly, is it without significance that Alexander Rhetor uses δομή for δέμας?

If nevertheless you remain unconvinced, I should not hold it against you. Clearly, when—as in the circumstances of this particular instance—the validity of any homology is not proved

with complete objectivity, so that subjective influences come openly into play, an individual's scepticism would not be altogether unjustified. (Cf. 57 *σημός*: *fat* Ez 44. 7; cf. II. 23. 213.)

Consistently with this principle, occasionally—when there was a large measure of likelihood of an homology being sound on the balance of probabilities, and it could not be further and better tested by means of my technical tests—I have included it in this book, notwithstanding that the persuasive character of the evidence was not compelling to a degree of certainty. This, for two reasons: first, to give students an opportunity to advance further facts and arguments for or against it; secondly, to let them distinguish for themselves between incontrovertibly sound homologies and such as should be accepted subject to reservations. At all events, the number of such homologies is quite small, while my theory stands four-square on what I have established beyond doubt by means of tried technical tests.

Finally, this book could be useful even to those who have no Greek and know neither Arabic nor Hebrew. For all the homologies are explained and referred to texts; so that one may read the explanation, refer to the indicated text or texts in any biblical translation, and decide for oneself as to the merit of the explanation—and, inferentially, as to the validity of the homology concerned.

A word about Arabic. This book does not deal with Arabic in its own right, but merely as an invaluable auxiliary language in the ascertainment and confirmation of Graeco-Hebraic homologies. Accordingly, several Propositions are devoted to the characteristics of this tripartite relationship; but they also constitute a valid general guide to Graeco-Arabic homology.

Lastly, no account is taken of the difference between classical Arabic and the vernacular, nor of the date or of the document in which any Greek word first appears; for the simple reason that I am only concerned with undoubted phonetic, morphological, and semantic similarities wherever I find them together—not as isolated phenomena, but as inter-related examples in a systematic survey of what I try to prove is an unsuspected and forgotten branch of Greek literature: the Hebrew Bible.

I. HEBREW AND THE HEBREWS

GREEK and Hebrew have lived cheek by jowl since their existence as such—that is, over three thousand years ago—when they settled, one at the junction of Asia and Europe and the other at that of Asia and Africa near by. They have each made a major contribution to civilization, yet until the advent of Alexander they *seem* to have influenced each other not at all; though there had been intercourse between them (Jer 10. 9 Joel 4. 6 Ob 20 Jon 1. 3 Zach 9. 11-13). Can it be—as I think, contrary to all accepted scholarship—that they are intimately related by race and religion as well as by language?

Accounts differ as to the racial affinity of the people of Israel to other peoples of antiquity. According to the all too brief geo-ethnical survey in the tenth chapter of Genesis, some of the tribes of Hellas descended from Japhet, the Philistines and the Phoenicians—like the Hittites and the Amorites—descended from Ham, while the Hebrews and the Arabian clans derived from Shem. Ezekiel (16. 3), however, asserts that the Israelites are a cross-breed of mixed Hittite and Amorite origin—which makes them descendants of Ham. Lastly, if the ignored epistle set out in the First Book of the Maccabees (12. 19-23; cf. ib. 14. 16-23, II Macc 5. 5-9) and in the *Antiquities* (xii. iv. 10) is to be trusted, the Jews must have descended from Japhet! Here it is in its context, followed by a translation:

At this time [i.e. circa 180 B.C.] Seleucus, who was called Philopator, the son of Antiochus the Great, reigned over Asia. And Hyrcanus' father, Joseph, died. . . . His uncle Onias also died, and left the high priesthood to his son Simon. And when he also died Onias his son succeeded him in that dignity, to whom Arcus, king of the Lacedemonians, sent an embassy with a letter a copy whereof follows:

Βασιλεὺς Λακεδαιμονίων Ἀρειος Ὀνία χαίρειν. ἐντυχόντες γραφῇ τινὶ εὖρομεν ὡς ἐξ ἑνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος. δίκαιον οὖν ἔστιν ἀδελφούς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τὰ τε ὑμέτερα ἴδια νομιοῦμεν καὶ τὰ αὐτῶν κοινὰ πρὸς ὑμᾶς ἔξομεν. Δημότηλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.

τὰ γεγραμμένα ἐστὶ τετράγωνα· ἡ σφραγὶς ἐστὶν ἀετὸς δράκοντος ἐπειλημμένος.

'Areus, King of the Lacedemonians, to Onias, greeting. We have come upon a certain document from which we have discovered that both the Jews and Lacedemonians are of one race, and originate from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us messages about any of your concerns as you please. We will also do the same to you, and esteem your concerns as our own, and will look upon our concerns as yours. Demoteles, who brings you this letter, will bring your letter back. This writing is square, and the seal is an eagle holding fast a serpent.'

'Such', adds Josephus with unwonted neutrality and dryness, 'were the contents of the letter which was sent by the king of the Lacedemonians.' As a matter of fact, it is difficult to find anywhere else in his works a note so bare, so non-committal—not to say indifferent—especially having regard to the novelty of the suggestion. One is therefore forced to the conclusion that although Josephus did not doubt the genuineness of the diplomatic letter—or he would not have reproduced it *in extenso*—he may have felt rather sceptical about the authenticity of the 'document' referred to therein. But perhaps his priestly background and anti-Hellenic proclivity unconsciously prejudiced him against the apparently spontaneous Greek protestations of common ancestry with the Jews.

To return to the Bible, the first mention of 'Hebrews' occurs in Genesis (14. 13), where Abraham—when informed of Lot's capture by the sackers of Sodom—is described as a 'Hebrew'.

Now were Abraham and his nephew the only Hebrews in the region at the time? It does not look like it, for three reasons. First, Joseph refers to it about an uneventful century later as 'the land of the Hebrews' (Gn 40. 15). Secondly, both Potiphar's wife (Ib 39. 17) and Pharaoh's chief butler (Ib 41. 12) refer to Joseph as a 'Hebrew' slave or youth, in much the same way—one imagines—as the Greeks used to refer to one of the familiar Phoenicians in their service as a 'Phoenician' woman (*Odyssey* 15. 417). Thirdly, the Egyptians would not eat at the same table with the Hebrews (Gn 43. 32), including them in the taboo against the abominated Shepherds (Ib 46. 34). None of these references is consistent with the Hebrews being an isolated family of nomadic herdsmen roaming about in the land of Canaan.

Later, the word 'Hebrew'—in juxtaposition with aliens—undoubtedly means one of the people of Israel, without tribal specification. Thus it is used to distinguish Israelites from Egyptians (Ex 2. 11), Israelite citizens from the denizens in their midst (Dt 15. 12 Jer 34. 9, 14), Israelites from Philistines (IS 14. 11), and generally Israelites from other nationals (Jon 1. 9).

Clearly, therefore, one cannot depend on Jewish sources for a reliable account of the ethnic identity of the Hebrews.

An investigation into their language, on the other hand, meets with an initial obstacle: the extraordinary fact that in ancient times it was not called after their name—as if they never existed as a distinct ethnic or national unit. Isaiah (19. 18) refers to it as 'the language of Canaan'; while Rabshakeh, who spoke Aramite, called it 'Judean' (Jes 36. 11); as indeed did Nehemiah (13. 23-4) to distinguish it from 'Ashdodite', a relic of the language originally spoken by the Philistines. But in Jer 34. 9, 'Judean' and 'Hebrew' are interchangeable terms.

Besides, we do not know in what language or languages the Patriarchs spoke to their various neighbours: Abraham in Egypt or in the popular assembly of Hebron, Lot in Sodom, Isaac in the course of his transactions with the king of Gerar, Jacob in Gn 29. 4-8, he and his sons in their controversy with Hamor. Much later, the Israelite spies and Rahab seem to have understood each other perfectly well. One thing is certain, the Gibeonites who were Hivites conversed with Joshua in a language which was spoken both locally and in distant parts (Jos 9. 7-10). Is it without significance that the Bible mentions the interposition of an interpreter on one occasion only, when Joseph pretended to his brothers to be an Egyptian (Gn 42. 23)?

In this connection it is vital to identify by my theory the different peoples who inhabited Canaan at the time of Joshua, namely: the Amorites (Κιμμέριοι), the Canaanites (Φοινίκιοι), the Gergashites (Γραικοί), the Hittites (Σκύθαι), the Hivites (Αχαιοί), the Jebusites (Βοιωτοί), the Perizzites (Φρύγιοι)—besides the Caphtorim (Κύπριοι) and the Philistines (Πελασγοί). These inhabitants were by no means exterminated, and their survival and ultimate assimilation must have influenced the Israelites in various ways, including lingually (Jud 1. 17-36, 3. 1-6). It is a fact that the Jebusites preserved their identity till the reign of David (Jos 15. 63 Jud 1. 21, 19. 10-12 IIS 5. 6-8, 24.

18-24), while the semi-assimilated descendants of the Philistines continued to speak a distinct dialect down to the time of the Second Temple.

At the end of this quest one is merely left under the impression that the language of the Patriarchs must have been somewhat modified by reason of the contact of their descendants with the colonists of Canaan, as it must have altered slightly in the course of the Israelites' sojourn in Egypt. We still do not know by whom, other than the Patriarchs, their language was spoken.

There remains yet one more track to follow. The Hebrews are supposed to derive their name from Eber whose numerous progeny is said to have settled in the region covering Syria, Mesopotamia, Eastern Asia Minor, and the Arabian Peninsula (Gn 10. 30). Traditionally, however, the word עבר is said to refer to Abraham's migration south-westward across the Euphrates: 'Your forefathers settled on the other side of the River from of old—Terah, the father of Abraham and the father of Nahor—and they worshipped other gods' (Jos 24. 2).

This general reference to 'other gods', coupled with the specification of two of them—על זל or ó Zeús (Zeús), worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); תל or Ποίβος, additionally recognized by Isaac and Jacob (Ib 31. 42, 53); together with the תרפים or τέρατοι, the sacred trappings associated with Laban's worship (Ib 31. 34)—gives, through my philological research, a sure clue to the identity of the Hebrew race as well as to the essentially Hellenic character of its religion and language. For the written word is like a fossil or an artefact: its form, if not its pronunciation, is fixed and permanent and lends itself to repeated scrutiny. So that philology can be the handmaid of archaeology.

I maintain that biblical Aramaic and Hebrew are demonstrably Greek, in grammar as well as in vocabulary.

True, distinct phonetic and morphological differences exist between almost all biblical words and their respective Greek homologues, but they are superficial and diaphanous. By contrast, the Hebrew homologues fully preserve their semantic identity with their Greek counterparts, notwithstanding that biblical Hebrew and ancient Greek developed apparently independently of each other during two eventful millennia. As

Transl.

180'

Ex Gant

180'

for grammar, there are one or two minor similarities which are obvious, whereas several fundamental resemblances have gone unsuspected.

If my theory be correct, it would automatically follow that the sister languages, Arabic and Aramaic, are affiliated to Greek; similarly, English and French—among other European tongues—must somehow be related to Hebrew. In fact, my theory establishes precisely that. Thus, Latin *ad* and אֶל, English *over* and עַל, French *sur* and עַל, are identical, two by two; and they are all easily traceable to Greek. Beyond cavil, the segregation of the Semitic from the Indo-European languages flies in the face of the philological facts and principles which I am about to prove. Indeed, it will emerge that just as knowledge of Greek is essential to the thorough understanding of the Bible, a better understanding of Greek would be achieved through knowledge of Arabic and Hebrew.

Admittedly, the logical conclusions of my philological theory—geographical, historical, racial, religious, and social—are far-reaching and revolutionary indeed. Yet their apparent strangeness is due to generations of neglect and prejudice, and should not deter scholars from apprehending the perceptible reality which sparkles in the brilliant light shed by my conclusive demonstration. It is positively astonishing that no one has hitherto suspected the *identity* of these two languages—a fact which raises a strong presumption against the soundness of my theory—especially as, a common alphabet apart, there have been in the course of the past twenty-three centuries many a favourable opportunity for discovering any resemblance which might exist between them, that is to say:

1. Over two thousand years ago Jewish scholars translated the Scriptures into Greek, producing the Septuagint which has remained unchallenged as an authentic source of biblical exegesis.
2. About that time, as we have seen, the Spartans claimed kinship with the Jews.
3. Jews played a leading part in the development of the Hellenistic culture in Alexandria.
4. In the last two centuries of the Jewish State, many well-born and educated Jews affected Hellenism and tried to spread the Greek way of life among their countrymen (IMacc 1. 11-15).

5. Josephus wrote his autobiography, the tract against Apion, the *Jewish War*, and the *Antiquities* in Greek—as well as in Aramaic or Hebrew—the Greek versions being the only ones extant.
6. The Apostles who introduced the Messianic creed into Greece and the Asiatic-Greek or Continental settlements discussed the Pentateuch and the Prophets in Greek, provoking widespread interest in the Scriptures among the Greeks.
7. A large number of Talmudic words were borrowed from Greek, and many of them have kept their original form and exotic flavour, rendering obvious the existence of a mixture or amalgam.
8. Jewish scholars have learned Greek in order to gain direct access to the Septuagint and the works of Josephus, and the better to understand the Talmud.
9. Jewish scholars, well-versed in Hebrew, ushered in the Renaissance by translating the Greek classics into Arabic.
10. At that time Muslim scholars, whose mother tongue was Arabic, studied Greek.
11. Since then countless classical scholars of all nationalities have spent all their academic lives at the universities of Europe and America in the study of Arabic and Hebrew.
12. Homer and the New Testament have been translated into Arabic and Hebrew.

None of these thousands upon tens of thousands of learned men in different climes and succeeding ages has ever ventured to suggest that these three languages are genetically interrelated, let alone that Hebrew is *identical* with Greek.

There were those who—like W. Muss-Arnolt—discovered a limited number of Greek words with Semitic affinity, and promptly classed them as borrowed (*On Semitic Words in Greek and Latin*, 1893). This, in deference to the time-hallowed dogma which has erected a barrier—not less forbidding because bogus—between the Semitic and the Aryan languages.

At the opposite pole stood Revd. John Parkhurst, author of *An Hebrew and English Lexicon without Points*. He lived two hundred years ago and supported the untenable Rabbinical theory that Hebrew was the *lingua primaeva*, the mother of all tongues, including Greek (*Midrash Rabba Bereshith*, chaps. 18 and 31; *Yerushalmi, Megilla* 1. 11). Sheikh Muhammad Ahmad Mazhar

—a scholar of the Ahmadiyah sect—on the other hand, contends that all languages—including Chinese and Greek—derive from Arabic, the language of the Koran.

There exists a third school which has attempted to build a bridge between the Chamito-Semitic and Indo-European languages—one of its foremost exponents being A. Cuny, author of *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*.

Lastly, Professor Cyrus H. Gordon—a scholar of broad vision and deep understanding—holds that the Hebrew and the Hellenic cultures were twins.

On going to print, I learnt of Professor Saul Levin, of Harper College, State University of New York, Binghamton, New York, author of *The Indo-European and Semitic Languages*—an exploration of structural similarities related to accent, chiefly in Greek, Sanskrit, and Hebrew. On p. 8 he writes:

... many things still puzzled me—above all, why were the correspondences closer between Greek and Hebrew than between any other Indo-European and Semitic languages? Just because I knew these better? Slowly I discovered that in many respects Sanskrit rather than Greek affords the more cogent parallel to Hebrew.

Thus, I venture to submit with hesitation (not knowing Sanskrit), was this courageous *scientist* shunted off τῆς ἀληθείας ὁδός (the way to truth) and away from the reality that Hebrew is Greek; although he broke free of the shackles of traditional linguistics, refused to join in the wild goose chase of proto Indo-European and proto Semitic, and tackled directly Greek and Hebrew texts.

My research over thirty years has been conducted independently of others. Starting from scratch, I have consistently investigated the language of the Bible by the language of the Bible, with the assistance of Arabic and the Septuagint. I have worked autonomously throughout, fashioning and re-fashioning my own laws as I went along. In the result, I have been led irresistibly to the following conclusions:

I. That about four thousand years ago the whole of the Middle East was overrun, colonized, and controlled by Greek and allied tribes.

II. That the Hebrews were Asiatic Greeks—ἀβροί and ἡπειρώται, probably the Khabiru and Hepiru of Syrian and Egyptian annals—and that their language was Continental Greek.

III. That, judging by the proportion of epic and poetic homologues, and by the primitive grammatical structures to be found in the Bible, one is impelled to the conclusion that the ancestors of the Jews must have been among the noblest and/or the most ancient of the Hellenes, and that they spoke a language far more ancient than classical Greek.

IV. That the Philistines were colonists, continuously flowing in from the mainland of Greece and the adjoining islands, who settled on the southern shore of Canaan—ἡ παράλος γῆ, פלשת, the Asiatic Πελασγίη—and were consequently called οἱ Πελασγοί, פלשתים, as distinct from the עבריים (ἡπειρώται). 1684

V. That when the Hellenic affinity of the Phoenicians had long been forgotten, it was assumed that the identity of the Greek with the Phoenician alphabet was simply a matter of borrowing (Herodotus 5. 58).

VI. That the inhabitants of Iraq (ἄργος), Syria, and Arabia (ἐρημία) are mainly of Scythian and Cimmerian origin.

VII. That the Helots were Israelites (Ob 20).

VIII. That the Hebrews worshipped Greek gods and followed Greek customs.

IX. That Hebrew has a multiplicity of unsuspected dialects and homonyms.

X. That many proper nouns in the Bible—whether divine, ethnic, geographical, or personal—resemble Greek proper nouns, while others have Greek adjectives and common nouns as homologues.

XI. That certain Greek words, pronounced by Continental Greeks differently from their European brethren, found their way back to Greek in a spelling conforming to their Continental pronunciation. I call them atavisms.

XII. That certain non-biblical words found in Rabbinical writings can be proved to have been used in biblical times.

XIII. That the Ashkenazi and Yemenite pronunciations—like the Baghdadi and the Sephardi—are as old and as genuine as Greek itself.

716841/4

XIV. That Judean and Ashdodite were not more different one from the other than Hebrew is from Arabic or Aramaic.

XV. That only by my theory is it possible to establish securely the true meaning of obscure biblical words, and the right interpretation of puzzling passages.

XVI. That only through the knowledge of Hebrew and Arabic is it possible to attain a finer understanding of Greek.

XVII. That the Jewish, the Christo-European, and the Islamic cultures—the triple aspect of modern civilization—all originate from Hellas.

II. MODUS OPERANDI

FROM early age I have been familiar with the Bible. Hardly a day passes by but I quote it or read it. Indeed, it is part of my make up and the very texture of my thinking. My learned and wise father, Isaac Benjamin Ezekiel Yahuda, taught us—my younger brother Solomon, my two elder sisters, and myself—the whole Old Testament when we were children. My brother Solomon and I learned the New Testament by stealth from a Hebrew translation in my father's private bookcase.

For years the distant biblical past was vividly present in my mind; I actually lived in it within sight of the Pyramids. So much so that, together with a passion for the Bible, I developed a natural animosity towards the Greeks and the Romans, on account of their cruelty to my persecuted ancestors, within our beloved land and outside it, the consequences of which are felt to this day. Strangely enough, that aversion did not extend to the Egyptians who were our hosts, as their ancestors had been the hosts of our forefathers during three periods of their history (Dt 23. 8).

My feelings were so strong that it did not even occur to me to learn Greek, although I knew that it played an important role in our civilization, and that it had influenced deeply post-biblical Hebrew. Nor could I bring myself to pick up more than the minimum of Latin necessary for my legal education and practice. They are forcibly expressed in the following passage:

Ce qui le révolte comme intolérable dans ces parages historiques, ces vestiges sacrés d'un temps glorieux, c'est que deux des trois colonnes pures [of the Capernaum synagogue] ont été profanées par des textes, l'un grec, d'une vingtaine d'années, l'autre latin, tout récent, incisés dans le corps des colonnes. Du grec et du latin — rien de plus insultant! (*La Palestine Revisitée*, p. 59, Tangier, 1928.)

I still resent the inscriptions referred to, and consider them now—as I did when I first saw them over fifty years ago—to be sheer vandalism. But not because they are in Greek and Latin; I would not react differently if by some misfortune the third column were similarly outraged in Hebrew. However, my feel-

ings towards the Greeks and the Romans have altered radically since. I realize now that our differences were fratricidal—as fratricidal as the siege of Troy—because I am convinced that the Jews are of Hellenic descent. This is how the revolutionary change has come about.

In the early thirties, after the publication of *Law and Life according to Hebrew Thought*, I began to be interested in biology as a hobby. In the course of my desultory study of the subject, I came across a few Greek words which bore a striking resemblance to biblical Hebrew, and I jumped to the conclusion that the Greeks had borrowed them from us. So I toyed with the idea that one day I might make a systematic comparison between the two languages. In those days I was still under the spell of traditional scholarship and, like everybody else, implicitly believed that Semitic languages were Semitic and Aryan languages were Aryan, and that never the twain could mix. Yet I thought it would be interesting to compile and explain an exhaustive list of similar words, if only to show how little or how much Hebrew had influenced Greek before the advent of Alexander, seeing that the influence the other way about was considerable in the wake of his conquests. Little did I know what the actual results of my research would show.

I was so ignorant of Greek then that I only knew the first few letters of its alphabet, which I had picked up incidentally in the course of my elementary mathematics and geometry. I remember asking my friend, Mr. Gerald Emanuel, in a City tea-shop to write the full alphabet for me at the bottom of a partly used sheet of paper. This was in 1932-3.

The years rolled by during which the project remained in abeyance. But when I had published *New Biology and Medicine* (1951), I was able to devote my leisure hours almost entirely to the random links which I suspected existed between biblical Hebrew and Greek. After acquiring a smattering of grammar, I plunged straight into the Septuagint, relying exclusively on my memory of the original for the meaning of the numerous passages I selected to read. Then I read Homer in conjunction with the Bible: about one page of Greek and its translation, line by line and sentence by sentence, and a chapter from the Old Testament—starting with Genesis and the first book of the *Iliad*, and finishing up with the last book of the *Odyssey* and the Second Book

II. MODUS OPERANDI

exchange with a guttural. This will actually be confirmed by three of the five homologies in the next example.

Thirdly, certain Greek letters dialectally exchange one with the other—e.g. κ with τ, ο with α, σ with δ—a phenomenon reflected in the following Graeco-Hebrew homologies: οἶκος (Foikos) בית, εἰς (ἄ) εἰς (ἄ) εἰς (ἄ) πηδάω (פסח).

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. ὄραμα (מראה), αὐλισμός (מלון), αὐλισμα (מלון/מלונה) respectively from ὄραω (ראה) and αὐλιζομαι (לון/ליון/ליונה).

Early in my research I looked for tests whereby to check the accuracy of homologies and to assess their significance. As the number of tests discovered increased, so did the efficacy of their application and my confidence in my theory. From the beginning I leaned heavily on Arabic; occasionally the Septuagint came in useful. Two examples will suffice here.

According to my phonetical rules, שלח is a safe homologue of στέλλω. This is corroborated grammatically by the fact that the compound שלח is homologous with the compounds ἀποστέλλω, ἐπι- and ἐξαπο-. Yet what confirms these homologies beyond a peradventure, and at the same time lends strong support to my theory, is that ἀποστέλλω means *doff* as well as *send away*, and that شلح bears the former meaning. The significance of this combined homology lies in its semantic variation, coupled with phonetic similarity. But for their correlation to Greek (as afore-said), there would be no reasonable explanation why these two words שלח and شلح—so closely homophonous that they might well be taken for homonyms—should bear such different meanings, especially as they belong to two sister languages. Such confirmation and support are reinforced by other combined homologies; one of them—κουφίζω (חפץ) خفف—is dealt with elsewhere in detail; another is ὥρα (חרף) خريف.

Again, according to my rules of phonetics, כבוד—as well as its variant כבוד—homologizes with ἡπατος, the genitive of ἡπαρ, whereas כבוד is the true homologue of κῦδος. Now the Septuagint renders כבוד in Gn 49. 6 by ἡπαρ. This is justified by the usage of reduplication, as part of the general context. But it looks as if the translators read the word in Genesis כבד and

not **כְּבוֹדִי**—Ashkenazi fashion—as reduplicating **נִפְשִׁי**. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where **כְּבוֹד** is unaccountably rendered by $\kappa\lambda\omega\sigma\sigma\alpha$, although **כְּבוֹדִי** here reduplicates **לִבִּי**. Elsewhere **כְּבוֹד** is rendered by $\delta\acute{o}\xi\alpha$ (instead of $\kappa\acute{\upsilon}\delta\omicron\varsigma$), where—it is submitted—the context demands $\eta\pi\alpha\rho$. However, it is highly significant that, through my theory, it is possible to correct the Septuagint by the Septuagint, and to understand the Bible by the Bible.

It is such discoveries that cured me of Graeco-Hebraic dyslexia and enabled me, by the formulation of a series of simple rules of phonetics and morphology, to read a Hebrew word as if it were its own variant, e.g. **הָרָה** and **עָרָה**, **נָדָב** and **נָדָר**, **אָבִי** and **אָב**, **נָאֵל** and **מָרְאָה**, **מָרְאָה** and **מָרְאָה**, **כְּבוֹד** and **כְּבוֹד**, **גִּעְלָה** and **שְׁלֹאֲנָה**, **לִקְקָה** and **לִחְחָה**, **שְׁאֲנָה** and **שְׁלֹאֲנָה**. Looking at such words, pair by pair, I began to find it natural that they should prove to be identical—despite differences in literal composition, pronunciation, scale, or gender. To me, **נִפְתּוּלֵי אֱלֹהִים וּנְפִתְלָתִי** not only means **מַלְחָמוֹת אֱלֹהִים וּנְחִמָּתִי**, but also reads it. Again, I cannot imagine **נִשְׂרָה**, meaning an eagle, blowing a horn (Hos 8. 1), but rather a herald; so my thoughts rush to $\kappa\eta\rho\upsilon\chi$, $\kappa\eta\rho\upsilon\kappa\epsilon\upsilon\omega$, and **נִשְׂרָה**. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. **הָבִיא** and **בָּא**, **הִלֵּךְ** and **לֹךְ**, **שָׁקָה** and **נִשְׁקָה**. In other words, familiarity with the Bible ceased to breed oversight, and taught me to see the Greek word through its Hebrew disguise, and vice versa; e.g. $\acute{o}\rho\alpha\omega$ /רָאָה, $\acute{o}\rho\alpha\text{-}\mu\alpha$ /מָרְאָה; $\acute{o}\rho\omicron\varsigma$ /הָרָה, $\acute{o}\rho\omicron\varsigma$ /ֹרֹר; $\acute{o}\pi\lambda\omicron\nu$ /חָבַל, $\acute{o}\pi\lambda\omicron\nu$ /כָּבַל; $\acute{\alpha}\pi\tau\omega$ /כָּפַת, $\acute{\alpha}\pi\tau\omega$ /כָּנַת, $\acute{\alpha}\pi\tau\omega$ /כָּבַת; $\acute{o}\pi\tau\acute{\alpha}\nu\iota\omicron\nu$ /חֲבִית, $\acute{o}\pi\tau\acute{\alpha}\nu\iota\text{-}\omicron\nu$ /חֲבִית, $\acute{o}\pi\tau\acute{\alpha}\nu\iota\text{-}\omicron\nu$ /חֲבִית; $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה, $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה, $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה.

Indeed, there are quite a few words in the Bible that are written and pronounced in more than one way, and we know of one occasion where a mere lisping cost many lives (Jud 12. 6). But the significance of these differences and of the differences in the names of several peoples and places has eluded the exegetes (Gn 14. 2, 3, 28. 5 Dt 2. 11, 20, 3. 9, 4. 48).

Hunting for homologues was, is, and will ever remain a most exhilarating exercise. It has all the excitement of the chase—and its hazards. It is never dull or fruitless; for even if one gets

off the trail, one is more likely than not to gain some incidental or adventitious benefit. Indeed, often enough you look for China and discover America; phlogiston may elude you, but you come upon oxygen; you are prospecting for diamonds and uncover a nugget. Occasionally, the process is precipitate, one genuine homologue leading to another with the succession of a chain reaction. Let me give an example which I vividly recall.

In my desultory reading of the Septuagint at random, I came across the phrase *δέρρις τριχίνη* for *שַׁעַר אֲדָרָת* (Zach 13. 4). It occurred to me—not for the first time or the last—that here was a word, *δέρρις*, which approximated the Hebrew *אֲדָרָת* so closely that the similarity must have struck the translators as odd. In fact, I had then and have time and again since wondered whether the authors of the Septuagint had sensed or known that a relationship of sorts existed between the two languages. However, as usual, I placed myself in their position and reached for *Woodhouse*, to find out the range of synonyms from which the translators had picked out this particular word. Which led me to *δορά*. In a flash the passage in Esther 1. 6—*עַל רִצְפַּת בַּהֶט־וְלֶשֶׁת וְדָר וְסִהָרָת*—sprang to mind. Without much delay, I formed the homologies: *בַּהֶט* / *βιαθος*, *וְלֶשֶׁת* / *ξυστός*, *וְדָר* / *δορά*, *וְסִהָרָת* / *γέρρον*. Accordingly, some floors were paved with polished stone, others were matted or covered with rugs. This is far from the gaudy and fantastic emeralds and pearls of the Septuagint—even as far as factual reality can ever be from wild fiction—although the actual floor-coverings must have been as precious as any ever produced in Persia, to match the couches of gold and silver provided for the royal guests.

However, three out of the four homologies soon led to three other genuine homologues, and *וְלֶשֶׁת* in our context proved to be a variant of *וְלֶשֶׁת*. Thus: *וְסִהָרָת* / *γέρρον* automatically suggested *γέρρον* / *סִהָרָה* Ps 91. 4; the quasi-homophonous neighbour of *ξυστός* yielded the homology *ξυστίς* / *וְלֶשֶׁת* Gn 41. 42; and when I looked up *δορά* in the Dictionary, I saw the phrase *δορά σατύρου* which I preferred to *δέρρις τριχίνη* for *שַׁעַר אֲדָרָת*, having regard to the homology *Σάτυρος* / *שַׁעִיר* Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that *חֲשִׁי*, the homologue of *φόρημα*, must have meant 'harp' in ICh

15. 22 and 27, I automatically and spontaneously leapt to the conclusion that the verbs סָרַר (Ib 15. 22) and סָרַרְתָּ (Ib 15. 27) were homologues of $\psi\acute{\alpha}\lambda\lambda\omega$. How could I react otherwise? All the ten verses of the passage concerned (19–28) deal exclusively with music, and nothing could be simpler or more natural than to conjure up strumming. Turning to the N.E.B., it is understandable that the translators should have found the phrases יָסַר בְּמִשְׁאֵל and $\text{הִשְׁמִיעַ הַשִּׁיר הַמִּשְׁאֵל}$ 'obscure'. In fact, I offered to put my discoveries at their disposal, but the offer was not accepted.

To resume the narrative, the grammatical issue still eluded me. Gradually, I collected valuable data; for instance: that the dative case exists in Hebrew; that the masculine plural is the same in Hebrew and in Greek—save that in Hebrew it has a terminal ל , and the last syllable is pronounced as the diphthong oi is pronounced in modern Greek; that, generally, a Greek compound verb is a homologue to a Hebrew compound verb; that, generally, a verb ending in $-\zeta\omega$ is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix $-\zeta\omega$ is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction הִתְפַּעֵל ; and so on.

Suddenly, I realized that the MV existed in Hebrew. It struck me that, to indicate the reflexive character of the MV, its terminations in the singular ($-\mu\alpha\iota$, $-\sigma\alpha\iota$, $-\tau\alpha\iota$) should read dialectally: $-\mu\text{oi}$, $-\sigma\text{oi}$, $-\tau\hat{\omega}$ (for $\alpha\upsilon\tau\hat{\omega}$), in conformity with the peculiar Hebrew phenomenon of occasionally adding to the verb the personal pronoun in the dative case. It then occurred to me that the terminal $-\mu\iota$ might be a variant of $-\mu\text{oi}$, as is ל in IIS 18. 12 a variant of לִי (cf. Ib 18. 5). Another sudden realization was that the עָבַר in Hebrew is equivalent to the Aorist and the Imperfect in Greek, with the omission of the syllabic augment—as often happens in Homer.

But the real break through came when I discovered that many of the verbs beginning with ל are homologues to verbs in $-\mu\iota$ or in the MV. This was followed by two interconnected discoveries: that the formation of the Future and the Construct is but an example of the suffix/prefix phenomenon which I discovered earlier; and that the Aorist exists in Hebrew—the הִתְפַּעֵל being the counterpart of the augment—since the structure of the

last syllable in the Aorist is similar to that in the Future, e.g. λύσω, ἔλυσα; ΠΥΞΗ/πιστεύ-σ-ω, ΠΥΞΗ-η/ἐ-πίστευ-σ-α.

In the meantime the homologies multiplied past counting, with parallel Arabic involvement; so that I now estimate that nine out of ten different words in the Bible have demonstrably sound Greek homologues. What consolidates the cumulative evidence afforded by their large numbers, is the quality of the homologies. Besides reinforcing each other, they resolve many puzzles and indicate that the Greeks and the Hebrews had in common some customs and some religious beliefs, while the Hebrew language emerges from these homologies much richer and even more beautiful than it is at present acknowledged to be. Yet the benefits of these homologies are by no means one-sided; for certain important advantages accrue to the language and history of Hellas. Actually, the whole complex is consistent and only consistent with two propositions, that is: that biblical Hebrew is Greek, and that the Hebrews were Asiatic Greeks. In fact, the outcome of my laborious, extensive, and elaborate research may be summed up in a brief sentence: Hebrew is Greek with a mask on.

III. THE FOUNDATIONS

AN ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing in a hitherto unknown language partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glossological exploration herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the כ"ן and ב"ן of my theory—constitute the

starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper exploitation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

Proposition I. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.

א	אָלֶף	'	α	ᾱ́λφα	ألف حَمَزَة	'
א	„	'	'	spiritus lenis	حَمَزَة	'
א	„	mute	α	ᾱ́λφα	ألف	
ב	בֵּית	b	β	βῆτα	باء	b
ב	בֵּית	b	Ϝ	δίγαμμα (Vau, v)		
ג	גִּימָל	'g	γ	γάμμα	ج	'g j
ג	גִּימָל	g			غ	g
ד	דָּלֶת	d	δ	δέλτα	ד	d
ד	דָּלֶת	d			ذ	d
ה	הָא	h	ε (η)	ἐ ψιλόν	ה	h
ה	„	h	'	spiritus asper	„	„
ה	„	mute	ε	ἐ ψιλόν	ه (د)	„
ו	וָו	w	Ϝ	δίγαμμα (w)	و	w
ו	„	mute	ω	ω μέγα	„	„
ז	זַי	z	ζ	ζῆτα	ز	z
ח	חָא	h	(η)	ῆτα	ح	h
ט	טָא	t	θ	θῆτα	ط	t
י	יָא	y	ι	ῖωτα	ي	y
י	„	mute	ι	„	ی	„
כ	כָּף	k	κ	κάππα	ك	k
כ	כָּף	k	χ	χεῖ, χῖ	خ	k
ל	לָאָם	l	λ	λάμ(β)δα	ل	l
מ	מָם	m	μ	μῦ	م	m
נ	נָן	n	ν	νῦ	ن	n
ס	סָאָם	s	ξ	σάμπι		
ע	עָאָם	'			ع	'
פ	פָּאָם	p	π	πεῖ, πῖ		
פ	פָּאָם	f	φ	φεῖ, φῖ	ف	f

צ	צדי	§			ص	صاد	§
ק	קוף	q	φ	κόππα	ق	قاف	q
ר	רש	r	ρ	ῥῶ	ز	راء	r
ש	שין	s	σ	σίγμα	س	سين	s
ש	שין	ś			ش	شين	ś
ת	תו	t	τ	ταυ	ت	تاء	t
ת	תו	ṭ			ث	ثاء	ṭ
			ξ	ξεῖ, ξῖ			
			υ	ὕ ψυλόν			
			ψ	ψεῖ, ψῖ			
					ض	ضاد	ḏ
					ظ	ظاء	ẓ

An example of *F* pronounced \beth is the homology *οἶκος*/תֵּיכָה, thus: *οἶκος*, originally *φοῖκος* → *φοιτος* (*κ* and *τ* interchange dialectally) → *φαιτος* (*ο* changes dialectally into *α*) → *φαιτ* (by apocope) → תֵּיכָה. Another example is *ῥήτρα*, *φράτρα*/תֵּרֵיכָה.

γ is pronounced like *ν* before the palatals—*γ*, *κ*, *χ*—and before *ξ*; a phenomenon reflected in Graeco-Hebraic homology.

ζ is a double-consonant composed of *δ* and *σ*, but opinions differ as to whether the *δ* preceded the *σ* or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of *ζητα*, צדי or צד—which frequently interchanges with it—indicates by its name that the order of composition was *σδ*. The Septuagint, however, refers to it as *ΤΣΑΔΗ* in *Thr* 1. 18, 2. 18, 3. 52, 4. 17; and the Ashkenazim pronounce it *ts* or *δσ*—which reverses the order—while the Graeco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens *ῥτα* was an aspirate, which lends support to the guttural pronunciation of its homologue, תֵּיכָה, either like *ח* or like *כ*/خ. But the aspirate letter in Hebrew is ת.

θητα is the homologue of תֵּיכָה; but *θ* sounds like *ث* or *Π*—as pronounced the Baghdadi way—and not like *ט*. As a matter of fact, *θ* was used for *Π* by the Septuagint in *BHΘ* (*Thr* 1. 2), *ΔΑΙΕΘ* (*Ib* 1. 4), *THΘ* (*Ib* 1. 9), *ΘΑΥ* (*Ib* 1. 22)—and similarly in the following chapters—while *τ* stood for *ט*.

Θ has been equated with *λ*, which is a form of *sigma*, because *θητο* is the homologue of *σάμπι*, thus: *σάμπι* → *σαμπι* (by vowel/consonant metathesis) → *σαμικ* (*π* turning dialectally into *κ*) → *תֵּיכָה*.

Similarly, Ψ has been equated with σ , because Ψ and $\sigma\acute{\iota}\gamma\mu\alpha$ homologize, thus: $\sigma\acute{\iota}\gamma\mu\alpha \rightarrow \sigma\acute{\iota}\mu\alpha$ (γ drops out occasionally) $\rightarrow \sigma\acute{\iota}\nu\alpha$ (μ and ν interchange in Greek) $\rightarrow \sigma\acute{\iota}\nu$ (by apocope according to rule) $\rightarrow \Psi$.

Originally, Ξ used to be written $X\Sigma$, and $\Phi\Sigma$ instead of Ψ . This is reflected in Graeco-Hebraic homology, thus: $\xi\acute{\upsilon}\lambda\omicron\nu$ (*block-head*)/לְכִסִּילִי Eccl 2. 16; $\xi\eta\rho\acute{\alpha}$ (*dry*)/יָבֵשׁ Lev 16. 22; $\psi\iota\lambda\omicron\iota$ (*light troops, unarmed soldiers, bare-headed, without helmet*)/פְּסִילִים Jud 3. 19, 26; $\psi\epsilon\upsilon\delta\omicron\varsigma$ (*lie*)/בִּזְיָב Ib 16. 10 (π and κ , δ and β , interchange dialectally—or ν and β interchange according to rule (as in $\kappa\upsilon\delta\omicron\varsigma$ /כְּבוֹד), and $\delta\omicron\varsigma$ drops out by apocope—while σ turns into τ according to rule (as in $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omega$ /אֶפְסֵס)).

Moreover, ϵ and υ had (and still have in modern Greek) similar sounds to α and \omicron respectively, while \omicron was used as $\omicron\nu$. To this day the Ashkenazim pronounce בֵּית בֵּית or בֵּית, and כָּלֵם כָּלֵם; similarly, יֵית is pronounced in the vernacular בֵּית, and the Iraqis pronounce قَدَام قَدَام, كَلِم كَلِم, كِتَاب كِتَاب. Again, the masculine plural in Hebrew is formed by adding a mute ׀ (plus terminal ׁ) to the singular, compared with the addition of α in Greek (pronounced like mute ׀ in modern Greek). Lastly, the homologues of the verbal adjective $\mu\iota\sigma\theta\omega\tau\omicron\varsigma$ are שָׂכִיר Ex 22. 14 (*hired servant*) and שָׂכִיר Neh 6. 13 (*hired, hireling*); while the homologue of $\acute{\alpha}\gamma\iota\sigma\tau\omicron\varsigma$ (*hallowed*) is קֹדֵשׁ Ex 29. 31 in Hebrew, קֹדֵשׁ Dan 4. 5 in Aramaic, and قُدّوس or قَدّيس in Arabic.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma$ (*with two sounds*) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of شَدّه as well as שִׁינִי, thus:

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\phi\theta$ (by vowel/consonant metathesis) $\rightarrow \delta\acute{\iota}\gamma\theta$ (π and γ interchange dialectally) $\rightarrow \delta\acute{\iota}\gamma\theta\Psi$ (θ converts into Ψ according to rule) $\rightarrow \delta\acute{\iota}\gamma\epsilon\Psi$ (\omicron turning dialectally to ϵ) $\rightarrow \Psi\gamma\epsilon$.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron\nu$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\theta\theta\omicron\nu$ (ϕ and θ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (θ and δ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (δ and σ interchange dialectally, and either converts into Ψ /ش according to rule (as in $\delta\delta\omicron\upsilon\varsigma$ /שִׁשׁ,

σάξ/שׂ) → δδαν (o and a interchange dialectally) → شدّه
 (ν turns to ʰ according to rule); cf. אֲבֹהַּ/אֲבֹהַּ/Aḡwoneús,
 צִידֹן/Σιδών/صيده, שׂוֹא/سكون (ك forming a digraph, as σκ
 does in σκέπτομαι/شاف and σκῆπτρον/שבט).

II. א, ה, ו, and י—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization, the principal of which are the following:

א	קמץ	פֿתח	א
ה/ה	צִירי	סֵטל	ה/ה
ו	שׂוֹרֶק	קֶבֶץ	ו
ו/ו	חֹלֶם		
י	חֶרֶק		
י.י.	שׂוֹא		

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

ב	is distinguished from ב and pronounced like V, e.g.	בָּבֶל
ג	„ „ „ „ „ „	גִּי, e.g. גִּי
ד	„ „ „ „ „ „	דִּד, e.g. דִּד
ו	„ „ „ „ „ „	וּבִיתָה, e.g. וּבִיתָה
ח	„ „ „ „ „ „	חֶח, e.g. חֶח
ט	„ „ „ „ „ „	תֶּטֶר, e.g. תֶּטֶר
צ	„ „ „ „ „ „	אַעֲלָה, e.g. אַעֲלָה
ק	„ „ „ „ „ „	סָר צֶלֶם, e.g. סָר צֶלֶם
ק	„ „ „ „ „ „	קֶקִיר, e.g. קֶקִיר
ת	„ „ „ „ „ „	תֶּת, e.g. תֶּת

Moreover, it distinguishes between the various points of vocalization, except between קמץ and פֿתח or סֵטל and צִירי, e.g. סֵפֶר, פֶּתֶר. The independent שׂוֹא is pronounced like a short סֵטל; and the enclitic, like its homologue, سكون, or a consonant

not followed by a vowel, e.g. the pronunciation of δ and ς in $\delta\rho\acute{o}\sigma\sigma\omicron\varsigma$: כֶּתֶב, וַיִּכְתֹּב.

The Ashkenazi pronunciation differs from the Baghdadi in that, according to it, no distinction is made between א and ע, ב and ו, ג and ו, ד and ד, ח and כ, ט and ת, פ and ק, ס and ת—e.g. אלה, עלה, אֵלֶּה; גב, וּלְב, וְחָרָם, וְכָרָם, וְכַחַךְ; סָרַף, וְכַחַךְ; וְכַחַךְ, וְכַחַךְ; וְכַחַךְ, וְכַחַךְ; וְכַחַךְ, וְכַחַח. As mentioned above, צ is pronounced *ts* or *δσ*.

As to vocalization, according to Ashkenazi pronunciation:

קמץ is pronounced like הוֹלֹץ, e.g. נֶזֶק; עֶרֶב; שָׁמַר.

הַחֹלֶם is pronounced like צֹרֵי, e.g. סֶפֶר, סָפֵר.

שָׁמַיִם, שָׁמַיִם, שָׁמַיִם are pronounced like שָׁמַיִם, e.g. שָׁמַיִם, שָׁמַיִם, שָׁמַיִם;
הַכֶּה, הַכֶּה.

צֶרֶךְ is pronounced like *ci* in 'weight', e.g. צֶרֶךְ/צֶרֶךְ' (v. p. 652).

There is no distinction between the independent and the enclitic שָׁנָה, the former being pronounced like the latter. Cf. ξηρά/רה.

The Sephardi pronunciation differs from the Ashkenazi in that, according to it: צ is pronounced like ס, and נ like מ; so that צײץ and סײס, נתת and מטט, are confused one with the other. In vocalization, however, it resembles the Baghdadi pronunciation in its entirety.

Lastly, the Yemenite pronunciation of the letters is the same as the Baghdadi, both tending to confuse the כ with the ק; whereas in vocalization קמץ is pronounced like חולם, and חולם is pronounced as the French *do eu* in 'seul'. It is worthy of note that, in so far as קמץ and חולם are concerned, the Ashkenazi and Yemenite pronunciations are practically the same, although they have severally prevailed in communities which have lived two thousand miles and for many more years apart.

There is ample biblical and Arabic evidence of the genuineness and antiquity of the Ashkenazi and the Sephardi pronunciations—which are supposed to deviate from the standard Baghdadi—as to both letters and vocalization. Thus:

IIS 11. 3. בת-סִבֵּעַ, ICh 3. 5. בת-סִבֵּעַ; Ps 129. 3. זָב, Jes 38. 17. זָב—זָב

אח; Eccl 2. 3; למִשָּׁח Jud 9. 8; למִשָּׁח Dt 32. 6; כִּמְן Gn 33. 5; חֲנֹן—כֶּחַ

Gn 24. 29, אֶחָא; Ib 31. 27, חָא; Ib 18. 28, חֶחֶה.

קַטַל, Ib 5. 19; קַטַל; Dan 2. 49; הרע, Gn 25. 16; סירה—ת/ט

whether the two interchanged letters in a given pair fail to interchange between themselves. Thus: נסכר/נסגר and סכר/סגר are two entirely different verbs, being the respective homologues of $\epsilon\gamma\kappa\lambda\epsilon\acute{\iota}\omega$ and $\epsilon\iota\sigma\chi\epsilon\iota\rho\acute{\iota}\zeta\omega$. However, in the verb נסכר/נסגר , both the λ and the ס replace the same letter, κ . This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb סכר/סגר , both the λ and the ס replace the same letter, χ . This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that λ and ס are definitely interchangeable in Gracco-Hebraic homology. Incidentally, these two facts also tend to show that κ and χ are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving κ or χ , e.g. $\kappa\upsilon\rho\acute{\epsilon}\omega$ and $\chi\omega\rho\acute{\iota}\zeta\omega$. It is not surprising to find that each verb has a homologue beginning with λ , namely, גרש and גרש respectively. But we shall see that $\kappa\upsilon\rho\acute{\epsilon}\omega$ has another homologue, קרר , and $\chi\omega\rho\acute{\iota}\zeta\omega$ three other homologues: פרס , פרט , פרש — ק replacing κ , and פ χ . If these substitutes are genuine representatives, then פ and ק , ס and γ , λ and ק are likely to be interchangeable. As a matter of fact, π and κ , π and γ , γ and κ are dialectally interchangeable. Besides, we have seen that χ exchanges with ס and ק respectively in the homologies, λείχω/קחל and λείχω/קקל .

Mark incidentally that occasionally a letter in the Hebrew word does not actually *represent* its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology θηρίον/גר , λ *replaces* θ , but it indirectly *represents* χ into which θ is dialectally converted.

Another interesting example is the double-homology, $\mu\acute{\epsilon}\gamma\alpha\varsigma/\text{גדל/גדל}$. In the possessive case, $\mu\acute{\epsilon}\gamma\alpha\varsigma$ inflects into $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\upsilon$, and in the dative into $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$; as if the nominative masculine were $\mu\acute{\epsilon}\gamma\alpha\lambda\omicron\varsigma$. Similarly, the feminine of $\mu\acute{\epsilon}\gamma\alpha\varsigma$ is $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$, while the masculine plural is $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\iota$. In fact, it is on this basis that the adjectives גדל and גדל homologize with $\mu\acute{\epsilon}\gamma\alpha\varsigma$. Thus:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma$ (dropping the μ syllable or the initial syllable according to rule) $\rightarrow \gamma\alpha\lambda\omicron\lambda$ (replacing the final σ by the

terminal λ according to rule) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (the first λ dialectally turning into δ) $\rightarrow \lambda\tau\lambda$. Alternatively:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\rho$ (the terminal σ dialectally turning into ρ) $\rightarrow \gamma\alpha\delta\omicron\rho$ (λ dialectally turning into δ) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (ρ dialectally turning into λ) $\rightarrow \lambda\tau\lambda$ (cf. $-\gamma\alpha\varsigma$, $-\gamma\alpha\rho$, $-\gamma\alpha\lambda$, $-\gamma\alpha\lambda\omicron\varsigma$).

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\lambda \rightarrow \gamma\alpha\rho\lambda$ (the first λ turning dialectally to ρ) $\rightarrow \gamma\alpha\rho\epsilon\lambda$ (\omicron turning dialectally into ϵ) $\rightarrow \vartheta\alpha\rho\epsilon\lambda$ (γ turning into ϑ according to rule) $\rightarrow \lambda\tau\vartheta$.

Here, the letters τ and ϑ , which interchange with λ , do not interchange *inter se*; but they match as linguals.

The double-homology $\tau\tau\tau/\tau\tau\tau/\kappa\acute{o}\pi\tau\omega$ is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the τ in $\tau\tau\tau$ replaces the τ in $\kappa\acute{o}\pi\tau\omega$; whereas the τ in $\tau\tau\tau$ refers to the thematic ω or the ϵ in $-\epsilon\iota\nu-\pi$ dropping out. Therefore, there is no question of τ interchanging with τ either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowels—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebraic homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once tracked down in this manner, however, each homology must be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examining three homologies: $\nu\alpha\acute{o}\varsigma/\eta\lambda\lambda\eta\varsigma$, $\omicron\iota\kappa\omicron\varsigma/\ת\ddot{\iota}ב$, $\pi\rho\acute{o}\varsigma/\כֶּעָד$. At first blush, a reasonable person would be inclined to concede the validity of the first homology. He might, with some strain or hesitation entertain

the possibility of the third being sound. But whoever—in his senses, that is—would be prepared even to *consider* the pretensions of the second? Admittedly, all that scepticism is to be expected at first sight, in spite of the semantic evidence. Yet, looked at in the light of dialectal changes, each one of these three homologies would and should—it is confidently submitted—*readily command absolute acceptance*.

To begin with, the Aeolian for *ναός* is *ναῦος*, and the Spartan *ναφός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *φοῖκος*, whereas *ο* and *κ* respectively change into *α* and *τ*. Finally, here are the various guises of *πρός*: the Argive is *προτ(ί)*, the Arcadian *πός*, the Cretan *προτί*, the Cyprian also *πός*, the Doric *ποτί* and *ποί*, the Epic also *προτί* and *ποτί*; *περτ(ί)*, *πό*, *πόδ*, *πόα*, *πότ* and *πρές* are also found. The relevant variants for the homology in hand are *πός*, *πότ* (apocope of *ποτί*), *πόδ*.

IV. *The interchange of letters in the Bible is of fundamental importance to our inquiry.*

הא Job 34. 36	הכי Gn 27. 36	ἡγάγε (γ/β, δ)
אאלהי Jes 63. 3	הנאליה	κατακληιδώω
אדר IR 11. 17	הדר Ib 11. 19	
אדרם IIS 20. 24 IR 12. 18	הדרם ICh 10. 18	
אוישע Jud 6. 15	הרשיע IIS 3. 18	σώζω
אין Gn 26. 9	הין Dan 10. 17	πῆ, ἡ, ὅ, ἡ
אלו Dan 2. 31	הלא Gn 13. 9	ἰδού
אלתקא Jos 21. 23	הלתקה Ib 19. 44	
אשתוללו Ps 76. 6	השתוללו	
האררי IIS 23. 33	ההררי ICh 11. 35	ὄρεως, ὄρεως
התחבר ICh 20. 35	התחבר	συνάπτω
ברא IIS 12. 17	ברה Ib 13. 6	βιβρώσασα
ימלא ICh 18. 7	ימלה IR 22. 3	
מורא Ps 76. 12	מורה Gn 12. 6	μέγας
מורפא Jer 14. 19	מרפה Jer 8. 15	θεράπευμα
נאק Ez 30. 24	נהק Job 6. 5	μυκάομαι
פא Job 38. 11	פה Ib.	ᾤδε (ὦ-δε)
”	כה Gn 31. 37	”
פרא Job 24. 5	פרה Jer 2. 24	θηρίον
צובא IIS 10. 6	צובה Ps 60. 2	ξανθός
צנא Nu 32. 24	צנה Ps 8. 8	κρήνη
קרא Lev 10. 19	קרת Gn 44. 29	κυρέω

ו/ב	בת-שבע IIS 11. 3 IR 14. 9 Jes 48. 16 K Ich 26. 18 Jud 5. 14	בת-שוע ICh 3. 5 Ez 1. 18 Ps 129. 3 ברוחו IIR 23. 11 Prv 26. 3	γυῖον σκατάλη
י/ב	אבדם Ob 12 Ps 73. 22 Ps 32. 4	אידם Dt 32. 35 Jer 26. 18 IIR 6. 25	πάθος ἀγριος ἐρέβινθος
כ/ב	אבי Job 34. 36	גבי Gn 27. 36	ἀρά γε
מ/ב	אבנה IIR 5. 12 K IIS 22. 16 Job 36. 15 IIR 20. 12 Jes 40. 7 Gn 21. 20	אמנה Q מגזרת Ps 18. 16 מעניו Jer 50. 2 Ib 42. 14 Jer 4. 29	βοή πόνος πνέω ἐρύσμαι
פ/ב	בנה Gn 38. 21 Dan 11. 24 Ps 68. 31 Jes 38. 12 Gn 4. 22 Ez 1. 18 Job 11. 8 Dt 19. 5 Jes 10. 15 Prv 13. 11 IIS 7. 7	בה Jos 18. 8 פזר Ps 141. 7 Joel 4. 2 פצה Ps 144. 7 פרול Dan 2. 33 Ex 21. 3 Prv 9. 3 Jes 17. 6 " קפץ Dt 15. 7 שפט ICh 17. 6	ᾠδε σπείρω διασπείρω ἀποσώζω περίσκληρος γυῖον ἕψος κόπτω " πυκάζω δικαστής/ δεσπότης
ד/ג	נזר Ps 15. 1	דור Ib 84. 11	οἰκέω
ז/ג	נה Ez 47. 13 לבז Ez 25. 7	נה Jos 15. 4 Ib 26. 5	ὄδε (ὄ-δε) ἀρπαγή
כ/ג	נסזר Ez 3. 24 סזר IS 26. 8	נסכר Gn 8. 2 סכר Jes 19. 4	κλείω, ἐγ- εἰσχειρίζω
ע/ג	נדל Dt 1. 17 התעורר Jer 30. 23 Jes 14. 9 Joel 2. 10 Ps 77. 17, 19	ערל Ez 31. 18 התעורר Job 17. 8 רעז Joel 2. 10 רעד Ps 104. 32	μέγας ἐγείρομαι ὀρκαάζω, -ίζω ", , -ίσσω

ק/ג	Ps 5. 5 שׂאנ Jud 14. 5	קרה Gn 44. 29 שקק Prv 28. 15	κυρέω φθέγγομαι
ס/ג	מגרה ICh 20. 3	משור Jes 10. 15 V.s. ב/ג	πρίων
ו/ד	אדרע Esr 4. 23 דבח Esr 6. 3 זבֿח דחב Dan 2. 32 זחב דחל Dan 5. 19 קפד Jes 14. 23 רעד Ps 104. 32	אָדְרוּע Jer 32. 21 זבֿח Dt 12. 21 " Gn 2. 11 " Job 32. 6 קפח Ib 34. 15 רנֿו Jes 32. 11	χείρ θύω " ξαιθός " δείδω, δειλόομαι ἀκαινώδης φρίζω, -ικάζω, -ίσσω, -ίττω
ל/ד	מחמד Ez 24. 16 עד Ez 41. 20 " Ex 22. 8 Dt 30. 2	מחמל Ib 24. 21 על Ib 41. 17 אל IS 9. 9, 10	ἐπιθύμημα ἔως, ἄως εἰς, ἐς
צ/ד	פדה Ps 119. 134	פצה Ib 144. 7, 10-11	δείδομαι
ר/ד	גדל Dt 1. 17 גדר Gn 36. 36 דעואל Nu 1. 14	ערל Ez 31. 18 הדר Ib 36. 39 רעואל Ib 2. 14	μέγας θεοῦ εὐραυλος
ס/ד	רעד Ps 104. 32	רעש Jud 5. 4	φρικάζω
ה/ד	בדים Ez 9. 2 דור Gn 15. 16 דר Dt 32. 7 דור	בתים IIR 23. 7 תר Esth 2. 12 " " " "	ἱμάτια δοξαρχία " " " "
		V.s. ד/ג	
ו/ה	אקהל Gn 9. 21 פה Ez 40. 10, 12 פרעה Ex 32. 25 קצה IIR 19. 23 K ברעה Ex 32. 17 K	אהלו Ib 26. 25 פו Ib. פרעו (עֵהו) קצו (קצהו) Q ברעו Q	αὖλις τῆδε, ὧδε παράσσω ἔσχατος κροτέω, συρίζω
ה/ה	הוקלו Ps 78. 63 הרס Jes 19. 18 " ICh 11. 27 ההרורי מבֿהלת Q	חלל Dt 20. 6 חרס Job 9. 7 חרסה Jud 14. 18 ההרדי IIS 23. 25 מבֿחלת Prv 20. 21 K	καινίζω ἥλιος " ροδόεις

III. THE FOUNDATIONS

31

פצה Gn 4. 11	פצה Jes 14. 7	πετάνημι, ἀνα-
"	פתח Job 3. 1, 21. 19	"
מ.ה ספה Prv 17. 28	שפם IIS 19. 25	ὑπὸ ἡ
אָרְנָה Gn 20. 12	אמום Ib 18. 13	ἢ μήν, οὐ μ.
נ.ה אָבְדָה Prv 27. 20 K	אבדן Q. Ib 15. 11	ἡδωνεύς
הרה Jer 22. 18	אָדן Ib	ἡδωνεύς, ὁ
צפה Ex 36. 34	ספן Dt 33. 21	ἡδωνεύς
"	צפן Ps 119. 11	σκαπάζω
صيف	צידן Gn 10. 19	"
ע.ה אֶשְׁתַּחֲוֶה Jos 15. 50	אשתמוץ Ib 21. 14	ξουδός, Σιδών
נָבָה Am 2. 9	נָבַע Jud 20. 10	ἡδωνεύς
פדה Ex 13. 13	פדע Job 33. 24	φείδομαι
פצה Ps 144. 7	בצע Job 6. 9	ἀποσώζω
צִלְמָה Nu 33. 41	צלמוע Jud 8. 5	ἀγλαμα
פ.ה חפה IIS 15. 30	כפף Jes 58. 5	κίττω
ק/ה פצה Ps 66. 14	פסק Prv 13. 3	πετάνημι
פשה Lev 13. 5	"	"
ה.ה סִדְדָה Jer 16. 9	סִדְדָה Jer 48. 32	ἵσσα
ה.ה חה IIR 6. 19	זאת Ib 6. 33	ἴδε
רבה Gn 7. 11 Hos 9. 7	רבה Ps 123. 4	μεγίς
Ecdl 6. 1		
החלה Gn 13. 3	החלה Hos 1. 2	γένεσις
	ה/ב ה/א ח.ה	
י.י אֵילִי Zach 11. 15	אֵיל Gn 15. 9	ὄϊς (ovis)
אֵילִי IIR 24. 15 K	אֵילִי Q	θεός, Boeot θεός
	Ez 17. 13	
אֵילִי Jes 45. 2 K	אֵילִי Q	ἀπειθύνω,
		κατορθύω
אחול Jer 4. 19 K	אחיל Q	ἐλπομαι
אָלִיל Jer 14. 14 K	אֵילִי Q	ἐδωλον
אָעִידָךְ Thr 2. 13 K	אָעִידָךְ Q	ἀπιστώ
אָרְנָה IIS 24. 20	אָרְנָה Ib 24. 18	
אָרוֹת IR 5. 6	אָרְיוֹת ICh 9. 25	ἱπποτροφεῖον
בִּיר Jer 6. 7 K	בִּיר Q	φρέαρ, φρεῖαρ
בָּכֹת Gn 35. 8	בָּכִית Ib 50. 4	κωκυτός
נָדָה ICh 12. 15 (16) Q	נָדָה K	ὄχθη

דגנים Jer 16. 16 K	דיגים Q	σαγηνεύς
„ Ez 47. 10	„ Jes 19. 8	
דושם Am 1. 3	דישו Dt 25. 4	δαΐζω
ולד Gn 11. 30	ילד Ib 4. 23	βλαστός
חורם ICh 14. 1	חירם Q	Ἑρμαῖον
ICh 9. 10 K		
חשה Ps 70. 2	חשה Ib 72. 12	ταχίζω, ταχύνω
وَحِيد	חיר Gn 22. 2	ένάς
וקפאון Zach 14. 6 Q	יקפאון K	πήγμα
יקצורה Q	יקצירו Job 24. 6 K	θερίζω
וקרות Zach 14. 6	יקרות	ψυχρότης
ישלו Job 12. 6	ישליו	γαληνιάω
להותי Q	להתיתי Job 30. 13 K	μηκέτι
נטות Jes 3. 16 K	נטות Q	τατός, έν-
ענים Jes 32. 7 Ps 9. 19 K	עניים Q	πέτης
עני Am 8. 4 K	עני Q	„
עני Job 24. 4 K	עני K	ἀντήρ
ענים Ps 9. 13 Prv 3. 34 Q	עניים K	εὐνοῖος
עפרון ICh 13. 19 K	עפרון Q	ἀγορᾶν / forum
צפון Q	צפן Ps 17. 14 K	σκεπαστός
צפועי Ez 4. 15 K	צפיעי Q	σπυράς, σό-
כא Prv 31. 4	כא Jon 2. 5	οὐ, οὐα, οὐχ
כאן ICh 2. 6	כאן Ex 26. 1	ἀλούργημα
ארטנא Dan 5. 16	„	„
נ Jes 50. 6	נ Ex 21. 3	γυῖον
ניה IS 31. 10	ניה ICh 10. 12	„

וה ו/ב ו/א ו/ג

כח Dt 12. 21	סבח Thr 2. 21	θύω
וכח Jes 34. 6	סבח Ib.	σφάγιον
עלו Hab 3. 18	התעלס Prv 7. 18	ἀγλαΐζω
רנא IIS 7. 10	רנע Job 26. 12	φρικάζω, -ίζω
נעיר Job 36. 2	נעיר Ib 32. 6	μικρός
ועק Ps 142. 6	נעק Ib 88. 2	κωκύω
נועק Jos 8. 16	נצעק IS 13. 4	συνάγω
מוער Jes 10. 25	מצער Gn 19. 20	μικρός
עלו Hab 3. 18 Ps 68. 5	עלך Ib 9. 3, 68. 4	ἀγλαΐζω

ש/ר	IIS 22. 8	Ps 2. 1	φρικάζω
„	Dt 2. 25	Jes 13. 13	„
„	„	IIS 22. 8	„
		V.ג. ז/ג ז/ג	
כ/ח	Job 16. 4	Ib 35. 16	καθάπτω
	Gn 33. 5	Dt 32. 6 Job 31. 15	γεννάω
	IIS 15. 30	Jes 58. 5	κύπτω
	Dt 23. 19	Nu 20. 19	χρημα
		Prv 31. 10	
	Ps 11. 6	IS 10. 1	πρόχοος, -χους
ע/ח	IS 20. 38	Joel 4. 11	ταχύνω, -χίζω
	Jes 5. 10	Ex 16. 36	χοϊνίς
	Jer 17. 6	Gn 15. 2	χέρσος, χέρρος
	Gn 34. 8	תַעֲשֵׂי	ἀγαπάζω
	Ez 17. 6	Jes 28. 20	σπόρνυμι
ח/צ	IICh 3. 7	Ex 36. 34	σκεπάζω
ק/ח	Dt 19. 5	Ez 17. 4	κόπτω
	Jes 10. 15	Jes 17. 6	„, ἀπανθίζω
	Nu 22. 4	IR 21. 19	λείχω
	Mich 3. 3	Ez 16. 25	πετάννυμι, ἐπι-
		V.ג. א/ה ח/ה	
כ/ס	Gn 43. 23	Dan 11. 43	δέμα
	Esth 7. 10	Job 37. 17	ψύχω, κατα-
צ/ס	Dt 19. 5	Jes 10. 15	κόπτω
	Dan 4. 9	Neh 13. 19	σκιάζω
	„	قَلَّل	„
	Cant 1. 6	Prv 27. 18	τηρέω, ἐν-
	نظر	„	„
	Ez 17. 4	Jes 10. 15	κόπτω
	„	IIR 6. 6	„
ק/ס	Job 9. 26	Jes 18. 6	θoάζω
ס/ס	Gn 47. 14	Job 24. 6	λέγω, θυλακίζω
ח/ס	Ez 13. 10	Jer 23. 13, 32	ἀποπλάζω
	Jud 21. 21	Job 9. 12	ἀρπάζω
	Dt 27. 9	Jes 7. 4	ἡσυχάζω
	Dan 3. 7	Ib 3. 10	ψαλτήριον

קטל Job 24. 14	قتل	κτείνω
קטל Dan 5. 19	"	"
רסט Jer 49. 24	רתת Hos 13. 1	ὀργωδία
פ/כ איכה IIR 6. 13	איפה Gn 37. 16	ποῦ, κοῦ, ὅπου, ὅκου
כה Gn 31. 37	פה Jos 18. 8	τῇδε, ὧδε
כימה Job 9. 9	פימה Ib 15. 27	κομήτης
ק/כ בבר Dt 21. 16 (עֶפֶר)	בקר Lev 13. 36, 27. 33	διαίρέω
בבר Lev 27. 26	"	ἐξ-
חשך Ps 78. 50 Job 33. 18	חשך Jes 38. 17	ἰσχω, σώζω
כובע IS 17. 5	קובע Ib 17. 38	κύμβαχος
כזן Dt 32. 6	קנה Gn 14. 19	γεννάω
לחך Nu 22. 4	לקק IR 21. 19	λείχω
במך Ez 22. 21	נק Jer 6. 29	τήκω
הסכית Dt 27. 9	השקט Jes 7. 4	ῥαττάζω
שכך Esth 7. 10 (ψαλάζω)	השקט Job 37. 17	καταψύχω
ר/כ חשבת Ps 18. 12	השרת IIS 22. 12	σκότος

כס כח כג כב כ.א.

מ/ל רעליה Esr 2. 2	רעמיה Neh 7. 7	Διὸς θυραυλὸς
נ/ל אל IS 27. 10	אן Ib 10. 14	ἵνα, ποῦ
לשכה Neh 13. 5	נשכה Ib 13. 7	λέσχη
ר/ל אלדן Jer 51. 5	ארל	ἀγασμος
אלמנה Gn 38. 11	ארל ארמלה	"
אלמנותו Jes 13. 22	ארמנותו	ἐρυμνός, ἐρυμα
זמר Ps 57. 3	זמלים Joel 4. 4	ἀμείβω
זל Gn 31. 46	זר Ib 31. 47	κολώνη
מזלות IIR 23. 5	מורות Job 38. 32	κυνόσυρα
שלהים Jos 15. 32	שרותן Ib 19. 6	ἀγορά
	ל/ד כ.א.	

מ/א אתם Gn 29. 4	אנתן Dan 2. 8	αὐτὴ (אתה)
אתם	"	"
בימיהם Ps 44. 2	ובימיהם Dan 2. 44	ἡμέραι αὐτῶν
גרסום ICh 6. 1-2	גרסון Gn 46. 11	
הימים Gn 7. 10	הימן Dan 12. 13	αἱ ἡμέραι
כמהם IIS 19. 38	כמה Ib 19. 41	
מלכים Prv 25. 3	מלכך Prv 31. 3	βασιλεύς

אם Cant 1. 8	אֵן	εἰ
אם Cant 2. 7	אֵן	οὐ
לֵךְ	לֵךְ	„
עָמָה Esr 8. 13	עָמָה Ib 5. 2	μετά
צָדִיקִים Jud 18. 7	צָדִיקִים IR 11. 33	ξουθός
צָעֲלָבִים Jud 1. 35	צָעֲלָבִים Jos 19. 42	κυναλώπηξ
פֶּלֶס IIS 19. 6	פֶּלֶס Ps 17. 13	ἀπαλλάσσω,
		-ττω
קָרָק Q	קָרָק Jes 65. 4 K	βρέγμα
נֶסֶם Jes 42. 14	נֶסֶם Ib 40. 24	πνέω
נֶדְמָה Jes 37. 27	נֶדְמָה IIR 19. 26	
	נ/ל מ/ו מ/ה מ/ב V.s.	
	נ/מ נ/ל נ/ה V.s.	
צָפֶן Hag 1. 4	צָפֶן Ps 31. 21	σκεπάζω,
		κρύπτω
הַתְּעַלֵּס Prv 7. 18	עֲלֶךְ Hab 3. 18	ἀγλαίζω
כֶּעֶס IR 21. 22	כֶּעֶס Job 17. 7	ὀργή
נֶסֶם Ps 44. 19	נֶסֶם IIS 1. 22	χάζομαι
סָעַר Jon 1. 4	סָעַר Job 18. 20	ζέσais
סָפֶן Dt 33. 21	סָפֶן Ib 33. 19	σκεπαστός
סָרַח Ez 17. 6	סָרַח Jes 28. 20	στόρνυμι
סָרַס Jes 58. 7	סָרַס IR 8. 38	χωρίζω
סָרַק Jer 46. 4	סָרַק IR 22. 34	θωρακείον
סָרַק Jer 46. 4	סָרַק IS 17. 5	„
הַסְכִּית Dt 27. 9	הַסְכִּית Jes 7. 4	ἡσυχάζω
אֶסֶר Gn 40. 3	קֶסֶרֶה Ib 44. 30	δετός
נֶסֶף Jes 40. 19	נֶסֶף Ez 22. 21	πήκω, ἐν-
סָפֶף Ps 37. 24, 145. 14	סָפֶף Gn 48. 17 Ex 17. 12	ἀνέχω, κλίνω
	V.s. ס/ו	
סָפֶס Jud 14. 6	סָפֶס IS 15. 33	σחίζω
אָרְעָא Dan 2. 35	אָרְעָא Gn 1. 1	ἔρα, ἔρας
צָמַר Dan 7. 9	צָמַר Lev 13. 47	κόμη, ξανθός
אָרְעָא Dan 2. 35	אָרְעָא Jer 10. 11	ἔρα
צָפִיעָה Jes 22. 24	צָפִיעָה Ib 28. 5	στέφος
	ע/ח ע/ו ע/ה ע/ג ע/א V.s.	
	פ/ע פ/מ פ/כ פ/ו פ/ה פ/ב V.s.	

ק/צ	מחך Jud 5. 26	מחך Ib.	πιέζω
	אָרץ Gn 1. 1	אָרְקָא Jer 10. 11	ἔρα, ἔρας
	פצה Gn 4. 11	פָּקַח Job 14. 3	πετάννυμι, οἷζω
	פצה Jes 14. 7	"	" "
	צלה Jes 44. 16	קלה Jer 29. 22	φρύγω
	צלי Ex 12. 8	קלי Lev 23. 14	φρυκτός
	צלחת IIR 21. 13	קלחת Mich 3. 3	χαλκείον
	צלע IR 6. 34	קלע Ib.	ξύλον
ס/צ	פצה Gn 4. 11	פסה Lev 13. 5	πετάννυμι, οἷζω
	"	פסק Prv 13. 3	" "
	פצה Jes 14. 7	"	" "
	פצה Mich 3. 3	פסק Ez 16. 25	πετάννυμι, ἐπι-, κατα-, ἀνοίγω
	צחק Gn 17. 17	צחק Job 30. 1 Eccl 3. 4	καχάζω
	"	צחק IICh 30. 10	"
	Ex 32. 6	צחק IIS 2. 14	ἀγωνίζομαι
	צחק Gn 21. 9	צחק IIS 6. 21	"
	צפן Ps 17. 14	צפן Dt 33. 19	σκεπάζω
	קץ Jes 18. 6	צח Job 9. 26	βοάζω
ס/צ	מוציא IIS 22. 49	מסעי Ib 22. 3	σώζω
	נפח Gn 10. 18	נפח Nah 3. 18	διαφυσάω
ת/צ	פצה Gn 4. 11	פתח Job 3. 1, 29. 19	πετάννυμι, οἷζω
	פצה Jes 14. 7	"	" "
V. צ/ס צ/ח צ/ק צ/ר			
ס/ק	פקח Job 14. 3	פסה Lev 13. 5	πετάννυμι, οἷζω
	"	פסק Prv 13. 3	" "
ת/ק	"	פתח Ib 3. 1, 29. 19	πετάννυμι
V. ק/צ ק/כ ק/ח ק/ה ק/ג ק/א			
V. ר/ע ר/ל ר/כ ר/ד ר/ג			
ס/ח	פרש Ex 9. 29	פרש Ez 34. 12	χωρίζω
ת/ח	שם Ps 50. 23	תב Gn 6. 9	τέλειος
V. ח/ק ח/צ ח/ס ח/ג			
ח/ח	ברוש IIS 6. 5	ברוח Cant 1. 17	κυπάρισσος, -ιττος
	חרש Jer 17. 1	חרות Ex 32. 16	χαράσσω, -ττω
	חרש Dt 22. 10	חרח	ἀράω, ἀροτριάζω

אֵי הַ	חַרס "	מַסְגֵּר κλειθρον, -ή-
אֶל הַלִּיּוֹס	אֶלּוֹל εἰδωλον	מַסְנֶרֶת "
הַלִּיל "	אֶלִּיל "	עֲדֻנָּה ἡδονή

Θ. θ changes into σ and v.v.; also into τ, φ, and χ. *V.s. Δ.*

סִיס θίς	סֵל κάλαθος	סֶרֶף θέραψ
סַעס χυμός, χυλός	פֶּרֶא θήρ	סֹוט σκῦτος
קֶסֶף θεσπίζω	קֶטֶא φθόνος	תֹּור θεωρέω

Ι. ι changes into ε and υ; ο, ου, and υ change into οι; ι is often inserted to lengthen the syllable. *V.s. Ε.*

אִי οὐ	דִּיד ἀγαπητός	יֶקֶר ἰχθύς
אִיל οἷς (οοῖς)	דִּיד "	סֶלֶם κλῆμας
בִּסֵּל ὑπέρ	חִיל ἔλη, εἰλη	פֹּיטִי ὑπῆτις ὑπτιος

Κ. κ changes into τ, and v.v.; π and χ change into κ; ν changes into γ before κ; σ is prefixed to words beginning with κ; ξ appears as an aspirated κ. *V.s. Γ.*

אִיפֶה ὅπου, ὅκου, ποῦ	אִיכֶכּה ὅπη	כֶּלֶה τελέω
אִיכֶה "	בִּיה οἶκος	קֶלֶס χλευάζω
אִיכֶה "	כִּי καί	קֶרֶה πόλις

Λ. λ changes into ν and ρ, and v.v.; initial λ is dropped. *V.s. Γ, Δ.*

אֶלֶה ἀρά	" ὀλάω	נֶסֶכֶה λέσχη
קֶלֶלֶה "	בֶּרֶסֶא κλισία	לֶסֶכֶה "
אֶם λαός	לֶא οὐ	נֶתֶר λίτρον
לֶאם "	אִי "	" νίτρον
עֶבֶל κλέπτω	לִיל ἔλξ	סֶרֶר ψάλλω
חִיה λόχος	לִיל "	סֶרֶר "
לֶחִיה "	לִילה "	פֶּסֶנֶרֶרֶן ψαλτήριον
חֶלֶם ὀράω	לִילֶה "	רֶחֶל ῥήν

Μ. μ changes into ν and π; μ is added at the beginning of a word and after alpha privativum; μ is added in the middle of a word to facilitate pronunciation.

אֶבִּיר ἀμβροτος	קֶסֶר νοτερός	קֶבֶעֶת κυμβίον
אֶבִּיר ἀβροτος	קֶתִי πότε	נֶבִיעַ "
אֶצִּיל μασχάλη	נֶאף μοιχεύω	רֶבֶבֶה μυρίοι
כֹּבֶעַ κύμβαχος	נֶיה νομή, νάπη	מֶרֶבֶבֶה "
קֹבֶעַ "	פֶּן μή	נֶנֶן ὑμνέω, ἐφ-, καθ-
מֹול μασχαλίζω	פֹּיטִים μῆνις	תֶּנֶה ", ἐπιθρηνέω

N. Movable ν is added at the end of words. *V.s.* Γ , Λ , M .

יאכלו, יאכלו	תעס, תעס	יעס, יעס
תחן, תחן	תעס, תעס	יפילו, יפילו

O. o changes into υ ; ou changes into ω ; o is often rejected or prefixed for euphony. *V.s.* A , E , H , I .

אֶכּוּל σταφύλη	אָדוֹס ὁδός	אֶל, כֹּל ὅλος
נֶפֶס ὕψος	חַוְצָה „	כֹּן „
חַנּוּ ὄνυ	חַמָּר ὄνος	אֶל οὐ
חַנָּה (חַנָּה) „	חַסֵּה ὕβασμα	חַסֵּה σκύτος

In compound adjectives, o is changed metri gratia into η , e.g. $\theta\epsilon\sigma\gamma\epsilon\nu\eta\varsigma$, $\theta\epsilon\eta\gamma\epsilon\nu\eta\varsigma$ /תְּהֵגֶנֶן. In early times o represents both o and ω —קִדְשׁ, קִדְשׁ; and in many words must have sounded like ou قَدُوس, as in $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ for $\beta\acute{o}\upsilon\lambda\omicron\mu\alpha\iota$ /פַּעַל Nu 23. 23—while reversely, in Ion. $\kappa\omicron\upsilon\rho\omicron\varsigma$, $\omicron\upsilon\eta\omicron\mu\alpha$ stand respectively for $\kappa\acute{o}\rho\omicron\varsigma$ קֹרֶן, $\omicron\eta\omicron\mu\alpha$ עֵמֶן.

Π. π becomes ϕ ; μ and τ change into π ; σ passed into $\pi\tau$, and v.v.; in poets τ is inserted after π . *V.s.* Γ , K .

πόλις בֵּלִד	כְּתֹב „	مَكْتُوب „
πτόλις גִּזְרִיחַ	כִּתָּב „	מִלְחָמָה πόλεμος
„ נִפְר „	כָּתֵב γράφους	מִלְחָמָה πτολεμέω
חֲרָט γραπτός	כָּתֵב γραμματεῖον	מִלְחָמָה πτόλεμος
כְּתֹב „	כְּתֹב γράμμα,	מִלְחָמָה τροχός
כָּתֹב γράφω	—άσημα	מִלְחָמָה μῆνις, Dor,
כְּתֹבָה γράφή	כְּתֹב „	Aeol μᾶ-

P. Initial p takes the rough breathing, except in Aeol.; pp replaces Ion. $\rho\sigma$, i.e. σ changes into p when another p goes before. [I diffidently submit that the σ replaces the spiritus asper surmounting the second p .] In Aeol. final σ changes into p ; p is transposed. *V.s.* Λ .

אֶבִּיר βοῦς	בִּר „	نَبْرُ „
בַּעִיר „	בִּר „	عَبْد „
בַּעִר „	אֶבִּיר ἵππος	גִּלְלָה ῥέω
בַּקֵּר „	בִּרְדִּי ῥοδόεις	גִּר „
פֶּר „	אֶרְדִּי „	זֶרַם „
פֶּרָה „	בִּרִּית εἰρήνη	חֶלֶף „

נר	”	רוח	”	פרידא	”
נהר	”	רֹחַ	”	פֶּרַח	”
נול	”	βρόδον	ורג	קרע	ρήγγυμι
ערה	”	ὄνος	חמור	ראש	ρύτῃ, ρυτόν
ערף	”	κητάομαι	כרת	רביד	ράβδος
רור	”	γέρρον	סהרה	רחל	ρήν
רעף	”	κηרת	”	הרהר, רחץ	ρύπτω,
דגני	ρόδινος	סרת טעם	ράθυμος	רֶזַע (B)	ρέζω
רדני	”	קרים קמת	”	כרש	ρίζα
ורג	”	פרח	ρόδον, ἔργον	קרקע	”
הרנחה	ράστωμα	פרודא	”	שרביט	ράβδος

Σ. σ changes into τ, and v.v.; σ represents the aspirate in Aeol. and Latin; σ is prefixed to words beginning with κ, μ, τ, φ; σσ passed into ττ; σ is dropped. V.s. Δ, Ζ, Θ, Κ, Π, Ρ.

ברש	κατάρισσος	בוער	”	קלע	σφενδονάω
ברות	”	בצער	”	קלע	σφενδόντη
הפר	σκοπάω	סוס	ἵππος	הימרה	στέμμα
ספח	στέγη, -γα	כיס	ῥς	הם	τέλειος
ספח	”	סלה	τέλος	תמים	”
סר	σμικρός	ספח	ἀπὼς	קם	”

Τ. V.s. Δ, Θ, Κ, Π, Σ.

ברושים	κατάρισσος	חרש	χαράσσω	טרף	τροφή
ברותים	κατάριστος	חרת	”	תרופה	θεραπεία

Υ. ω changes into υ; υ as a semivowel represented αυ (F)—the digamma—sometimes it formed the diphthong αυ, sometimes the diphthong ευ. V.s. Α, Ε, Ι, Ο.

אביתר	εὐάτος	ערים	”	הר	κύριος, κύριος
און	ἀνὰ, ἀνάτα	ברך	εὐλογέω	קבוד	κῶδος
עון	”	באר	”	רבה	ἐρύω
ענה	”	בג	”	תף	τύπανον

Φ. V.s. Θ, Π.

Χ. V.s. Θ, Κ.

Ω. ω changes with α, ου and υ. V.s. Α, Ο, Υ.

בבה	βωμός	בום	ωμός	שרן, שרין	θωράκιον
-----	-------	-----	------	-----------	----------

Several of these changes, as we have seen, occur within Hebrew and in Hebrew-Arabic homology—e.g. חַיִּיץ, חַמֵּץ, חַמֵּץ; حايض, حاميץ.

עֵלֹם, עוֹלָם; יִרְבֶּשֶׁת, מְכִיבֶשֶׁת; פָּרוּי, פָּרוּחַ—all and every one of which can be accounted for by the Propositions herein set out.

VI. Classified consonants are also interchangeable in Graeco-Hebraic homologies:

The labials—β, μ, π, φ—e.g.:

βασίλειος/מֶלֶךְ Gn 45. 26, ἐρπημία/עֲרֵבָה Dt 3. 17, βρόδον/פָּרָח Nu 17. 23, πυρόω/בָּעַר Ex 3. 2, μῆ/פֶּן Gn 3. 3, πότε/מָתַי Ib 30. 30, ἀντιβολέω/הִתְפַּלֵּל Ib 20. 7, πλήσμη/מְבֹול Ib 6. 17, φέρω/בָּרָא Ib 1. 1, פָּרָה Dt 29. 17, ἀμάρτυμα/קָרָךְ Ez 21. 15.

The palatals—γ, κ, χ—e.g.:

γονεύς/קָנָה Gn 14. 19, κύριος/נָבִיר Ib 27. 29, οἷον/פָּקָה Jes 42. 20, ἔργον/פָּרָה Ex 1. 13, κενός/קָנָה IR 14. 15, κάδος/כֶּד Gn 24. 14, χωρίζω/גָּרַשׁ Ex 34. 11.

The linguals—δ, θ, λ, ν, ρ, σ, τ—e.g.:

-δε (ad)/אֶל Gn 1. 9/-לֵ/ Ib 9. 10, δρόσος/סָלַב Ib 27. 28, πηδάω/פָּסַח Ex 12. 27, καταδουλόω/הִלָּל Ps 137. 3, ἵδδ Gn 36. 36, ἵδρ Ib 36. 39; θύρα/תֵּלַח IR 6. 34, θυμίαμα/סִבִּים Ex 30. 34, θύρα/עָרַב Dan 2. 49; λήγω/הִדַּל Gn 18. 11, λίτρον/נֶחֱרַךְ Jer 2. 22, λεπτός/רָפָה Nu 13. 18; κενός/חָלַל Jes 22. 2; ἀρά/אָלַח Gn 26. 28; ἀλητεύω/נָדַד Gn 4. 12, σφαγεύς/סָבַח Dan 2. 14, τέλειος/קָדַם Gn 25. 27, σῶ Ps 50. 23; τρόπος/דֶּרֶךְ Prv 30. 19, ἐκτεπώω/הִסְבֵּה Prv 8. 25, τέλος/סָלַב Ps 3. 3.

The smooth mutes—κ, π, τ—e.g.:

ὄπη, ὄκη/אִיפָה Gn 37. 16, οἶκος/אֵיכָה IIR 6. 13, οἶκος/בֵּית Gn 17. 12; πάλαι/קָדַם Jes 23. 7, Πάλμυρα/חֶמֶר/חֶמֶר IR 9. 18 IICH 8. 4, πάλμη/חֶמֶר Joel 1. 12; προχός/פָּלַח Jud 9. 53.

The middle mutes—β, γ, δ—e.g.:

βοή/קָוָה Dt 33. 26 Ps 46. 4, βία/אֵצֶה Ib 89. 10, φόβος/פָּחַד Jes 24. 17, Φοῖβος/פָּחַד Gn 31. 42, 53, γάλος/חָלַב Gn 49. 12; ἡγέομαι/הִדָּה Jes 11. 8/חָדָי; δειδω/נִדַּד Dt 32. 27.

The rough mutes—θ, φ, χ—e.g.:

θηρίον/פָּרָא Job 39. 5, μισθός/סָכַר Zach 11. 12; φάγλος/סָלַח סְלִי Jes 40. 11, 65. 25, Φοινίκιος/כִּנְעָנִי Gn 10. 18, Φοῖνιξ/קִינִי Jud 4. 17, φοῖνιξ/קִינִי Job 29. 18, χωρίζω/פָּרַשׁ Ez 34. 12, μοιχεύω/הָנָא.

ν changes into γ before the palatals—γ, κ, χ—and before ξ, e.g.:

ἐγγίζω/נָגַח Gn 18. 23, εἰσογκος/עֲנִי Nu 13. 22, ἀγκύλη/קֶנֶף Jud 8. 26, ἀνχω/קָנַח IIS 17. 23, φάρυγξ/רָחַב Jes 3. 16.

IV. PHONETICS

THE following Propositions cover the main phonetic similarities and differences that exist between Hebrew and Greek. They indicate the regular sound-variations which distinguish the words in one language from their respective homologues in the other. By their means one learns that the same letter in one language repeatedly conveys the same variety of sounds *vis-à-vis* the other language; so that familiarity with such literal metamorphoses enables one to penetrate the Graeco-Hebraic palimpsest.

VII. There are authentic Hebrew words—that is, words about which there is no suspicion that they were borrowed from another language—which resemble Greek words in pronunciation and meaning.

אגר ἀγείρω	קרף θρύπτω	כסל σμίλευμα
בא βαίνω (βάω, in compounds)	קרף τρυφερός	עלז ἀγλαΐζω
	„ τροφή	ערג ὀρέγω
במה βῆμα, βωμός	„ θρύμμα	כאס ὄστρος
גל γέλωτ (Aeol γέλος)	קרפף τρύφος	לסל ψιλλός
	קלול τελευταῖος	כחן πτηνός (ὄφεις)
נורה ξηρός	ין οἶνος	ציד ζῆτεώ
דן δύτιος	כלי χήλινος	כא „
הר ὄρος	קלח λόχος	קרק κυρέω
חבט κόπτω	לש לῖς	קאח ὀράω
خط „	לש „	ראי „
קרף τρυφερός,	לש לόγος	כרθ θώραξ, τεῖχος
קרף τρυφήλος	כח μῶμος	סור „
طنل „	כח νεύφω	קח τύπανον

VIII. Comparatively few homologues are pronounced alike in both languages.

אכל φαγεῖν	בג εὐλογέω	חול χορεύω
קרף εὐλογέω	בג εὐλογος	חיס θίς
בארכ „	כח γυῖον	חיס „
כרכה εὐλογία	כח δέμας, δημός	חיס ἡμαρ
כרכ „	כח εἶδος	כחρ φοῖνιξ
בלא „	כח ζιζάνιον	כרנה Φοῖνιξ

לְהִיטִי	μηκέτι	נֶסֶר	„	סְכֵלְתָּע	„
מְחול	χόρευμα	צֶר	στενός	בְּעַל סֵכֶל	πολύσοφος
נָהָר	νόος	צָרָה	ζήλη	כָּרַק	ταργανόομαι
סוֹס	ἵππος	קָדוֹם	Σκύθης	הֶסְתֵּרָנִי	„
עָב	νέφος	כּוֹסִי	„	סָאָר	στέαρ
פֶּסֶק	πετάννυμι	כּוֹפִי	„	סָאָר	τέλος
פֶּשֶׁר	φράζω	רָעָה	θύραυλος	הָמָה	θαῦμα
פָּתָר	„	סֵכֶל	σοφία	הָמָה	τέλειος

IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, Π, ע, צ, פ—and the Greek letter Ξ which does not occur in Hebrew, naturally interchange with other letters.

(1). ה interchanges mainly with: the spiritus asper and the spiritus lenis, an internal vowel, a diphthong, γ, κ, ν, χ.

אַבְדָּה	ἡδωνεύς	הָרֶחַק	ἡχείων	הָרִין	ρίον
אֵינֶה	„	הָדָר	ὁδός	הָרִין	ὄρος
אַהֲבָה	ἀγαπάω, -άζω	הָלַח	χωλεύω	הָרִין	καθαίρω
בְּהֵמָה	βῆμα	הָלַח	σχολή	הָרִין	„
בָּרָה	Παῖάν, Διός	הָלַח	κελευθήτης	בָּרָה	θυρίς

(2). Π interchanges with the same signs and letters as ה, plus ζ, ξ.

אַהֲבָה	ἔεις	הָרֶחַק	ζυμίτης	הָרִין	λείχω
הָבִית	ὀπτός	הָרֶחַק	καινίζω	הָרִין	μελαίνω
הָדָה	ῥδομαι	הָרֶחַק	ἀγαπάζω	הָרִין	φόβος
חַיִּים	ξανθός	הָרֶחַק	ζηραίνω	הָרִין	καχάζω
חֹרֶר	κύριος, κύρος	הָרֶחַק	ξηρότης	הָרִין	„
חֹרֶר	κόρη	הָרֶחַק	ἀραδος	הָרִין	κορός (B)
הָלַב	γλάγος, κλ-	הָרֶחַק	ρύζω	הָרִין	καπνός
חֹמֶר	ὄνος	הָרֶחַק	χαράσσω	הָרִין	κορός (A)
חֹמֶר	„	הָרֶחַק	„	הָרִין	τὰ τόξα

(3). ע interchanges with the same letters as Π.

בָּעֵר	πυρόω	עָרָה	δορά, χρώς	חָסָה	„
הוֹשִׁיעַ	σώζω	עָלָה	ἀλογος	עָמָר	κόμη
כָּרַע	χρoίζω	עָבָה	γάμος, -μέτης	עָנָה	εὐνή
עָב	νέφος	עָמַל	ἀμύλλα	עָקָר	ἀκουρος
עָבָה	„	עָמַס	γεμίζω	עָקָרָה	„
עָבָר	νάπος	עָמַר	„	עָאָר	„

ער <i>orégw</i>	עשק <i>piézw</i>	עש <i>kata-goyeteúw</i>
עריסה <i>xihrós</i>	פרעש <i>pyraústis</i>	עש <i>thúra, pílyh</i>
ערף <i>réw</i>	פרעש <i>"</i>	" <i>ágorá</i>

(4). *Σ* interchanges with: the rough and the smooth breathings, γ, δ, ζ, θ, κ, ξ (κσ), π, σ, σκ, στ, σχ, τ, and χ.

חזק <i>ódós</i>	חזק <i>"</i>	חזק <i>éidikos</i>
חוצה <i>"</i>	חזק <i>kalípais</i>	חזק <i>theós</i>
חזק <i>"</i>	חזק <i>vaína</i>	חזק <i>skia</i>
חזק <i>gloutós</i>	חזק <i>"</i>	חזק <i>"</i>
חזק <i>scholḗ</i>	חזק <i>"</i>	חזק <i>agalma</i>
חזק <i>"</i>	חזק <i>"</i>	חזק <i>"</i>
חזק <i>"</i>	חזק <i>"</i>	חזק <i>pleurón</i>
חזק <i>xiylon</i>	חזק <i>sebas</i>	חזק <i>kómē</i>
חזק <i>"</i> , <i>ox-</i>	חזק <i>"</i> , <i>-sis</i>	חזק <i>stéfos</i>
חזק <i>"</i>	חזק <i>chrōma, -oía</i>	חזק <i>zēlē</i>
חזק <i>"</i>	חזק <i>"</i>	

(5). *Ϛ* interchanges the same as *Σ*, as well as with *φ*.

אשר <i>makarízō</i>	אשר <i>thōrax</i>	אשר <i>khrus</i>
אשר <i>erwtáw</i>	אשר <i>"</i>	אשר <i>kúlis</i>
אשר <i>rachís</i>	אשר <i>chríw</i>	אשר <i>olos</i>
אשר <i>orgízō</i>	אשר <i>galēnós</i>	אשר <i>odous</i>
אשר <i>zōggréw</i>	אשר <i>"</i>	אשר <i>"</i>
אשר <i>éptá</i>	אשר <i>phlógwais</i>	אשר <i>schízō</i>
אשר <i>sugklínw</i>	אשר <i>stéllw</i>	אשר <i>ákē (C)</i>
אשר <i>"</i>	אשר <i>xiylon</i>	אשר <i>rizá</i>
אשר <i>tauros</i>	אשר <i>éltē</i>	אשר <i>"</i>
אשר <i>"</i>		

(6). *Ξ (κσ)* interchanges with *Ι, Π, Κ, Ο, Υ, Κ, Ψ*.

קל <i>phúlas</i>	קל <i>xihnós</i>	קל <i>drómaz</i>
קל <i>xiénos (or σ/ι)</i>	קל <i>" (or κ/כ)</i>	קל <i>xiéfos</i>
קל <i>xianthós</i>	קל <i>xianthós</i>	קל <i>xiustós</i>
קל <i>xihráinw</i>	קל <i>xianthós</i>	קל <i>" (or —σ)</i>
קל <i>cháraz</i>	קל <i>xihráinw</i>	קל <i>xiustís</i>
קל <i>xiús, -σma</i>	קל <i>xihnós</i>	קל <i>" (or —κ)</i>

X. Letters that are common to both alphabets do not always interchange respectively.

(1). א interchanges with κ—as in vernacular Arabic, or κ drops out—the spiritus asper, and the spiritus lenis:

אדן Ἀδωνις	אִפּה κόφινος	אֶפְרַיִן ὑπερῶν
אוזב ὕσσωπος	אִפּוד ἐπωδός	ארב κρύπτω

(2). ב interchanges with β, γ, δ, ι, μ, π, υ, ϕ, ω, the spiritus asper, and the spiritus lenis:

בא βαίνω	בֶּרְדָּאֲנִיֹּן ἄρδάνιον	בֶּלֶג γλάγος
בּוֹשׁ αἰδέομαι	בֵּל מָה	בֶּבּוֹד κῦδος
בּחַר αἰρέω	בֶּקֶשׁ διχάς	בֶּרֶבֶב μύριοι
בּסַח πιστεύω	בֶּרִית ρήτα, ῥήτρα	בֶּרֶבֶב ὄροφος
בִּירְדֵּן, הִירְדֵּן (ו) תֹּ	בֶּדָב דּוּאָו	בֶּרֶבֶב „

(3). ג interchanges with β, γ, δ, ζ, κ, λ, π, φ, χ, the spiritus asper, and the spiritus lenis:

גא βοάω	גֶּחַח ὄχθη	גֶּחַח καθαιρέω
גֵּל λύομαι	„ شاطيء	גֶּלֶח δηλόω
גֶּבֶח ὑψόω	גֶּחַח γυῖον	גֶּחַח ὀάρυγξ
גֶּבֶל ἐδόριον	גֶּחַח ποκίζω, -κά-	גֶּחַח ἀσταφίς

(4). ד interchanges with β, δ, ζ, θ, σ, τ, φ, χ, and the rough and smooth breathings:

דא θαάζω	דֶּחַח τίκτω	דֶּחַח ὁμοιάζω
דֶּבֶק διώκω	דֶּחַח ζιζάνια	דֶּחַח σιωπάω
דֶּבֶר ἔπος	דֶּלֶח βηλός	דֶּחַח ἥχω
דֶּבֶשׁ ὕβος	דֶּלֶח φλέγω	דֶּחַח χεῖρ

(5). ה interchanges as indicated on p. 44.

(6). ו interchanges with μ, υ, ι:

וֶרֶן (אֶרֶבֶן)	וֶחַח γυῖον	וֶחַח μόριον
ἀλούργημα	וֶחַח νομός	וֶחַח ἄξιος

(7). ז interchanges with γ, δ, ζ, θ, κ, ξ, σ, τ, χ, the spiritus asper, and the spiritus lenis:

זב θυώ	זֶחַח (שִׁית) γυνή	זֶחַח „
זֶלֶתִי ἄλλ' ἤ	זֶחַח δείδω	זֶחַח ζιζάνιον

מַקְלָן	βάκλον	רַבְבָּה	„	שְׂמָה	ψάμμη
מַרְבָּה	μυρίοι	מַשְׂמָה	ψάμμη	מָתִי	πότε

(14). ך interchanges with γ, λ, μ, ν:

אָנִי	ἐγώ	נָצַר	νεκρός	נִתַּר	λίτρον, (νίτρον)
אָנִכִי	ἐγώγε	נָשָׁךְ	μεσεγγύη (משך)	נָשָׁךְ	στιγέω
נָאִי	μοιχεύω	נָשָׁכָה	λέσχη (לשכה)	נָשָׁךְ	ἀγαλμα

(15). ך interchanges with γ, δ, ζ, θ, κ, ξ (κσ), σ, τ, and both breathings:

סָחַר	ἀγοραῖος	סָךְ	„	סָרַח	θωρακεῖον
סָחַרָה	γέρρον	סָלָה	τέλος	סָרַחִים	τεθωρα-
סָחַרָה	γερράδια	סָלָה	ἐλεέω		κισμένοι
סִיס	ῥς	סָמַר	ξανθός	פָּסַח	πηδᾶω
סָכָה	σηκός	סָכַר	„	פָּסַחִים	ψαλτήριον
סָכַר	„	סָכַדָר	„, -όω	סָכַר	χλευάζω
סָכַר	„	סָכַד	κόπτω	סָכַר	πέρθω, πορθέω

(16). ך interchanges as indicated on p. 44.

(17). ך interchanges with β, γ, θ, ι, κ, μ, π, τ, φ, and both breathings:

אָי	καί	פִּן	μη	פִּרָה	βόδον
פִּנַע	θιγγάνω	פִּנָה	γωνία	פִּרָה	ἐργον
פִּהַד	φόβος	פִּנָה	κενόω, ἐκ-, κατα-	פִּרָה	ταράσσω
פִּלִילִי	τέλειος	פִּרָה	βους	פִּהַד	ποθέω

(18). ך interchanges as indicated on p. 45.

(19). ך interchanges with γ, ζ, θ, κ, ν, ξ (κσ), π, τ, φ, χ, and both breathings:

נָשָׁךְ	τοξάζομαι	קָוַשׁ	κύμβαχος	קָנָה	γεννάω
צָחַק	καχάζω	קָנָה	θρήνος	קָנָה	φοῖνιξ
קָאָה	χέω	קָלָל	καταράομαι	קָרָה	πόλις
קָדַשׁ	ἀγιάζω	קָן	εὐνή	קָשָׁךְ	τοξότης

(20). ך interchanges with γ, λ, ρ, and σ, or drops out:

אָרָנָה	ἄγγος	אָרָמָה	„	עָרַל	μέγας
אָרָם	ρεῦμα	אָרָה	ὀρθός	קָנָה	θρήνος

פִּלַחַה <i>ἔργον</i>	”	شَرش	”	نَحَا	”
פֶּרַח „ (cf. <i>ρόδον</i>)	”	גִּלְל <i>ῥέω</i>	”	נַחַם	”
פֶּרֶף ”	”	נִרַע ”	”	הַנְּעִל	”
قَرِيضَه ”	”	הִלֵּף ”	”	הַדּוּר <i>óðos</i>	”
رَبِيع ”	”	זָרַם ”	”	عَدَى ”	”
אַרְיֶזֶן <i>ἀλουργής, -ημα</i>	”	נָגַד ”	”	הָעַץ ”	”
אַרְנָאָה ”	”	נָהַר ”	”	הַזֹּבַה ”	”
أَرْجَوَان ”	”	נִזַּל ”	”	חָדָה ”	”
أَرْغَوَان ”	”	עֲרַף ”	”	סָבַל ”	”
אַרְנָזֶן ”	”	רִוּר ”	”	סָבַל ”	”
תְּכַלֶּה ”	”	רַעַף ”	”	הַדּוּר <i>αἰδεστός</i>	”
תִּלְעַס ”	”	יִנָּה <i>οἰνάς</i>	”	הָר <i>ῥίον</i>	”
תִּלְעַת ”	”	יִנְהָ ”	”	הָר <i>ὄρος</i>	”
אַרְחָה <i>ῥα</i>	”	נָרַם <i>ῥήγνυμι, ἐπι-, ῥήσσω, -ττω</i>	”	וּלְהָ <i>ἀλλ' ἢ</i>	”
חֶרֶף ”	”	חֶרֶץ ”	”	וּלְהָ <i>ἄλλος τις</i>	”
خَرِيف ”	”	חֶקֶק ”	”	חֶרֶף <i>ὠχρός</i>	”
יֶרֶח ”	”	רַעַץ ”	”	חֶבֶד <i>Ὀμηρος</i>	”
חֶעֶה ”	”	פֶּרֶץ ”	”	חֶבֶד <i>ὄνος</i>	”
سَاعِد ”	”	קֶרַע ”	”	حَمَار ”	”
אַרְחָה <i>τὰ ῥαία</i>	”	קֶרַע לֹו ”	”	אַרְנָן <i>θήλεια</i>	”
בַּחַר <i>αἰρέω</i>	”	רַעַע, רַעַה ”	”	חֶבֶד <i>ἡμερίς</i>	”
בֹּרַח <i>αἰδώς</i>	”	רַעַץ ”	”	חֶבֶד <i>ἐλεος (pl.)</i>	”
בִּסְתָה ”	”	חֶתְלָצֶץ <i>sur-</i>	”	חֶבֶד ”	”
חֶבֶדִים <i>αἰδοῖα</i>	”	חֶבֶר <i>ἔπος, ῥε-</i>	”	רַחֲבִים ”	”
בֶּרֶד <i>ῥοδόεις</i>	”	חֶבֶר ”	”	رَحْمَة ”	”
בֶּרֶת <i>ῥήτρα</i>	”	חֶבֶרָה ”	”	חֶבֶן <i>ἐλεέω</i>	”
בֶּסֶם <i>ὀσμὴ</i>	”	עֶבֶרָה ”	”	חֶן ”	”
בֶּסֶם ”	”	عَبَارَة ”	”	רַחֵם ”	”
חֶם ”	”	סָפָה ”	”	רַחֵם <i>κατελεέω</i>	”
חֶבֶן ”	”	חֶבֶשֶׁת <i>ἔβος</i>	”	רַחֵם ”	”
נְבִיל <i>ἐφόριον</i>	”	חֶדָה <i>ἡγέομαι</i>	”	חֶנֶץ <i>ἐλεεινός</i>	”
נְבִילִים <i>(τὰ) ἐφόρια</i>	”	חֶדִי ”	”	רַחֲמִים ”	”
נְבִילוֹת ”	”	חֶנֶן <i>ἐφ-</i>	”	رَحِيم ”	”
נֶזַע <i>ῥίζα</i>	”	נָהַג ”	”	رَحِيم ”	”
جَذَر ”	”	נָהַל ”	”	حَان ”	”
קֶרַעַע ”	”	נָחַה ”	”	رَحْمَان <i>ἐλεήμων</i>	”
عَرَق ”	”	הִנִּיחַ ”	”	حَتَان ”	”
חֶרֶס ”	”	הִנְחָה ”	”		”

הרף $\rho\upsilon\pi\alpha\acute{\iota}\nu\omega$	עד כ" $\omega\sigma\tau\epsilon, \acute{\epsilon}\omega\varsigma \kappa\epsilon$	חָבִי " "
חרץ $\rho\acute{\upsilon}\zeta\omega$	קואת $\acute{\omega}\varsigma, \text{Lac } \acute{\alpha}\tau\epsilon$	צָבוּעַ " "
חבור $\acute{\alpha}\mu\phi\acute{\alpha}\lambda\acute{o}\varsigma$	כזה " "	צָפְעוּנִי $\acute{\alpha}\phi\acute{\iota}\delta\iota\omicron\iota\omicron\upsilon$
יום $\acute{\eta}\mu\alpha\rho, \acute{\alpha}-$	כזה " "	קָנָה $\acute{\omega}\nu\acute{\epsilon}\omicron\mu\alpha\iota$
ימים $\acute{\eta}\mu\acute{\epsilon}\rho\omicron\varsigma$	כזה " "	וָן " "
מענה " "	או, עד " "	קָנָה $\acute{\omega}\nu\eta\mu\alpha$
יָצַק $\chi\acute{\epsilon}\omega$	אל, עד " "	קָנָה " "
הוצֵק " $\epsilon\acute{\iota}\sigma-$	כרת $\rho\eta\tau\acute{\alpha}\omicron\mu\alpha\iota$	קָנָה $\acute{\omega}\nu\eta\tau\eta\varsigma$
הוצֵק " $\epsilon\acute{\alpha}-$	כריתות $\rho\eta\tau\eta\rho\alpha$	הָן $\acute{\omega}\nu\omicron\varsigma$
צֵנָה " " "	סוס $\acute{\iota}\pi\pi\omicron\varsigma$	וָן " "
הָקִיא " " "	סלה $\acute{\epsilon}\lambda\acute{\alpha}\sigma\kappa\omicron\mu\alpha\iota$	רָמַס $\acute{\epsilon}\rho\pi\epsilon\tau\acute{\omicron}\nu$
סָבַב " $(\chi = \chi\chi)$	סליחה $\acute{\epsilon}\lambda\alpha\sigma\acute{\iota}\alpha$	רָמַס " "
הסָבִיב " $\kappa\alpha\tau\alpha-$	סלה $\acute{\epsilon}\lambda\alpha\sigma\tau\eta\varsigma$	סָחַרְתָּ $\kappa\omicron\upsilon\rho\alpha\sigma\acute{\upsilon}\nu\eta$
כָּבַב $(\chi' \text{ } \chi' \text{ } \chi')$	ערב $\acute{\epsilon}\rho\pi\epsilon\tau\acute{\omicron}\nu$	סָחַבְתָּ $\chi\upsilon\tau\acute{\omicron}\varsigma (\chi = \chi\chi)$
יָדַק $\acute{\omega}\chi\rho\acute{\omicron}\xi\alpha\upsilon\theta\omicron\varsigma$	פרידא $\rho\acute{\omicron}\delta\omicron\upsilon$	סָלַב $\sigma\acute{\upsilon}\lambda\omega$
יָדַקְתָּ " "	פרידא " "	סָלַב $\sigma\acute{\upsilon}\lambda\epsilon$
כִּי, כִּי $\acute{\omega}\varsigma$	פרה " "	סָפִיפֵן $\acute{\alpha}\phi\acute{\iota}\delta\iota\omicron\iota\omicron\upsilon$
כה " "	פרה " "	סָרַן $\acute{\epsilon}\rho\pi\epsilon\tau\acute{\omicron}\nu$
כן " "	פרה " "	תָּלַעַה $\epsilon\acute{\epsilon}\lambda\eta$
קָכָה $\kappa\alpha\acute{\iota} \acute{\omega}\varsigma$	צָבִי $\zeta\alpha\upsilon\upsilon\alpha$	תָּלַעַה " "
	צָבִיה " "	תָּלַל $\sigma\acute{\upsilon}\lambda\omicron\varsigma (B)$

XII. *Hebrew homologues of words containing one of six double-consonants*— $\zeta, \xi, \sigma\kappa, \sigma\tau, \sigma\chi, \psi$ —suggest, if they do not actually prove, that each of these—when not altogether omitted—was anciently pronounced in one or more of four different ways, that is: (1) both consonants together as a digraph, (2) individually and separately, (3) by dropping the one or (4) the other:

(1). Z

אִין $\tau\alpha\chi\acute{\iota}\zeta\omega, \tau\omicron\delta\acute{\alpha}\zeta\omega$	זִים " "	סָרִיר $\zeta\alpha\kappa\omicron\upsilon\delta\epsilon\iota\varsigma$
הִין " "	זָמִיתָ $\zeta\upsilon\mu\acute{\iota}\tau\eta\varsigma$	סָרַב $\zeta\epsilon\omega$
הִיט, הִיט " "	זָמִיתָ $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\zeta\omega$	עָל $\zeta\upsilon\gamma\acute{\omicron}\nu, -\acute{\omicron}\varsigma$
הָחִיט " "	" $\kappa\omicron\upsilon\sigma\acute{\iota}\zeta\omega$	קָדַשׁ $\kappa\alpha\tau\acute{\iota}\zeta\omega$
עָרַט " "	הָרַט $\chi\rho\omicron\nu\acute{\iota}\zeta\omega,$	סָאָר $\zeta\acute{\upsilon}\mu\eta$
אָפַס $\acute{\alpha}\phi\acute{\alpha}\nu\acute{\iota}\zeta\omega$	$\acute{\alpha}\rho\phi\acute{\alpha}\zeta\omicron\mu\alpha\iota$	זֵדִי $\text{Zeús, } \Sigma\delta\epsilon\acute{\upsilon}\varsigma$
פָּס " "	הָפַרַט " "	זֵדִין Zḗn
זָרַט $\delta\iota\alpha\chi\omega\rho\acute{\iota}\zeta\omega$	יָסַד $\kappa\alpha\tau\acute{\iota}\zeta\omega$	זָמִיתָ $\zeta\alpha\mu\epsilon\tau\eta\varsigma$
דוֹדָאִים $\zeta\acute{\iota}\zeta\acute{\alpha}\nu\omicron\varsigma$	יָסַד " "	" $\zeta\omega\mu\acute{\omicron}\varsigma$
זָלָלִים " "	זָלָל $\zeta\acute{\alpha}\gamma\alpha\lambda\omicron\upsilon$	

(2). Ξ (κσ)

אַחַשְׁוֶרֶשׁ	Ξέρξης	צרב	„ (or κ)	קֶשֶׁת	„
אַחֲשֵׁרֶשׁ	„	שחר	„ (or σ)	קֶשֶׁת	τοξότης
אַנָּא	ἀναξ, ἀνα, ὤνα	שֶׁשׁ	ξύσμα	קָצוּב	ξύστos
אַנָּה	„ „ „	בֶּן	ξηνός	קָזִית	„
אַרְתֶּחְשַׁסְתָּא	„	בָּנָה	„	שִׁישׁ	„ (or —κ)
Ἀρταξέρξης	„	קָנָה	„ (or —σ)	שִׁשׁ	„
אַרְתַּחֲשֵׁשְׁתָּא	„	כַּסִּיל	ξύλον	قصاصه	ξύσμα
„	„	צֹאֵלָה	„ , σχοῖνος	קֶשֶׁת	τοξότης
אַשְׁכְּנוֹ	ξανθός	צֹלַע	„	שְׁלֹכַת	ξύλοχος
זֶר	ξένος	שֶׁלַחַן	„	שֶׁלַח	„
زائر	„	מִטְעֵנָה	τόξευμα	שֶׁשׁ	ξύστις
בֶּן	„	מִוְרָה	ξύρον	שִׁשִּׁי	„
חַרַב	ξηραίνω	נֶשֶׁק	τόξον	תּוֹתַח	τὰ τόξα

(3). ΣΚ

גִּרְוֹן	σκεπαρινηδόν	נֶשֶׁקָה	σκοπέομαι	شاف	„ (or σ)
קֶרְדֶּם	„	סְכָה	σκιάς	הֶשְׁקִיף	„
زباله	σκύβαλον	סְפִינָה	σκάφος	קֶדֶר	σκοτάω
חֶפֶר	σκοπάω, -πιάζω	צִפָּה	σκοπάω, -πιάζω	שׁוּף	σκοτίζω
הֶחְשִׁיף	σκοτίζω	שׁוּף	„ , -πεύω	שִׁפִּי	σκοπή, -πιά

(4). ΣΤ

דָּד	στίθος	-άσσω, -άττω, -άω	צָפַעָה	”	
הָוָה	”	לֹוּחַ	στήλη, πλάξ	צָפַת	”
כָּף	”	נֹטָה	στόρνυμι	כָּתַר	”
עֶקֶב	” , ους	סֶרַח	”	קָצוּב	ξύστos
צָד	”	הֶשְׁתַּרַע	”	קָזִית	”
صَدْر	”	שִׁטָּח	”	שִׁישׁ	”
שָׂד	”	סַתֵּם	φράσσω	שִׁשׁ	”
שָׂד	” (or σ)	שַׁתֵּם	” , στομόω	שֶׁשׁ	ξύστις
سَدِي	”	עֲרִירִי	στερρός	שִׁשִּׁי	”
שַׁעַל	”	צִפִּירָה	στέφος	שֶׁשֶׁר	ξύστήρ
דֶּלֶף	σταλάζω,	صَفِيره	”	שֶׁכֶּן	ἀστυγείτων

(5). ΣΧ

אחז	σχέθω, ἔχω	מסכה	„	חולצה	σχολή
גור	σחίζω	מסכות	„	חולצה	ράπται
جزأ	„	מסכת	„ , -הַסִּיס		σχεδίαι,
הצה	„	חפץ	„		ράφιδευταί
נתק	„	עצל	σכולάζω	חפץ	σחάζω
ססע	„	הסכיל	„	חולצה	σχολή,
ססה	„	סלה	„ , γαλη-		γαλήνη
نسب	„	ניאָו	„	ססע	σχιστός
כילי	σχήτλιος	ילי	„ „	ססע	σχίσις
מסכה	σχήμα	עצל	σכולερός	זא, זי	ισχύς

(6). Ψ

אסח	ψάω	פקיד	פקדה	ψήφισμα	פגנה	ψέγος
קחץ	„	קפד	פופέω			ψτφοθέτημα
ססח	„	קפד	קפד	„ , ἐπι-	לסח	ψιλός
ססח	ψακάζω		κατα-		ססח	ψιλοί
הגסח	„	קחץ	„ , ἐπι-		ססח	γρῦψ
ססח	ψακάς	קחץ	„		ססח	ψιττῖα
קחץ	„	ססח	„		ססח	„
קחץ	„	ססח	„		ססח	ψιθυρίζω, -ισδω
זר	ψυχρός	ססח	„ „ „		ססח	„
קחץ	„	קחץ	„ „ „		ססח	„
חצה	ψτφρίζω	כח	ψάω, ψηλαφάω		ססח	„
أخصى	„	ססח	„		ססח	„
קחץ	„	ססח	ψύχῃ		ססח	ψιδόνες, ψιθυρος,
קחץ	„	ססח	„ , σής		ססח	-ριστής, ψυθῶνες
חב	„	קחץ	„		ססח	„
ססח	„	ססח	ψάλλω		ססח	εἰραψ
פסח	„	ססח	„		ססח	ψιττακός

XIII. In some Hebrew homologues of Greek words containing double-letters, these are severally vocalized and pronounced, a phenomenon not unknown in Greek and elsewhere in Hebrew.

איסכה	σπηη	חריים	χέρσος,	„	στερρός (B)
חנ	γεννάω		χέρρος	לל	ἐπιτελέω
כונ	„	עירי	„	עולל	τέλλω

לִּשְׁמָהּ στέμμα

רָרָה ψάλλω

רָרָה „

לִּלְלָהּ ἐλλογάω

„ φύλλίζω, ἐπι-

הִלְלִיזְ עֲלֵי ἐπιφυλλίς

וְהִלְלִיזְ עֲלֵי הָהִיא καλλίφω-

νος

הִלְלִיזְ בְּרֵה־הֶמָּה

הִלְלִיזְ „

רָרָה ἀράσσω, ῥά-,

ῥή-

רָרָה „ , Pass.

רָרָה „ , κ.τ.λ.

הִלְלִיזְ ψάμμη

V. MORPHOLOGY

GENERALLY, the forms of Hebrew words vary from those of their Greek homologues: some are truncated, others have one letter or more added to them, while some again undergo internal change; some nouns conform to the Greek pattern, others assume what I have termed the prefix-suffix formation; on the other hand, some nouns which are supposed to be simple are actually made up of two words; similarly, some verbs which are supposed to be simple actually embody the affixes of their compound homologues.

These are factual observations authenticated by a systematic classification of thousands of strictly tested homologies; and the following Propositions or theorems methodically set out the morphological differences and similarities between Hebrew and Greek homologues. They help the student to understand the intricacies of the Hebrew disguise in detail, and to see through it the original Greek reality—bearing in mind the phonetic Propositions exemplified in the previous chapter. His success in mastering the theory herein expounded will be proved by his finding out for himself at least the thousands of Hebrew and Arabic homologues discovered by the author, which various considerations preclude from inclusion here.

XIV. Sometimes the Greek homologue undergoes aphasis or aphaeresis.

פָּסַע	ἀθετέω	קָצוּה	„	צָנֵא	ἰσχυρός
הָטָה	βοτὸν	קָצָה	„	רָדָה	κρατέω
אֵי	γῆ, γαῖα	שָׁקַט	ἡσυχάζω	הָרַדָה	ἐπι-
לָשׁוֹן	γλῶσσα	הָשָׁקִיט	„	הָרִיד	„
עָשָׂב	δασύς	הַסְכִּיחַ	„	צָאן	ατῆνος
עָצוּ	„	סָכַת	„	צָנֵא	„ ατῆνη
רִיב	ἐρίζω	סָחַק	„	צָנָה	„ „
קִיצוֹן	ἔσχατος	מָוֶת	θάνατος	בָּרוּשׁ	κυπάρισσος
קָצָה	„	מָוֶת	„	בָּרוּחַ	κυπάριπτος
קָצָה	„	מָוֶת	„	אָבֵן	λάας, λαῖγξ
קָצוּ	„	רָפָא	θεραπεύω	אָם	λαός
נָצִי	„	רָנָא	„	אָמָה	„

אֱלֹהִים	λαός	جَوْدَه	”	חַסְדָּה	”	”
قَوْم	” , δῆμος	(אֶבְנִין)	הִי מִהֵנָּה	عِيسَاه	”	”
עַם	”	(נַעֲמִי)	נַאִי	قَسَد	”	”
אֶלֶף	λάχος, Ion	أَي	”	حَافِه	”	”
לֹגְגָה (B)	לֹגְגָה (B)	אָדָם	ξανθός	צַנְה	”	”
אֶחָדָה	”	אָדָם	”	צִנְה	”	”
حَصَه	”	רָאָה	ὄραω	רָךְ	τρόχισ, τρέ-	
مِيَاه	λιμήν	חֵיל	ὄχλος	פָּחָה	ὑποκάτω	
(לִיָּה)	לֹחֹס	חֵל	”	פָּחָה	”	
הִיָּה	”	אֹר	πυρόω	פָּחָה	”	
גָּדוֹל	μέγας	עֵלָה	”	(הַחֵה)	ὑπό	
عَضَل	”	(שַׁעַל בַּעַר)	”	קָלָה	φαλακρός	
عَضَل	”	גִּיד	ράκίς	קָא	φθονέρος	
عَضَل	”	רֶחַח	ρόος, τροχός	לְחֹב	φλογιστός	
זָלָל	”	רֶחַח	”	לְחֹב	κρέας	
זָלָל	”	רֵיחַ	”	אֶלָּה	χιλιάς	
חֵיל	”	رِيح	”	קָרָה	ψύχρα	
כָּל	”	רֵיחַ	ρέος	רַעַב	ὠρύομαι	
עָרָל	”	رِيح	”	רַעַב	ὠρυγή, -υθμός,	
זָלָל	μέγεθος	חֵיָּה	στέφος, στέμμα		ὠρυμα, βροντή,	
גָּדוֹלָה	”	חֶמֶד	”		βρόμος (A)	
جَلَال	”	חֶמֶד	”		βασανίζω	

XV. Some Greek homologues undergo syncope.

אֶפְחָ	ἀμπέχω	בָּרָא	βιβρώσκω	חַיָּה	ζωνάριον
חֶפְחָ	”	בַּעַר	” , κατα-	(כַּחַח)	”
חַפְ	”	עֶצֶם	δύναμις	חֶהָ	ἡτρίον
סָבַב	ἀμφιβαίνω	עֶצֶמָה	”	יָדָה	ιάπτω (B)
סָבַב	”	חֶהָרָה	ἐταίρα	קָהָרָה	κατακροάομαι
סֻבַּב	”	عَاهِر	”	נָהָ	Μέμφις
חֶסֶב	”	חֶהָרָה	ἐταιρεία	סָהָ	ὄνομα
חֶסֶב	”	חֶהָרָה	”	חֶהָרָה	ὀρθός
חֶסֶב	”	חֶהָרָה	ἐταῖρος	פָּקָהָרָה	παρακαταθήκη,
Amphibaios	”	חֶהָרָה	”		παρκαθήκα
סֻבַּב	”	חֶהָרָה	”	פָּקָהָרָה	”
μεταβαίνω	”	חֶהָרָה	εὐώνυμος	אָבָרָה	πτερόν, -ρυς
בָּחַן	βασανεύω,	חֶהָרָה	”	אָבָרָה	”
”	”	חֶהָרָה	”	אָבָרָה	”
בָּחַן	βασανισμός	חֶהָרָה	”	פָּדָהָרָה	σανδών, σιν-

סוד	σύνοδος	אָדער	δορὰ σατύρου	נבל	φειδωλός,
הצצה	συριγξ, ιγγος,	צפיר	τράγος, αἰγίς	פֿעידוס, פֿאַולוס	
	τίτυρος	קעיר	"	קֶר	ψευδηγορέω
דד	τιτθός	קערה	"	קֶר	ψευδηγορία
צד	"	קליה	τὰ ὑστέρια	קא	ὠδὶς, ὠδὶν
כד	"	אָהר	ὑστερος	(cf. ὠδίνων πόνος	
כד	"	وَرَاء	"	יָא-אֵי)	
קעיר	Τίτυρος,	אָהרנים	οἱ ὑστεροι	אָר	ἀρκευθος
	Σάτυρος			אנ	ἀναγκάζω

XVI. Some Greek homologues undergo apocope.

קכח	ἀγκιστρον	קצד	ζητήσιμος, pl.	כא	μήτηρ
קלב	ἀλειόαρ, -φα,	קצד	ζητητής	כב	γάμος
	ἀλοιφή	כָּאָד	"	(גֵּא)	"
בלע	βρογχιάζω,	קל	ἡλιξ	כצ	κέφος
	βρύχω	קכ	ἡμαρ	(כֵּיפֶה)	"
כע	"	קכ	"	כסיל	ξύλον
בלע	βρόγχος	קכ	ἡμερίον	קכ	οἰκουμένη
כע	"	קכ	"	קכ	παρακαταθήκη,
כע	"	קכ	κόπτω		παρακαθήκα
כע	"	קכ	" , προσ-	כד	ρόδοις
ככ	γάμβρος	קכ	" , κατα-	קכ	σαγήνεις
ככ	"	קכ	" , συγ-	קכ	"
קכ	"	קכ	" , "	קכ	σαγήνη, ἀγάνη
ככ	"	קכ	" , "	קכ	σαγήνεύω
כא	γαῦρος	קכ	" , "	קכ	σήμερον
קכ	δρέπανον	קכ	" , δια-	קכ	"
קכ	δρόσος	קכ	" , "	קכ	στύραξ, ψωρικόν
(רסיס)	"	קכ	" , "	קכ	τύμπανον, τύπ-,
קכ	ἐδωλιάζω	קכ	" , "		τυπωτής
קכ	"	קכ	κύκλος	כב	ὑποθήκη
קכ	ἐδώλιον, -λον	(קכ)	"	קכ	ὁαλακρός
קכ	"	קכ	κυναλώπηξ	קכ	ὀθονερός
(קבלן)	"	קכ	"	קכ	χειροπληθής
קכ	ζήτημα	קכ	"	(קכ)	ὤμος, ὠμία
קכ	"	קכ	"	קכ	ἄκρος ὤμος
(קכ)	"	קכ	"	קכ	ἀλουργήμα

XVII. Certain Greek letters sometimes drop out of Hebrew homologues, mainly: δ, θ, κ, λ, ν, π, ρ, τ, φ.

(1). Δ

צָרַעָה ἀνθρηδών	כָּהֵן διάκονος	כְּנֻיָּהּ „
אָמֵן δαήμων, δαίμων	הָאוֹמִים διδυμάων	כְּנֻיָּהּ „
הָצָה δάσσω,	הָבָה δίδωμι	כְּנֻיָּהּ „
δατέομαι	נָדַב „	יְהוֹנָדָב Διόδοτος
עָשָׂב δασύς	נָדַר „	יְהוֹנָדָן „
עָשָׂו „	נָתַן „	יְהוֹנָדָב „
אֵימָה δείμα	עָשָׂה „	יְהוֹנָדָן „
אֵימָתָה δείματος	أَعْطَى „	יְהוֹנָדָב Διόθεν
עֲלִילָה δεινός	נָתַתִּים οἱ δεδομένοι	מִיִּשְׁתָּר διόρθωμα
עָשָׂר δέκα	הָקִינָה δίδωμι, ἐπι-	הָ Διός, Παιάν
עָשָׂר δεκάς	יָדַע διείδω (A)	נִפְשָׁה διψάς
עָשָׂרָה „	נָזַר δικάζω	יָפְשָׁה „
מַעְשָׂר δεκάτευμα	קָקַח „	יָפְשָׁה διψάω
עָשָׂר δεκατεύω	נָקַח „	„ δίψιος
עָשָׂרָה δεκάτη	נָקַח δικαστής	הָמָה δμωή, -φίς
עָשָׂרָה „	קָצַח „	הָמָה „
עָשָׂרָה „	קָצַח „	קִינָה δοκός
יֹנָה Διονῦς, Διονῦ	كُفَى „	„ δόρυ
קָבַל δέχομαι, ἐπι-	אֲנָדְרָהֶם ἀνδρες	יָקַח δόμα, δῶρον
הָבָה „ , προσ-	δικασταί	כְּנֻיָּהּ „
הָצָה „ „	קָה דίκη	כְּנֻיָּהּ „
אֵם δῆμος	קָקַח „	כְּנֻיָּהּ „
הָמָה „	حَقَّ „	אֲנָה דόναξ
אֵל „	جَزَاء „	נִעְצָר „
הָמָן „	נָקַח „	יָקַח δόξα
עָם „	נָקַח „	עָרַד δορά (A), χρώς
עָרַם „	הָבָה δινεύω	יָעַל δορκαλὶς
עָרַם „	عَام „	יָעַל „
קָרַם „	(دَام) „	אֲנָה δορκάς
עָמִית δημότης	(دَوَم) „ , ἐπι-	אֵימָה „
עָתָה δῆτα, ἄρτι	(طاف) „	תָּוּהָ דόσις
יָעַן διά	יְהוֹנָה Διογενής	תְּשִׁירָה „
إِبْلِيسَ διάβολος,	יְהוֹנָה „	נָדַב δότηρ
Διοβλής	יָמַח „	נָתַן δοτός
כָּהֵן διακονέω	הָמָה „	נָתַן „
כְּהֵנָה διακονία	חֲבִינָה „	גָּלָה δοῦλος
		גָּלָה δούλη

דג, δοχός, ἄγγος
 חֲרָמֶה δράγμα
 ירקון δράκων
 רקון „
 רסס ὀροσίζω
 רסיס ὀρόσος
 ראס ὀρύς
 על θυγός, ζ-

אק δύναμις
 אונים „
 אונות „
 נדבב δῶρον
 נדר „
 נרת „
 און ὀδύνη
 אניה „, cf.

στέναγμα
 פרח ρόδον
 סרה „
 פהר פαιδρός
 פהר, סה κηδεμών
 אפן, אפן „,
 פיתηνός
 און ὠδὶς

(2). Θ

התתθ ἀθανασία
 אל-תתθ „
 עלתתθ ἀθάνατος
 תתתθ „
 על-תתθ ἀθανάτως
 לו ἐθέλω
 יסב θαάσσω, θάσσω,
 θάξω, θακέω, θα-
 כסב θάκημα, ἵσμα
 תתθ θάνατος
 תתθ „
 סרס „
 סרס θαρσέω
 ערב „
 ערב „
 אקתתθ θεογενής
 אלקתתθ „
 תתתθ „
 תתתθ „
 אל θεός

איל „
 תפארתθ θεραπεία
 תפארתθ „
 אקתתθ θεράπευμα
 אקתתθ θεραπευτής
 אקתתθ θεραπεύω
 יס „
 אקתתθ „, ἐκ-
 אקתתθ „ „
 (תתתθ) θεράπων
 (תתתθ) „ (θίος)
 (תתתθ) „
 תתתθ θέσις
 (תתתθ) „
 תתתθ θηλάζω
 תתתθ „
 תתתθ θηρίον
 תתתθ „
 תתתθ θηρίωδης

אקתתθ θησαυρός
 יתתθ „
 עתתθ θιγγάνω
 תתתθ „, ἐπι-
 תתתθ θιτησείδιον
 תתתθ θρηνέω
 תתתθ „, ἐπι-, κατα-
 תתתθ θρήνημα
 תתתθ „
 תתתθ θύελλα, -αι
 תתתθ θυραυλέω
 תתתθ θύραυλος
 עתתθ θυραυλῶν
 תתתθ „
 (תתתθ) θύραυλος
 (θεοῦ)
 (תתתθ) „
 תתתθ Πύθιον, -θειον
 תתתθ στραῦθος
 „ (ἐλευθερία)

(3). Κ

דק δίκη
 דק „
 דק δίκη
 סקתθ θωράκιον

סקתθ „
 סקתθ „
 סקתθ „
 סקתθ τεθωρακισμέ-

νοι (θωρακίζω)
 סקתθ καθαίρω
 סקתθ „
 סקתθ καί

כי קע (κε) και
 „ „ (ει και)
 יצקב κακκάβη (A)
 יתקרב „
 „ κακκάβη (B)
 יצקב κάκκη
 יצקב „
 יצקב κακόν
 יצקב „
 יצקב „
 יצקב „
 יצקב κακουργέω
 יצקב „
 יצקב κακουργία
 יצקב „
 יצקב κάκουργος
 יצקב „
 יצקב καλάθιον
 יצקב καλλίπαις
 יצקב κάλλιστος
 יצקב καλός
 יצקב κάλυμμα
 יצקב „
 יצקב καλυπτός
 יצקב „
 יצקב καλύπτω
 יצקב „
 יצקב „
 יצקב „
 יצקב „
 יצקב „ , έπι-
 יצקב κάλυψις

אופן καπάνη
 אבקה κάπνισμα
 יצקב καπνίζω
 יצקב „
 יצקב „
 יצקב καρπισμός
 (A)
 יצקב κάρπωσις
 יצקב καταβάπτω
 יצקב κατακλείς
 יצקב „
 יצקב „
 יצקב κατακροάομαι
 יצקב κενός
 יצקב κέρας
 יצקב κέρκωψ
 יצקב κηδεμονεύω
 יצקב „ , Pass.
 יצקב κηδεμών
 יצקב „
 יצקב κηρίον
 יצקב „
 יצקב κίβδηλος
 יצקב Κιμμέριοι
 יצקב „
 יצקב κινέω
 יצקב κηκός
 יצקב „
 יצקב κνίσα, Ep -η
 יצקב κοίτη, -τος
 יצקב κοιτάριον
 יצקב κολοκύνθη

יצקב „
 יצקב κόφινος
 יצקב κράς
 יצקב „
 יצקב κρατεύω
 יצקב κρίθη
 יצקב „
 יצקב κτίζω
 יצקב „
 יצקב „
 יצקב „
 יצקב κτίσις
 יצקב κτίσμα
 יצקב „
 יצקב κτισμός
 יצקב „
 יצקב „
 יצקב κυάνεος
 יצקב „
 יצקב κύανος
 יצקב κύκλιος
 יצקב κωκίω, λαλέω
 יצקב λαϊκός
 יצקב λευκός
 יצקב μικρός
 יצקב πικρός
 יצקב πικρόω
 יצקב πικραίνω, έπι-
 יצקב πικράζω
 יצקב πικρίδιον
 יצקב πικρίς

(6). Π

יצקב δραπετεύω
 יצקב δραπέτης
 יצקב καταψύχω
 יצקב έρπετόν
 יצקב ήπεροπεύω

יצקב ήπεροπής
 יצקב ίππος
 יצקב „
 יצקב καλυστός
 יצקב καλύπτω

יצקב κόπτω
 יצקב „ , άπακτίζω
 יצקב „
 יצקב όπλίτης
 יצקב όπλον

חַיִּי	„	חַי	πεί	חַרֵב	„
אִיד	πάθος	אִי	„	(בָּטָל)	πολεμικός, •
עֲזָב	„ , -ου	עֵי	πείνα, -η	פּו-	
חָסַף	„	חָרַף	„	חָרַב	πόλεμος
חַי	Παϊάν	עֵנָה	πείνάω, δια-	אִוְלִי	πολλάκις, -κι
חַיִל	παίδιον	עֵנָה	„	עָל	„
עֵל	„	עֵנָה	πένης	אִלְדַּד	πολυδαίδαλος
עֵלֵל	„	עֵנָה	„	אִלְקַח	εἰρην θεοῦ
אִמַּס	πακτώω	אִנְתָּה	πένθημα	עֵנָה	πονέω, κατα-
פֶּה	„ , στομάω	עֵנָה	„	עֵנָה	πολύδτημος
עֵנָה	πανήγυρις	עֵנָה	πενία	עֵנָה	πολυειδήμων
עֵנָה	„ , ἀγορά	עֵנָה	„ πόνος	אִלְדַּד	„
עֵנָה	παραβαίνω	עֵנָה	πένομαι	עֵנָה	„
חֲתָנָה	„	עֵנָה	„	עֵנָה	„
חֲתָנָה	παραγγελεύς	עֵנָה	πέπνυμαι	עֵנָה	„
חֲתָנָה	παραγγέλλω	עֵנָה	„	עֵנָה	„
חֲתָנָה	„ , cf.	עֵנָה	„ πεπνυμένος	עֵנָה	„
חֲתָנָה	προσ-	עֵנָה	πέπων	עֵנָה	„
חֲתָנָה	παράγγελμα	עֵנָה	πέρθω	עֵנָה	„
חֲתָנָה	παραδίδωμι	עֵנָה	„ , πορθέω	עֵנָה	„
חֲתָנָה	παράδοσις	עֵנָה	περί	עֵנָה	„
חֲתָנָה	„	עֵנָה	περικαθαρίζω	עֵנָה	„
עֵנָה	παρασκευάζω	עֵנָה	πηγή	עֵנָה	„
עֵנָה	παρασκευάσμα	עֵנָה	πημα	עֵנָה	„
עֵנָה	παρασκευή	עֵנָה	πλαγιάζω	עֵנָה	„
עֵנָה	„ παράταξις	עֵנָה	πλάγιος	עֵנָה	„
עֵנָה	παρατάσσω	עֵנָה	πлагίωσις	עֵנָה	„
עֵנָה	παραψυκτήριον	עֵנָה	πλάξ, στήλη	עֵנָה	„
עֵנָה	„	עֵנָה	πλάσσω	עֵנָה	„
עֵנָה	παραψυχή	עֵנָה	πλάνθος	עֵנָה	„
עֵנָה	παραψύχω	עֵנָה	„	עֵנָה	„
עֵנָה	πάσσαλος, -ττ-	עֵנָה	„	עֵנָה	„
עֵנָה	„	עֵנָה	πλινθεύω	עֵנָה	„
עֵנָה	πατέω	עֵנָה	πνέω	עֵנָה	„
עֵנָה	παύμα, ἀνά-	עֵנָה	„ , ἐπι-	עֵנָה	„
עֵנָה	„	עֵנָה	πνιή	עֵנָה	„
עֵנָה	„	עֵנָה	ποιή	עֵנָה	„
עֵנָה	„	עֵנָה	ποιή	עֵנָה	„
עֵנָה	παύσις, ἀνά-	עֵנָה	ποικίλμα	עֵנָה	„
עֵנָה	παύω	עֵנָה	πολεμέω	עֵנָה	„
		עֵנָה	„	עֵנָה	„

אבוי	πόποι	שב	πρεσβεύω	אלך	πτελέα, -εών
אֵיָה	"	שב	πρέσβυς	طيره	πτερόν
רבע	πόρευμα	שִׁבְהָ	"	רָסַף	πτέρυξ
עֲרֻבָה	"	בוא	προβαίνω	طيران	"
عَرَبِيَّة	"	אמרה	πρόρρησις	יריעה	πτέρωμα
רכב	"	רָסִין	"	תגן	πτηνός (ὄφης)
מִרְכָּבָה	"	אל	πρός	עֶלְמִי	πτολεμαῖος
מרכבה	"	إلى	"	הלמי	"
הרס	πορθέω	לְ-	"	חטר	πτόρθος, πόρ-
(פרץ)	πέρθω	על	"	כתר	πυκάζω
הריסה	πόρθησις	על-יד	"	הכתיר	"
הריסות	"	רגל	προσαγγέλλω	איל	πύλος, πύλη
مركب	πορθμείον,	רגל	" , cf.	איל	"
προθ-	προθ-	par-		אליהם	πυλών
רכל	ῥωπίζω	הציג	προσάγω	"	אילים, אלמה
רכלה	πορισμός	נער	προσαιρεόμαι	איר	πῦρ
רָכְלָה	ῥῶπος	רצון	πρόσδεξις	עץ	πυραύστης
בְּרָכְלָה	"	רצה	προσδέχομαι	עֵצָה	"
רכל	ποριστής,	אריך	προσήκων	אֵיד	πύρδαλιον
ῥωποπώλης		לֹאֲנִי	"	האֵיד	πυρσεύω, ἐκ-
אֶמֶר	πότερος	סאט	προσκαθέζομαι	רָסַף	πυρίδιον
אֵיָה	ποῦ	סער, סער	προσποιέω	הרה	πυρόω
אל	"	פִּלְהָ	(סער)	נהר	"
אן	"	רָסַף	προστίθημι	עלה	"
אֵיָה	ποῦ νυ	הוסיף	"	עלה	"
אֵיָה	"	ספה	"	(בתולה)	πῶλος [πτ-]
(אֵיָה)	"	הספה	"	עלם	"
(אֵיָה)	"	גֵּר	πρόσχωρος	עלמה	"
פִּדּוּס	πούς, ποδός	جار	"	זרה	σπείρω, ῥαίνω
רָף	πρᾶος	פָּנִים	πρόσωπον	זרע	"
رخو	μαλακός	נבא	πρόφημι, -ητεύω	זרק	"
יָסַף	πρειαγεν-	נבואה	προφήτεια	ענה	ταπεινώω, ἐκ-
יָסַף	τάς, πρίγιστος	נביא	προφήτης	הקצנה	" , ἐκ-
(יָסַף)	(πρείγυς)	נָבִי	"	דק	ψακός
רַבְתִּי	πρεπτός	נביאה	προφήτις	אשם	ψάω, ἀγνοέω
רבה	"	ראש	πρωτός	עשן	ψέφος, ψό-
(רַבְתִּי)	πρεσβεία,	ראשה	"	השב	ψέφω, ψηφίζω
-σβις (B),	"	ראשון	"	מחֲשָׁבָה	ψηφισμα
-σβείον	"	ראשית	"	מחֲשָׁבָה	"

(7). P

עקב ἀκρόπους	הכ"י " "	ישר ὀρθότης
(ארגון) ἀλουργημα	האם " μή	ישר ὀρθόω
(אדטנא) " "	אנרה ἀργυρίς	(הרשיע) " , κατ-
(ארגון) " "	גרה " "	ישר ὀρθώσιος
(ארגון) " "	חנה ἀριθμέω	ישר ὀρθρεύω, ἐπ-
(ארגון) " "	גד " "	בדל ὀρίζω
תילע " "	נשא " "	הבדיל " "
תילע " "	גד ἀριθμημα	כה παρόχος
יחוס ἀμήτωρ, ἀπά-	שודד ἀρπαγεύς	כה " "
אדם ἀνδρός (אנהר)	בזה ἀρπαγή	כז " "
אדם " "	נזלה, נזל " "	(אנר) " "
איש " "	כד " "	כד ῥάβδος
אנש " "	בז ἀρπάζω	(רביד) " "
אנש " "	נזל " "	כח στήπρον, " "
אנש " "	כדד " "	ישר " "
אנש " "	כז ἀρπακτός,	ישר " "
אנש " "	-αστός	ישר " "
אנש " "	כדד " "	ישר " "
אנש " "	כז ἀρρίζω	ישר " "
אנש " "	כז ἀφρός	ישר " "
אנש " "	אשר ὀρθιάζω	ישר " "
אנש " "	ישר " "	ישר " "
אנש " "	הישר " "	ישר " "
אנש " "	ישר ὀρθός	ישר " "

(8). T

עבר ἐταῖρος	עני " "	עבר " "
עבר ἐταῖρα	הרדה παραγμός	הרדה τάχα (ταχίζω)
עני ταπεινός	הרד παράσσω	עני τάχ' ἂν
עני " "	חלחלה παραχή	אשר ἴσως
ענה ταπεινότης	הרדה " "	אין ταχίζω, θοάζω
ענה " "	רהב ταρβέω	(דון) " "
ענה ταπεινός	רעב " "	הרד ταχίζω
הרענה " "	ארחב " "	עוש " "
ענה ταπεινώσις	כור τάφος	

חָרַץ	τειχος	אֶמְנָה	τιθήνη	לָעוּ	τραυλίζω
חָטַף	"	אָמַן	τιθηνός	לָעַג	"
קָרַד	"	סָסַךְ	τίκτω	תִּלְחַלֵּךְ	"
סָדַר	"	מַצֻד	τίναγμος	תִּלְגֹּם	"
אַשְׁרָא	"	נָדַד	τινάσσω	לִפְנֵי	"
נָן	τέκνον, γένος	נָצַח	" , σείω	שָׂרַד	τραυλοηχέω
נָלַה	τελέω, απο-	נָתַד	τιτθός	רָזַרְף	"
עָלַה	"	צָד	"	שָׂרַל	τραυλός
עָלַה	τέλλω	שָׂד	"	עָלַג	" , αἰλογος
נָלַל	"	שָׂד	"	עָרַל	τραυματιαίος
עָלַם	τέλος	שָׂעִיר	Títuros, Σάτ-	הָעָרַל	τραυματίζω,
שָׂלַם	"	שָׂעִר	"		τρωμ- (?)
עָלִילָה	"	שָׂעִיר	τίτυρος, -ρίς	רָקַה	τράχηλος
עָלִילָה	"	הָצִבְרָה	"	רָקַב	" : ου
עָלִילָה	"	מַחֲבָצַר	τιτυριστής	רָסַע	τρέπω
צָרַכָה	τενθρήκη,	כָּמַה	τί χρημα	רָבַה	τρέφω
אָנְתְּרֶה־דֹאנְ	ανθρηδων	לָמַה	" "	רָבַה	" , ἐκ-
רָבוּעַ	тетраγωνος	לָמַה	" "	רָבַי	" "
רָבַע	"	לָמַה	" "	רָבִין	τρέχω, τρέ-
וָכוּב	теттиγώδης	לָמַה	" "	רָכַשׁ	προχάζω
מַעֲטָה	τευγμα	שָׂלַכְתָּה	" "	רָקַד	"
עָרַתָּה	τευκτήρ	לָמַה	τάλας	(דָּלַק)	"
עָרַתָּה	τευκτός, τυκ-	לָמַה	"	רָעָא	τρέω, -έμω,
עָרַתָּה	τεύχω	סָסַךְ הָסִיקָה	τοκίζω	טְרוֹמֶעַ	τρομέω
מָכוּתָה	τέχιτημα,	סָסַךְ	τόκιον, -κος	טְרוֹמֹס	τρομός
-נֶאֱסָמָה, -נֶאֱסָמוֹס		סָסַךְ	τοκιστής	מִוְרָא	"
אָצַל	τίθημι, απο-	סָסַךְ	τοξάζομαι	חֶרֶק	τρίζω
אָצַר	" "	סָסַךְ	τοξεύς	חָרַץ	" , κατα-
סָכַן	"	סָסַךְ	τόξον	רָבִיב	"
נָסַח	"	סָסַךְ	τόπαζος, -ון	רָצַץ	τροχάζω
נָסַל	"	אָמַה	τόπος	מִרְחַץ	τρόχιμος
נָסַע	"	אָפַס	"	מְרוּצָה	"
נָסָא	"	חָבַל	"	רָכַב	τροχός
נָסַח	"	נָהַךְ	"	הָרוּץ	"
נָסַן	"	נָפַח	"	חֶרֶץ	"
שָׂסַב	"	נָפַת	"	חֶרֶץ	"
נָסָא	" , ἐπι-	אָנְתְּרֶה־דֹאנְ	ανά τόπον	חֶרְצָה	"
חָטַף	" , κατα-	אָנְ	τότε, ἐκεῖ		
צָוָה	" " "	אָוִי	" "		
אָוִיסִי אָלֵי	" " "	אָדָרְן	" (ד/ר)		
אָסַן	τιθηνέω	אָוִיאָו	καὶ τότε		

ערה <i>φορέω</i>	ערום <i>φρόνιμος</i>	נטה <i>φυτεύω</i>
ערך „	רהיס <i>φρυγανίς, ίδος</i>	נטע „
מַעֲרָב <i>φόρημα</i>	מַעֲס <i>φύκτιμος, φύξι-</i>	נטע <i>φυτόν</i>
נַעֲרָה <i>φυρτός</i>	<i>μος, -εν. φύξιο:</i>	נטה <i>φωנέω</i>
עור „	מַעֲח „	נטה <i>φωνή</i>
חרד <i>φρίζω, -ικάζω,</i>	אהל <i>φύλη, φύλον</i>	מַעֲנָה <i>φώνημα</i>
<i>-ίσσω</i>	אהל „	הצח <i>ψηφίζω</i>
רעד „	עלה <i>φύλλον</i>	הצץ „
הרעד „	ערב <i>φурμός</i>	הצץ <i>ψήφος</i>
הרדה <i>φρίκη</i>	ההערב <i>φύρω</i>	חַבַּח „
רעד „	נוה <i>φυσάω</i>	חַבֵּיב „
רעדה „	הזה „ , <i>δια-</i>	חַבֵּיב „
ערם <i>φρονέω, -ικάζω,</i>	„ „ „ <i>κατα-</i>	(חֲסִיד) „
<i>-ντίζω</i>	נַעֲס <i>φυτάριον</i>	אֵל <i>ωφέλεια, -λησις</i>
הערם „ „ <i>ἐπι-</i>	מַעֲס <i>φύτευμα</i>	אֵל „
ערבה <i>φρόνησις</i>	נטע <i>φυτευτός</i>	הועיד <i>ωφέλεια</i>

XVIII. *Prosthesis occasionally occurs in Hebrew homologies.*

אַגְרֵס <i>γυρτόν,</i>	(דָּרַע) „	(אֵל) „
<i>κρατήρ</i>	אַזְרוּע „	עָבַר <i>πυρός</i>
אַגְרָה <i>γραφή</i>	(זָרוּע) „	(בָּר) „
(פָּרַסָה) „	(אַל) <i>אָסְרִי κόρος</i>	(בָּלִיל) „
אַזְרָק <i>δραχμή</i>	(B), <i>ἡίθεος, Ion.</i>	עָבַר <i>περάω</i>
(זָרְקָתָן) „	<i>κοῦρος, Dor.</i>	(בָּרָא) „
(זָרְקָה) „	<i>κῶρος</i>	הַעֲבִיר, הַבְעִיר
אַדִּיר <i>ἄδαρος, δέρος,</i>	(אַל) <i>אָסְרִי „</i>	<i>ἐκπυρόω</i>
<i>δέρρις, δορά</i>	(אַלְה) <i>אָסְרִי „</i>	עָצַל <i>σχολάζω</i>
אַדָּר „ „	(אַל) <i>יָסְרִי „</i>	(סָלָה) „
אַדְרָה „ „	(נִיד) „	עָצַל <i>σχολερός</i>
(זָלָד) „ „	בָּהוּר <i>ἡίθεος</i>	(סָלָה) „
(זָלָד) „ „	הָבַל <i>πάλος, κύβος</i>	עָצַל <i>σχολή</i>
(זָלָד) „ „	הַצִּיר <i>δρόσος</i>	עָצַל „
(דָּר) „ „	(סָל) „	(סָלָה) „
אַדְרָע <i>χείρ</i>	לֹא (אַל) <i>οὐ</i>	

XIX. Certain Hebrew letters are terminal, i.e. פ, ל, מ, נ, ע, ק, ר.

(1). פ

פפּ	πιστεύειν	פּ	„	פּ	παύειν
פבּ	θύειν	פבּ	ὀπτάω	פבּ	πηδᾶν
פכּ	„	פקל	λάχος, λόγος	פלפּ	στέλλειν

(2). ל

פלפל	ἀρά	לל	κοῦφος	לל	ἀρίζω
ללל	ἀράομαι	ללל	κυνάδω	ללל	„
ללל	„ , κατ-	ללל	λαλέω, προ-	לל	οὐ
ללללל	βολέω, ἀντι-	ללל	λύομαι	ללל	ποιέω
לל	ἀρπάζω	ללל	ὁ (Ζεὺς)	לל	ποῦ
ללל	γεννάω	לל	„	ללל	ρέω
ללל	δέω, αἰτέω	ללל	ὁ-(δε)	לל	„
לללל	δουλόω, κατα-	ללל	„	ללל	σκιάζω
ללל	δύω	ללל	ἡ γύψος	ללל	„
ללל	ἡγέομαι	ללל	„	ללל	ἀγαγεῖν, ἐσθίω
ללל	„ , ἐφ-	ללל	„	לל	„

(3). מ

ממ	ἄγω, προσ-	ממ	πῶλος	„	οὐλως, ὄλως
ממ	προσάγωγος	ממ	„	ממ	πακτώω
ממ	ἀνέτεω	ממ	δοῦλος	ממ	„ , στομάω
ממ	ἀμήτωρ	ממ	ἔδος	ממ	πάλα
„	ἀπάτωρ	ממ	ἡγέομαι	ממ	ράγῃ, -άς,
ממ	ἀνὴρ, ἀνδρός	ממ	τυπώω	ממ	ράγμα
ממ	„	ממ	„	ממ	„
ממ	ἀνθρωπος,	ממ	λαός	ממ	ρέω
„	φῶς ἀνὴρ	ממ	ξαιθός	ממ	σιωπάω
ממ	ἀράγειν, ἀράσσω	ממ	χρυσός	ממ	σπαράσσω
ממ	αὐλή	ממ	ὄλος	ממ	τέλος
ממ	γαμβρός	ממ	„	ממ	„
ממ	γεῦμα	ממ	ὀράω, ὄλ-	ממ	τύλος
ממ	γεύω	ממ	ὀρθρεύω, ἐπ-	ממ	ὑποκάτω
ממ	δίκη	ממ	οὐλω	ממ	ᾤδε
ממ	„	ממ	οὐλε	ממ	ὁ-(δε)

(4). 1

אלמן ἄγαμος	המן δῆμος	ציד ξανθός, ξουθός
אלמן „	ימן δία	מן ὀξύς
ען ἀνθρακεύω	נהן δίδωμι	מן ὅπως
מן ἀνθρακία	רן δίκη	מן Ὀρθώσιος
מן Ἰδης	נהן Δίκη	מן ὁσμή, ὁδ-
מן „	מן Διογένης	מן πηγή
מן αἷτιος (?)	מן „	מן πόλις
מן ἀλούργημα	מן δοκεύω	מן „
أرجوان „	מן δόρυ	מן πόνος
מן ἀλφός, λευκός	מן ἐσχατος	מן ποῦ
מן αὐλίζω	מן ἔτος, γέτορ, -ος	מן πρόρρησις
מן „	מן „, ἐνιαυτός	מן πρῶτος
מן „	מן ζῶ	מן πτολεμαῖος
מן γῆθος, γηθοσύνη	מן ζωμός	מן σκεπάζω
מן γλώσσα	מן ἡγέομαι, ὑό-	מן „
إلى „	מן θρηνέω	מן „
מן δασύπους,	מן καπνός	מן τίθημι
ώκύπους	מן κυρός, ὑβός	מן ὑμνέω, ἐδ-
מן δείμα	מן μή	מן ὤς
מן δήμας		

(5). 2

מן ἀθετέω	מן κινέω	מן ῥέω
מן γλύφω	מן κοίτη	מן ῥίζα
מן δύω	מן κόπτω	מן σπείρω
מן εἶδω	מן „	מן τίθημι
מן ἐπτά	מן „	מן τυπώω, ἐκ-
מן θύρα	מן πεινάω	מן ὀυτεύω

(6). 7

מן ἀπτω, καθ-	מן „, πόλις, βρία	מן κομή
מן „, συν-	מן δέκα	מן „
מן ἀράομαι	מן δόξα	מן „
מן γῆ	מן ἐχθαίρω	מן κόπτω
מן „	מן κλείω	מן πάλμη

תמר	„	חִמְרָה	στέμμα	נֹר	„
חפר	ράπτω	נִר	φαιή	פתר	φράζω
רור	ρέω	נר	„	נר	„

(7). ק

קק	תָּקַו	קק	ρήγνυμι	קק	ἐπιποθέω, φθέγγω
----	--------	----	---------	----	---------------------

XX. Metathesis occurs in Hebrew homologues, especially regarding a consonant and the vowel or diphthong next to it.

אב	πατήρ	חור	ὠχρός	קריס	κάρδοπος
„	φάτις	צור	„	פור	σπείρω
אוב	„	צור	„	בור	„
אבר	χειροπληθής	צל	δρόσος	בעב	ἀπας
אדרע	χείρ	יב	οἰκέω	(פצר)	πείθω
אורוע	„	כסא	κλισία	פר	„
דרע	„	כרסא	„	דאר	δειρή
ורוע	„	לבן	ἀλφός	„	θώραξ
אין	קָא	לע	γελάω	קב	πυκάζω
סין	„	קענע	Εὐμενής	קב	„
אלבא	ἀμλλα	(קלענע)	καταλέω	רעב	ἀρδω, -δεύω
אם	μήτηρ	קלענע	„	עלבה	χλαμύς
גבור	κύριος	קלם	κλίμαξ	קלה	„
גבירה	κυρία	נור	χρῶς	עלם	πέλη
גברת	„	(ענד)	ἀναδέω	ערס	ρίζα
גבר	κόρος, κοῦ-	קענדע	ἀνάδεμα,	ערש	„
דרקמן	δραχμή		ἀνδε-, ἀνάδη-,	ערש	„
אדרמן	„		ἀνδη-, ἀναδέσμη	ערש	„

XXI. Certain Greek suffixes are often converted into Hebrew prefixes in Graeco-Hebraic homology: -δε, -δης, -θη, -ις, -μα, -μη, -μος, -να, -νη, -ον, -της, -ων.

(1). מ

מאבוס	φάτνωμα	מאונם	σταθμός	מפאש	ὀπτήσιμος, (-σις)
מאבה	ἀγάπημα	מאכל	φάγημα	מארה	κατάραμα
מאור	„	מאכלה	„	מבוא	ἀναβαθμός
מאורה	ὄρυγμα, -υμα	מאמר	ρήμα		

מבוא *ἀνάβαθρον*, *βά-*
 „ *δυσμή*
 מבול *πλήσμη*
 מבוסה *πατησμός*
 מבקר *ἀφαίρεμα*
 מבחור „
 מבט *πίστωμα*
 מבסא *φθέγμα*
 מבסח *πίστωμα*, *-τόν*
 מבסחה „
 מבצר *φραγμός*
 מצר *οἴκημα*
 מצרה „
 מצר *δείμα*
 מצרה „
 מצרה „
 מצר *ἀγερμός*, *ἀγυρ-*
 מצל *ζάγκλον*
 מצלה *κυλίνδριον*
 מצרה *πρίων*
 מצע *εἶδημα*
 מצון, *מדין* *δότημα*
 מצח *ὠθισμός*
 מצר *ἐρώπημα*
 מצל *ἀγαλμα*
 מצח *ἀπάτημα*
 מצח *κτίσμα*, *-μός*
 מצח „ „
 מצח „ „
 מצח „ „
 מצח *δέσμα*, *-μός*
 מצח „ „
 מצח *φάσμα*
 מצח *αἶθων*
 מצח *δίκτυον*
 מצח *ὄραμα*
 „ *τρόμος*
 מצח *τρυγάνη*
 מצח *ἴσμα*
 „ *οἴκημα*

מצח *θυσιαστήριον*
 מצח *σταθμός*
 מצח *θοίναμα*
 מצח *ὕμνιον*
 מצח *ῥαντήριον*,
 περιρ-
 מצח *δέργμα*, *-μός*
 מצח *σπέρμα*
 מצח *ῥαντήριον*,
 περιρ-
 מצח *ὀπτάνιον*
 מצח „
 מצח *χόρευμα*
 מצח „
 „ *χαλκίον*
 מצח *ὀψανον*
 מצח *ἀγορασμός*,
 χρῆμα
 מצח *πλόκαμος*
 מצח „
 מצח *ἐπιθύμημα*
 מצח *ζύμωμα*
 מצח *σκήπημα*
 מצח *ἀγχόνη* (*-νίζω*),
 πνίγμα
 מצח *ἐπισκισμός*
 מצח *χρῆμα*
 מצח *ξέσμα*
 מצח *ἄρατρον*
 מצח *ψήφισμα*
 מצח „
 מצח *σκοτισμός*
 מצח *σκάμμα*
 מצח *σφάγμα*
 מצח *κλώσμα*
 (κλώθω)
 מצח *στρώμα*
 מצח *τόξευμα*
 מצח *θέμα*

מצח *φύτευμα*, *-ευτόν*
 מצח *γεῦμα*
 „ *ἔδεσμα* *
 מצח *πάσημα*
 מצח *κατάπλασμα*
 מצח *πτύον*
 מצח *καῦμα*
 מצח *χωρίον*
 מצח „
 מצח *φάγημα*
 מצח *αὐλίον*
 מצח „
 מצח *φάγημα*
 מצח *θέμα*
 מצח *θυμίαμα*
 מצח *κάλυμμα*
 מצח *σπήλαιον*
 מצח *ἀγορασμός*, *-μα*,
 χρῆμα
 מצח „
 מצח „
 מצח *ὄρυγμα*
 מצח *σφάλμα*
 מצח *γράφημα*,
 -άμμα
 מצח „ , *ὀθέγμα*
 מצח *κοπήριον*
 מצח *ἔργμα*, *-γον*
 מצח „ „
 מצח *κάλυμμα*
 מצח *αὐλισμα*
 מצח „ , *-μός*
 מצח *ἄλμη*
 מצח *λοχισμός*
 מצח *λαχμός*
 מצח *κάλυμμα*
 מצח *θανάσιμος*
 מצח *οἰκημάτιον*
 מצח *ἀνάθημα*
 מצח *δόμα*

מְנִיחָה	ἡγεμόνευμα	„	ἐδεσμα, pl.	מְנִיחָה	θέσμιον, -μός,
מְנִיחָה	ὄρυγμα	מְנִיחָה	ἀνάδημα,	מְנִיחָה	-μοσύνη
מְנִיחָה	τιναγμός, -μα	מְנִיחָה	ἀνδ-, ἀναδέσμη	מְנִיחָה	ἀλμη
מְנִיחָה	ἀνάπαυμα	מְנִיחָה	φύξιμος	מְנִיחָה	τείχισμα, ἀπο-
מְנִיחָה	„	מְנִיחָה	ἀενάων, πηγή	מְנִיחָה	„ „
מְנִיחָה	ἀνάθημα, -θεμα	מְנִיחָה	ἀναβαθμός	מְנִיחָה	κνημίς, -μη
מְנִיחָה	„	מְנִיחָה	„	מְנִיחָה	κύμβαλον
מְנִיחָה	κλείδωμα	מְנִיחָה	αὔλημα	מְנִיחָה	„
מְנִיחָה	κλείθρον,	מְנִיחָה	αὔλιον	מְנִיחָה	κώδων,
-ίστη-		מְנִיחָה	σταθμός	מְנִיחָה	χαλκίον
מְנִיחָה	γεῦμα	מְנִיחָה	γέμισμα	מְנִיחָה	κοιτάριον
מְנִיחָה	δασμός	מְנִיחָה	ἔργμα	מְנִיחָה	στεῖον
מְנִיחָה	ἴσμα	מְנִיחָה	φόρημα	מְנִיחָה	σκάμμα
מְנִיחָה	στρέμμα	מְנִיחָה	ὄρυγμα	מְנִיחָה	ἀγίασμα,
מְנִיחָה	κλείθρον	מְנִיחָה	τεῦγμα, ἔργον	מְנִיחָה	ἀγιαστηρίον,
מְנִיחָה	„ , -ἴσμα	מְנִיחָה	δεκάτευμα	מְנִיחָה	ἀγίστευμα
מְנִיחָה	κτίσμα, -μός	מְנִיחָה	πιεσμός	מְנִיחָה	ὄυλον
מְנִיחָה	δάσμα, -μός	מְנִיחָה	πτῶμα	מְנִיחָה	ἀγών, δόκημα
מְנִיחָה	ἐπισκiasμός	מְנִיחָה	„ , σφάλμα	מְנִיחָה	„
מְנִיחָה	ἀγορασμός	מְנִיחָה	„	מְנִיחָה	οἴκημα
מְנִיחָה	σκiasμός, ἐπισ-	מְנִיחָה	πλάσμα	מְנִיחָה	κρουνίον, -νωμα
מְנִיחָה	σχῆμα	מְנִיחָה	ποίημα	מְנִיחָה	θυμιατήριον,
מְנִיחָה	„	מְנִיחָה	„	מְנִיחָה	θυσι-, -τρον
מְנִיחָה	ἱστίον, (-τός),	מְנִיחָה	τάγμα	מְנִיחָה	„ „
מְנִיחָה	μέσακλον, -κμον,	מְנִיחָה	ὀράγμα	מְנִיחָה	„ „
מְנִיחָה	μέσατμον	מְנִיחָה	ῥάχετρον	מְנִיחָה	„ „
מְנִיחָה	σκήνημα	מְנִיחָה	βαθμός, βασ-	מְנִיחָה	„ „
מְנִיחָה	ὀδευομένη	מְנִיחָה	„ „	מְנִיחָה	γλύμμα
מְנִיחָה	„	מְנִיחָה	σταθμός	מְנִיחָה	ὠτήμα
מְנִיחָה	ἐπιούριον	מְנִיחָה	„	מְנִיחָה	„
מְנִיחָה	„	מְנִיחָה	„	מְנִיחָה	χρησμός
מְנִיחָה	„	מְנִיחָה	„	מְנִיחָה	ἔσχατον
מְנִיחָה	„	מְנִיחָה	„	מְנִיחָה	„
מְנִיחָה	στιβάδιον	מְנִיחָה	„	מְנִיחָה	„
מְנִיחָה	ψηφίον	מְנִיחָה	„	מְנִיחָה	κέλευμα,
מְנִיחָה	δέσμα, -μός	מְנִיחָה	ζηλοσύνη,	מְנִיחָה	-ευσμα, -ευσμός
מְנִיחָה	πορθμός	מְנִיחָה	„	מְנִיחָה	κύρμα
מְנִיחָה	„	מְנִיחָה	„	מְנִיחָה	σικυνών
מְנִיחָה	ἡδονή, pl.,	מְנִיחָה	ζητήσιμον	מְנִיחָה	ὄραμα
מְנִיחָה	ἡσθημα	מְנִיחָה	„	מְנִיחָה	„

מרבית καρπισμός	משכית σχήμα	משפנא " "
(A)	משרפות πυρόν, -ρά	משפפה σπέρμα
מרנמה ἀραγμα, -μός	משאלה αίτημα, δέη-	משפח δίκαιον
מרנע παραψυκτήριον	משבצה ποίκιλμα	משפה σταῦμός
מרנעה " "	משבר ῥήγμα, -μός	משקה πότιμος
מרנץ τρόχιον	משבר ῥηγμίν, -ίς	משקהל σήκωμα
מרנצה " "	משבחה στρέμμα	משקהל " "
מרנצה ἔρισμα	משבחה ὕψωμα	משקהל " "
מרנצה θεράπευμα	משבחה στρώμα	משקהל " "
מרנקה φάρμακον	משבחה " "	משקהל " "
מרנקה " "	משבחה κοίμημα	משקהל σκέπανον
מרנקה βράσμα,	משבחה σκήνημα	משקהל ἐστίαμα
-μός	" σκήνωμα	" πότημα
מרנקה φόρημα, προσ-	משבחה ἐπιχείρημα	משבחה στιβάδιον
מרנקה αἶθων	משבחה " "	משבחה τέχνασμα,
מרנקה προσφόρημα	משבחה ἀκουσμα	-νημα
מרנקה γηθοσύνη	משבחה θέαμα	משבחה δόμα, δῶρον
מרנקה καχασμός	משבחה σκηπτρον,	משבחה " "
מרנקה ἔχθημα,	σκάπτων	משבחה " "
-θρασμα	משבחה " "	משבחה τόπαζον

(2). Π

תאבה ἀγάπησις	תהלה γένεσις	תפארה φάντασις
תאבה " "	תהנה ἔλεος	תפארה " "
תאבה πρόφασις	תהנה τάγμα	תפלה ἀντιβόλησις
(προφαίνω)	תלבשת κάλυψις	תפלצה πλάσις
תאר ὄρασις	תרנש " "	תפה ὀπτησις
תבואה φύτευσις	תלונה ἑγκλησις	תקה προσδοκία
תבונה πίνυσις, -υτή	תלמיד μαθητής	תרבית κάρπωσις
תבנית φάσις (A)	תניה " "	תרנמה αἵρεσις
(φαίνω)	תנאה πρόφασις	תרנעה σύριγξις,
תהלה ἀγαλσις,	תנבה φύτευσις	κρότησις
-λλιασις	תעודה εἰδησις	תשנבה κατάθεσις
תדה δόσις	תענית νήστις	תשנבה ποίκιλισις
תהלה ἐλπίς	תער κατακλείς	תשנבה δούσις
תהבולה βούλευσις,	תעלה " "	
ἐπιβ-		

נָתַל	φυτόν	צִידָה	ζήτημα	רָחַם	„
נִפְתּוּל	πόλεμος, Er	צָלַם	ἄγαλμα	רִיב	ἔρις, ἰδος
נִפְתּוּל	πτό-	צָלַם	„	רִיבָה	„
סָגַר	κλειθρον	צָפִיה	ἐλπίς	רִיר	ῥεῦμα
סָגַר	„ , σηκός	צָדַשׁ	ἀγιάτης	רִכָּב	τροχός
סָחַר	ἀγόρασμα		(ἀγίζω)	רִכִּיה	ἡπεροπητής
סָחַר	„	קָדַשׁ	ἀγιασύνη	רִנָּה	ὄρασις
עָבַר	πόρος	קָדַשׁ	„	רִנָּה	ὄραμα
עָבַר	σταθμός	קָדַשׁ	„	רִקָּה	ὀάρμακον
עָנָה	ἀναψυχή	קָדַל	ὄυλον	רִקָּה	οἶνος
פָּאָר	φᾶρος	קָדַל	ὄυλή	רִקָּה	ὀαρμακίτης
פָּעַל	ποίημα	קָיִל	„	קָחַץ	καχασμός
נָעַל	„	קָסוּרָה	θυμία (-άζω,	קָחַץ	γῆθος
פָּעַלָה	ποίησις		-ατίζω)	קָחַץ	πενθερός
פָּקַדָה	פָּקַדָה	קָסַרָה	„	קָחַץ	„
	παρακαταθήκη	קָסַר	„	קָחַץ	ὁδός
פָּרַץ	ῥῆγμα	קָרָה	ἐκροή, -ροος	קָחַץ	ἀγόρασμα
פָּת	πυτόν	קָרָה	ψυχρότης	קָחַץ	ὀήμη
פָּתַח	φθέγμα	קָרָה	ράκος	קָחַץ	ποτόν (ποτίζω),
צָדָה	σίτησις, -τία	קָרָה	ὄρασις		ἀκή
צָדָה	αἷς (B)	רָנָה	παραψυχή	קָלָה	σῆκωμα
קָחַץ	καχασμός	קָחַץ	ράγας, -γή,	קָלָה	ούτόν
	(-άζω)		ῥηγή, ῥῆγμα,		
צָדָה	ζητός		-μός, ῥώξ (A)		

VI. GRAMMAR

XXIII. There are no less than four definite Articles in Hebrew, and they homologize with and correspond to the Greek Article, δ , irrespective of Gender and Number: אל, אל, את, ה, הל.

אלגבש Ez 13. 11, את השמים Gn 1. 1, האיש Gn 20. 7, האשה Ib 3. 12, האנשים Ib 14. 24, הנשים Ib 14. 16, הקלן Dan 8. 16.

(1) The Noun with the Article may be followed by the Adjective which qualifies it, with the Article repeated: הקלן הגדול IIR 18. 19, הארץ הטובה Dt 1. 35.

(2) An Adjective without an Article, which follows a Noun with an Article, is a predicate Adjective: והאיש נכבד IS 9. 6, והאיש גדול Ib 25. 2.

(3) Proper Nouns may take an Article: אל שדי (δ Zeus) Gn 17. 1, את שדי Ib 49. 25, את-עירד Ib 4. 18, את-יסקה Ib 37. 3, הצללפוני (η καλλιφωνος) ICh 4. 3.

(4) Abstract Nouns take the Article: הצדק Jes 1. 26, הסכמה Eccl 7. 12.

(5) So do Nouns qualified by a demonstrative Pronoun: וה הדבר Ex 14. 12, הדבר הזה Gn 21. 26, הדברים Dt 1. 1, האלה Dt 1. 1, הדברים האלה Gn 15. 1; but only האיש הקלן Ib 24. 65.

(6) And Numerals: האחד Eccl 4. 9, השנים Ib., העשרה Gn 18. 32, העשרים Ib 18. 31.

(7) In Homer the Article appears generally as a demonstrative or personal Pronoun: האחד בא-לגור Gn 19. 9, אותה אבקש Ps 27. 4 (cf. $\eta\gamma\delta' \epsilon\gamma\omega \sigma\upsilon \lambda\upsilon\sigma\omega$ Il. 1. 29).

(8) Frequently, without a Substantive, δ stands for he, she, it: הוא Gn 3. 15, היא Ib 38. 25 (cf. Il. 1. 12).

(9) Adjectives used as Nouns take the Article: והאחרון הכבד Jes 8. 23, האמנים עלי תולע חבקו אשפתות Thr 4. 5.

(10) *The Article may have a generic force, marking an object as the representative of a class:* הָאָדָם Gn 6. 7, הַחַיָּה Gn 8. 1, הַגְּדָלִים Ps 115. 13, הַקְּטָנִים Ib.

(11) *Sometimes the Article has a distributive force, meaning 'each':* לְכֹלֶם נָתַן לְאִישׁ חֲלָפוֹת שְׁמֶלֶת Gn 45. 22.

(12) *A (neutral) Article may precede a whole clause considered as a Noun:* וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר-עָדָן לֹא הָיָה, אֲשֶׁר לֹא-רָאָה אֶת- וְהַמַּעֲשֶׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַשׁ Eccl 4. 3; cf. Ruth 2. 19.

(13) *ὁ stands for the relative ὅς (who, which):* הָאָמָר Gn 32. 10 Dt 33. 9, הַהֶלֶךְ Gn 2. 14, הַמֵּלֶךְ Esth 1. 1, הַסֵּבֵב Gn 2. 11, 13.

(14) *ὁ has a single general homologue in Arabic, -ال, as distinct from the particular -ا, irrespective of Gender and Number:* الدَّارُ، الْبَيْتُ، هَذَا، الدِّيَارُ، الْآيَاتُ.

(15) *The compounds of proclitic ὁ—ὅδε, ὅσγε, ὅσπερ, ὅστε, ὅστις, ὅδωντις—have homologues in Arabic as well as in Hebrew:*

ὅδε, ὅσδε, demonstrative Pronoun: *what is present before one: this is or here is* הֵּהָ Ez 41. 22; *this* הֵּהָ Ib 47. 13, הֵּהָ Gn 32. 3; *hither* הֵּהָ Ib 7. 1, הֵּהָ Ib 9. 12, הֵּהָ Gn 32. 12, הֵּהָ IR 7. 45; *here* הֵּהָ Ib 16. 13; *of Time, to indicate the immediate present* הֵּהָ IR 14. 14; *now for these twenty years,* הֵּהָ Gn 31. 41; *thus* הֵּהָ Jes 56. 12, הֵּהָ Jud 18. 4; *hither* הֵּהָ Jud 18. 3. ὅδε: *here* הֵּהָ, הֵּהָ, הֵּהָ. Note that σδ, in ὅσδε, = זָ.

ὅσπερ, (Ep. ὅπερ as masc.): *the very man who* אֲשֶׁר Gn 3. 12, 24. 44, 38. 25 Ex 32. 33; *the very thing which* אֲשֶׁר Gn 3. 17, 42. 14; *which way, whither* אֲשֶׁר-לְ Ruth 1. 16; *where* אֲשֶׁר Job 39. 30 Ruth 1. 16. ὅσγε: *who* אִי-זֶה Esth 7. 5; *which* אִי-זֶה Eccl 2. 3.

ὅστε (also written *divisim*), in Homer also ὅτε as masc.: *like the simple ὅς or ὅστις, freq. with a generalizing force; who* אֲשֶׁר Gn 2. 8, 42. 21; *which* אֲשֶׁר Ib 1. 7, 11.

ὅστις, ὅτις masc. collat. form in Hom.: *anyone who, whosoever* אֲשֶׁר Ex 20. 7, 22. 8; *anything which, whichsoever* אֲשֶׁר אַתָּה Gn 34. 28. ᾠδωνις, i.e. ὁ Ἄδωνις, the Adonis הִדְהָה Jer 22. 18.

(16) However, אַתָּה is attached to the personal Pronoun, and is almost invariably added to the הִ (Ex 2. 9) when the Common Noun is in the accusative, unless it is in the construct: אַתָּה Jer 2. 13, אַתָּה Lev 20. 24, אַתָּה אֶרֶץ Gn 1. 1 אֶרֶץ אֶרֶץ Ex 34. 24, אַתָּה אֶרֶץ Gn 4. 1, אַתָּה לִוְדִים Ib 10. 13, אַתָּה הָלֹז.

But Hebrew Nouns and Adjectives form the plural as in Greek: αἱ—αἱ being pronounced the modern way—plus terminal ם. Yet *v.* אֱלֹהֵי Jer 23. 23 and אֱלֹהֵי Zach 11. 15. The dual is precisely the same as in Greek, the *v* changing into ם.

XXIV. The Hebrew homologues of some Greek nouns in the masculine or the feminine gender, belong to the same gender as the Greek nouns concerned or to the opposite gender.

(1). Masculine—Masculine

אֶבֶק	καμνός	קָרְבָּן	ἐρέβανθος	גֶּבַע	ἐσπερ
אֶבֶן	σχοῖνος	קָרִיין	"	בָּצֵן	καμνός
אֵיצָר	οἶκος. θησαυρός	קָרֶם	ἐρπητ	פִּיל	βάσθηλος
אֶחָי	σχοῖνος	קָבֹר	ὁμολόος	צָד	τιτθός, στήθος
אֶפֶס	θέσπις, -σπής	טָרֶט	τυθών	צָרָא	θώραξ
בֵּית	οἶκος	יָלֶק	βρουκος	קָרָה	κῆβος
בֵּית	"	קָבָן	καμνός	רִיר	ρέος
בָּר	πυρός	(καμνίζω)		רָקָה	δρόμαξ
בָּקָה	κωκνός	קָפָה	θέσπις, -σπής	רִיד	σύνδεσμος
בָּכָה	" , λαχָה	קָטָן	χιδών	רָקָה	ἐσπερ, ἐρπετόν
בָּבִי	"	לֹג	λόγος	רָקָה	τιτθός, στήθος
בָּב	βωμός	לָהָה	"	רָקָה	" "
בָּבִיר	"	מָוֶם	μῶμος	רָקָה	" "
בָּרָב	ἐρπητ	מָוֶל	μυελός	רָקָה	θώραξ, τείχος
בָּרָד	τιτθός, στήθος	מָוֶה	"	רָקָה	" "
בָּרָה	שָׁמֶשׁ	נָוֶם	ὑπνος	רָקָה	καμνός
בָּרָה	οἶκος	שָׁמֶה	"	רָקָה	σχοῖνος
בָּרָה	"	סָוֶד	σύννοδος	רָקָה	"
בָּרָה	ὄνος	סָוֶה	σχοῖνος	רָקָה	τύλος
בָּרָה	οἶκος	סָוֶה	σηκός	רָקָה	"
בָּרָה	"	עָבֹר	πυρός	רָקָה	θέσπις

(2). *Feminine-Feminine*

אורה	ἐφέδρα	הבצלה	ἀναγαλλίς	התלה	θυλακίς
ארה	„	כה	καῦσις	הבצה	κομιδή
בוקה	ἰωκή, δι-	לבנה	σελήνη	הבצה	κομίσκη
בקרה	ἱστορία	התלה	μάγαδις	הכה	κομιδή
בקרת	„	הלה	νύμφη	התלה	θεραπεία
נאה	βοή	הלה	συγκλείς	התלה	תרופה, „
נלה	ἐλασις	„	σύγκλεισις	התלה	Στύς
נלה	„	עדות	γάδις, -יס	התלה	χαίτη
דבה	διαβολή	התלה	γωνία	התלה	χλαμύς
התלה	ἀνοχή	„	φόβη	התלה	„
התלה	γωνία	התלה	γωνία	התלה	δρύς

(3). *Masculine-Feminine*

אבוס	φάτιη, πάθιη	התלה	εἰκών, κίων	התלה	κίων, ἡ, ὁ
אדרכן	δραχμή	התלה	„ „	התלה	„
התלה	βοή	התלה	καῦσις	התלה	ρίζα
התלה	ρίζα	התלה	μάστιξ	התלה	σιγή
התלה	δραχμή	התלה	„	התלה	βάσις
התלה	„	התלה	νύξ	התלה	ἀγκαλίσ
התלה	δίκη	התלה	σιδών, ἡ, ὁ	התלה	ἥως, ἕως
התלה	γωνία	התלה	ὑποθήκη	התלה	πέλη
התלה	σιαγών, πώγων	התלה	πραπίδες	התלה	γλαῦς
התלה	ἀγκαλίσ	התלה	τυπάς, -πίς	התלה	ρίζα
„	βολή	התלה	πραπίδες	התלה	ὄρασις
התלה	ρίζα	התלה	„	התלה	τρυγών

(4). *Feminine-Masculine*

התלה	κόφινος	התלה	λόγος	התלה	κωκυτός
התלה	„ (אֵל)	התלה	θεσμός	התלה	„
התלה	κωκυτός	התלה	σικυών	התלה	σχοῖνος
התלה	„	התלה	ἀκαιοθών	התלה	βραστήρ
התלה	βωμός	התלה	ὑπνος	התלה	χιτών, κιθών
התלה	κωκυτός	התלה	„	התלה	ὑπνος
התלה	χιτών, κιθών	התלה	τυφών	התלה	„ , -νωδία

XXV. Some Greek nouns in the masculine or the feminine gender have both masculine and feminine Hebrew homologues.

αἰλός אֵילת	כפה	פעם
„ חליל	קבל	פסע
„ נחילות	קדקד	מגרה נקרה
„ עלמות	אשור λόχος	מסור
βωμός במה	חיה	ינשאר
„ ינשאר	ישור	חוקם τέπος
„ נב	לחיה	חאלים
ἐκροή, -ροος קרה	לכד	סבעת
ἐρις קרדה	אמן ὄμιλος	צבוע εἰσά
„ קרב	המן	נע
„ ריב	המולה	צבי
„ ריבה	המלה	צביה
θυμός ועם	משאן πειθώ	צבי
„ ועף	משואה	אקדה ὀλός
„ חמה	πόλεμος, Ερ πό-	ברק
„ טעם	מלקמה	לבה
„ עמו, עם	„ „ נפתול	להב
καταβολή חבל	מערב πορθμός	לקבה
„ חבל	מעברה	להט
„ חבלה	עברה	סריון ὄρα, -ή
κεφάλή גלגלת	עברה πόρος	סרן
„ חבל	אשור πούς	יביל
„ כף	יד	פרי

XXVI. There is no neuter gender in Hebrew, and the Hebrew homologues of Greek nouns in the neuter gender are either heterogeneous, belong to one gender or the other, or appear in both genders.

(1). Neuter-Masculine

ἀγίασμα, -στήριον,	שרף ἐρπετόν	קל θυλάκιον
ἀγίστευμα מקדש	רוח εὐρυχωρία	צקלק
„ קדש	רחב	שופר κέρας
„ נזס	הזיון ἡχείον	קומביון, γαβαθόν
ἀθροισμα צדר	חף	זביע
γῆθος שסן	שנין	דבק πῆγμα

πηγάτιον	דְּבֵק	„ טִיחַ	„ אֲנֹכָה
ποτόν	בִּיתָן	„ קִיר	„ נֵבֶל
σέβας	צְבִי	τόξευμα	„ כֶּד
τείχος	דִּינֶק	φάρος	„ בֵּן
„ סֶחַךְ	„	„ פֶּאָר	„ מִסֵּעַ
„ חַלָּץ	„	φουτάριον	„ נִסֵּעַ
„ טֹר	„	φουτόν	„ כְּתִיל

(2). *Neuter-Feminine*

αὔλιον	מִכְלָאָה	ἔθνος, ἔθος	עֲדָה	πύλον	גִּבְיֹנָה
„	מִכְלָה	θάμβημα	עֲמָה	στύγος	סִנְאָה
„	עֲלִיה	κάπνισμα	אֲבָקָה	χαλκείον	צִלְחָה
βῆμα, πᾶμα, πῆμα	„	λάχανος	לֶעֶנָה	„	צִלְחִית
„	בַּהֲמָה	νυμφεῖον	קִפָּה	„	צִלְחָה
„	בָּמָה	πλάσμα	מִפְלָצָה	„	קִלְחָה
δῶμα	דּוֹמָה	πτύον	נִפָּה	„	מִחְלָה

(3). *Neuter-Both Genders*

αὔλιον	אֶחָל	„	עָה	ποίμα	פִּעֵל
„	מִכְלָאָה	„	תּוֹרָה	„	פִּעֲלָה
„	מִכְלָה	τοῦ ἔθους	תְּעוּדָה	„	מִפְעָל
„	מִעֲלָה	κλειδρον	מִנְעוּל	„	מִפְעֻלָּה
„	עֲלִיה	„	מִסְגֵּר	βῆμα	זֶרֶם
αὐλισμα	מִלּוֹן	„	מִסְגֵּרָה	„	זֶרְמָה
„	מִלּוֹנָה	κῶδος	קְבוּד	„	קִקּוּד
γέρρον	חֲרִי	„	קְבוּדָה	σφάγιον	זֶכֶךְ
„	סִחְרָה	δράμα	חֶלֶם	„	כֶּכֶה
„	סִחְרָת	„	חֶלֶם	„	כִּכְחָה
ἔθος, ἥ-, σφέ-	אֶשׁ	„	מִוְרָא	„	מִטְכָּה
„	דָּה	„	מִרְצָה	χόρευμα	מִחּוּל
„	עֲדָה	„	מִרְאָה	„	מִחְלָה

(4). *Neuter-Heterogeneous*

βάθυσμα	תְּהוּם	„	מִקְלוֹה	„	אֲרִמָן
„	תְּהוּמָה	δρέπανον	דְּרָבָן	„	אֲרִמָטָה
βάκλον	מִקְל	„	דְּרִבְנוֹת	„	אֲלִמָטָה
„	מִקְל	ἔρυμα	אֲרוּמָה	θηρίον	אֲרִי

„ ארצה	„ צלעות	„ ספרה
„ ארזים	„ אצלע, אצלע	„ צוף
„ אריות	„ תניית σκῆπτρα	„ צופים
„ זבח θύος	„ מחנה	„ צפחית
„ זבחים	„ מחנים	„ צפחת
„ זבחות	„ מחנות	„ στέγος, τέ-
„ מושב οἶκημα	„ מדין	„ גיה
„ מושבים	„ מס, משכנות	„ תוח σκῆτος
„ מושבות	„ מסכנים	„ תוח
„ עצם ὀστέον	„ סנה	„ באר ὀρέα
„ עצם	„ סנה	„ בארת
„ עצמים	„ כוס σκύφος, σκαφίς	„ באר
„ עצמות	„ כסות	„ בארות
„ אֶצְמָ, אֶצְמָ, אֶצְמָ	„ רים, כפתר	„ בור
„ צלע, ברע σκέλος	„ סבל, סף	„ ברות
„ צלע	„ ספים	„ בור
„ צלעים, כרעים	„ ספות	„ אֶבֶר, אֶבֶר, אֶבֶר

XXVII. Greek nouns of common gender have homologues which vary in their gender.

ἀνθρωπος, ὁ and ἡ: epicene gender: גמל Gn 24. 64, m.; נמלים Ib 24. 10, m.; (מיניקות) Ib 32. 16, f.

σπρουθός, ὁ and ἡ: צפור Nu 22. 16, m., and צפרה Ex 2. 21, f., are proper nouns; צפור Lev 14. 5, f.; Ps 102. 8, m.; צפרים Lev 14. 4, f.; Ps 104. 17, m. عُصْفُور, عُصْفُور.

αἶς, ὁ, ἡ: צו Gn 15. 9, f.; צוים Ib 30. 35, f.

ὄvis, ὁ and ἡ: כבש Ex 29. 39, כבשים Ib 29. 38; כשב Lev 3. 7, כשבים Ib 1. 10; כבשה Ib 14. 10, כבשת IIS 12. 3; כבשה Gn 21. 28; כבשה Lev 5. 6 (Lat. ovis).

XXVIII. Homologues of nouns ending in -is often end with the feminine suffix ἡ or η, and are mostly of the feminine gender.

ἀγρυπία אגריפה	„ אדיר, אדר	„ זלות
„ גיה	„ סחרה γέρον	„ תליפה ἑλπίς
„ תלשה αἰσ	„ סחרת	„ צפיה
„ תרשה αἰσ	„ דלה δουλωσις	„ תחלת
„ תרשה	„ זלות	„ זלפה
„ אדרת, דר δόρα, δόρα	„ תלה αἰσ	„ תמה, תם θέμησις

invariably stands *before* the dependent substantive or pronoun, and the *governing substantive* assumes the construct state or form—with consequential changes, if any, e.g. רוּחַ אֱלֹהִים Ez 37. 9, רוּחַ Gn 1. 2; בֵּית יַעֲקֹב Jes 2. 5; הָיָה Gn 1. 28, פְּנֵי הַמַּיִם Gn 1. 2, פְּנֵי תְהוֹם Ez 1. 6, פְּנֵי הָאָרֶץ Ib. 5. 4, פְּנֵי הָאָרֶץ Ib. 34. 1; וָרֶעִי Ib. 1. 11, וָרֶעִי Ib.

The usual position of the attributive genitive is between the article qualifying the governing substantive and the governing substantive itself, e.g. ὁ τοῦ ἀνδρὸς πατήρ, ἡ τῶν ἀνδρῶν πατήρ. So it seems that whenever and for whatever reason the suffix-prefix phenomenon came into operation, the governing and dependent substantives exchanged places, while the genitival form and function stood put, the process giving birth to the construct.

Judging by similar revolutionary and as yet unaccountable changes elsewhere, those responsible do not seem to have had scruples about such apparently arbitrary proceedings. For they relentlessly applied the phenomenon to compound proper nouns, for instance, עֲמִיָּאל in ICh 3. 5 is referred to as אֱלִיעֶזֶר in IIS 11. 3.

However, two relics of the original order have survived: מַעֲנֵה צַמֵּד IS 14. 14—in contrast to צַמֵּד בֶּקֶר Job 1. 3 and צַמֵּד פִּרְדִּים IIR 5. 17—and עַד-שָׁלַל Jes 33. 23 for עַד שָׁלַל.

XXXI. The dative case in Hebrew varies.

It is either inflected or non-inflected, e.g. הָתֵנָּה Gn 37. 17, הָתֵנָּה Ib.; אֶרֶץ Gn 1. 22, אֶרֶץ Ib. 11. 31 ἔραξε, ἔρασσε.

When it is non-inflected, it is either accompanied or unaccompanied by a preposition, e.g. אֶל-הָאָרֶץ Ib. 12. 1, אֶל-הָאָרֶץ Ib. 1. 11, בְּהָאָרֶץ IS 28. 3, בֵּין-הָאָרֶץ Ex 1. 10, אֶל-הָאָרֶץ Gn 1. 22, אֶרֶץ Ths 2. 1, (הָעִיר Gn 44. 13) הָעִיר Jos 8. 19, (יְרוּשָׁלַם IR 10. 2) יְרוּשָׁלַם IS 17. 54.

It must be argued that when a dative is formed with a final ה, that letter stands for the suffix -δε, δ being omitted. But there can be no doubt that when it is formed with the preposition אֶל, then the formation follows the suffix-prefix phenomenon; because אֶל is the homologue of -δε, precisely like the Latin *ad*, δ and ל interchanging in Greek, and δ and ε taking the place of each other according to the vowel-consonant metathesis. Obviously, no

metathesis occurs when לֹא is shortened to ל, vocalization taking over the function of the vowel, e.g. לְבֵיתוֹ Dt 20. 5, לְבֵית Neh 2. 8. Now it is possible to equate לֹא with עַד and אֵל, but not with ל.

XXXII. *The construction of the future tense in Hebrew resembles the Greek.*

The form of the future tense in Hebrew resembles that of the Attic future tense—in which the characteristic σ drops out—except that the Greek personal endings are transposed into prefixes through the suffix-prefix metathesis. Thus:

πιστεύ-σ-ω	אֶבְטַח
πιστεύ-σ-εις	תְּבַטֵּחַ
πιστεύ-σ-ει	יְבַטֵּחַ
	(תְּבַטֵּחַ)
πιστεύ-σ-ο-μεν	נְבַטֵּחַ
πιστεύ-σ-ε-τε	תְּבַטֵּחוּ
πιστεύ-σ-ου-σι	יְבַטֵּחוּ
	(תְּבַטֵּחוּ)

In my submission, it is most significant that in Arabic—to emphasize the futurity of the action or condition indicated by the verb—سَوْفَ is added, or its initial (س) is affixed, e.g. سَوْفَ يَفْعَلُ, سَيَكُونُ, سَيَفْعَلُ. Indeed, I am tempted to think that سَوْفَ is the homologue of ἐσόμενος or τούτιον: *future*.

XXXIII. *The aorist exists in Hebrew.*

The structure of the Hebrew aorist resembles that of the Greek, the augment interchanging with ל. As in the formation of the future tense, the characteristic σ drops out, and the Greek personal endings are transposed into prefixes which follow the ל representing the augment. This ל—vocalized with פֶּתַח, except before א— is called by the grammarians לִפְתָּח, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus:

ἐ-πιστεύ-σ-α	אֶבְטַח
ἐ-πιστεύ-σ-ας	תְּבַטֵּחַ
ἐ-πιστεύ-σ-ε	יְבַטֵּחַ
	(תְּבַטֵּחַ)

ἐ-πιστεύ-σ-α-μεν	נִזְכֹּרְנוּ
ἐ-πιστεύ-σ-α-τε	נִזְכֹּרְתֶּם
ἐ-πιστεύ-σ-α-ν	נִזְכֹּרְתָּם
	(נִזְכֹּרְתֶּם בְּחַיָּה)

XXXIV. The Middle Voice exists in Hebrew.

As in Greek, the Middle Voice in Hebrew is made up of the verb in the Active Voice, plus the personal pronoun in the dative case.

The Middle Voice personal suffixes are: -μαι, -η'σαι, -εται, -μεθα, -εσθε, -ονται.

In my submission, the suffix *μαι* stands for the reflexive *μοι*, *σαι* for *σοι*, *εται* for *αὐτῷ*, *μεθα* for *με-δε*, *εσθε* for *σε-δε*, and *ονται* for *αὐτοῖς*.

The following conjugations of *ἔρχω* and of its homologue *הלך* illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι	אֵלַי-לֵךְ	Cant 4. 6
ἔρχ-η'σαι	לְךָ-לֵךְ	Gn 12. 1
„	לְכִי-לֵךְ	Cant 2. 10
ἔρχ-εται	הֵלַךְ-לוֹ	Cant 2. 11
ἔρχό-μεθα	נֵלְכָה לְךָ	IS 26. 11
ἔρχ-εσθε	לָכֶם לָכֶם	Jos 22. 4
ἔρχ-ονται	יֵלְכוּ לָכֶם	IS 26. 12

There are, of course, examples from other verbs, such as: *וַיִּבְחַר-לוֹ* Gn 13. 11, *נִגְזַרְט לְךָ* Ez 37. 11, *דְּמָה-לְךָ* Cant 2. 17, *חָמְדוּ לָהֶם* Prv 1. 22, *תִּדְעִי לְךָ* Cant 1. 8, *צֵאִי-לְךָ* Ib., *קַח-לְךָ* Ex 30. 34, *וַיִּנְצְלוּ לָהֶם* IICh 20. 25, *תִּתֵּן-לְךָ* Dt 16. 18, *עָשְׂתָהּ-לָהּ* Prv 31. 22, *קִבַּל-לְךָ* ICh 21. 11, *קוּמִי לְךָ* Cant 2. 10, *קוּמִי לָכִי* Ib 2. 13, *קִנִּיתִי לְךָ* Jer 13. 1, *קִנִּיתִי לִי* Ruth 4. 10, *וַקְשְׁשׁוּ לָהֶם* Ex 5. 7, *שָׁלַח-לְךָ* Nu 13. 2.

XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν*, *ἐάν* or *ἤν* (אם), *εἰ* (אם), *καὶ*, epic for *ἄν* (כִּי), *μή* (פֶּן), *ὅπως* (לְמַעַן), *πρίν* (טָרֵם), *ὥς* (כֹּה).

It is used: in exhortations and prohibitions, in relation to a

future object of fear or future supposition, and also to indicate that a thing will never happen.

The *first person* of the subjunctive (generally *plural*) is used in exhortation, and may be preceded by *āge* (הִבֵּה) or *āgete*, irrespective of the number or person of the verb which follows. Such *first person* may also be used in questions of appeal, where a person asks himself or another *what he is to do*.

In all these respects Hebrew follows the Greek pattern, e.g.:
 הבֵּה וּלְבִנָּה לְבָנִים (Gn 11. 3)—*δέυτη* (sic) *πλινθεύωμεν πλίνθους*.
 הִבֵּה־נָּא אֲבֹא אֵלֶיךָ (Ib 38. 16)—*ἔασόν με εἰσελθεῖν* (sic) *πρὸς σε*.
 הִבֵּה נִתְחַכְמָה לוֹ פֶּן־יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה (Ex 1. 10).
 —*Δεῦτε οὖν* (sic) *κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῇ, καὶ ἡνίκα ἂν συμβῇ ἡμῖν πόλεμος*.
 אֵלֶיךָ לִי אֶל־הָרֵה הַמֹּר (Cant 4. 6).
 —*πορεύσομαι ἐμαυτῷ* (sic) *πρὸς τὸ ὄρος τῆς σμύρνης*.
 מִה־נֹּאמַר לְאֹדְנִי מִה־נִּדְבַּר וּמִה־נִּצְטַדֵּק (Gn 44. 16)—*Εἶπε δὲ Ἰούδας, τί ἀντεροῦμεν τῷ κυρίῳ, ἢ τί λαλήσομεν* (sic) *ἢ τί δικαιωθώμεν;*
 לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּן (Ib 3. 3)—*οὐ φάγεσθε* (sic) *ἀπ' αὐτοῦ, οὐδὲ μὴ ᾤψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε*.
 אִם אֶשְׁכַּחךָ יִרְשָׁלַם תִּשְׁכַּח יְמִינִי כִּי אֶמַר אֹדְנִי יְהִי לִּי כִּי אֶמַר יְרוּשָׁלַם (Ps 137. 5)—*Ἐὰν ἐπιλάβωμαι σου Ἱερουσαλήμ, ἐπιλησθείη ἡ δεξιὰ μου*.
 תָּהִיָּה לָּךְ וְלֹא תִקּוּם (Jes 7. 7)—*τάδε λέγει κύριος σαβαώθ, οὐ μὴ μέλλῃ ἡ βουλή αὕτη, οὐδὲ ἔσται*.
 אֲבִי־תִּתֵּנִי וְשִׁמְעֵתִי כִּי אֶמַר וְלֹא תִקּוּם (Ib 1. 19, 20)—*καὶ ἐὰν θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε*.
 אֲבִי־תִּתֵּנִי וְשִׁמְעֵתִי כִּי אֶמַר וְלֹא תִקּוּם (Ib 1. 19, 20)—*Ἐὰν δὲ μὴ θέλητε, μὴδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατεῖδεται*.
 לְמַעַן תִּזְכְּרוּ וְעִשִׂיתֶם אֶת־כָּל (Gn 31. 8)—*Ἐὰν οὕτως* (sic) *εἶπη*.
 מִצִּוֹתַי (Nu 15. 40)—*ὅπως ἂν μιμησθῇτε καὶ ποιήσητε πάσας τὰς ἐντολάς μου*.
 בְּטָרֶם יִכָּה פֶּרֶעָה אֶת־עֹוֹה (Jer 47. 1)—*πρὶν πατάξῃ τὴν Γάζαν ὁ Φαραώ* (since this verse is missing in the Septuagint, I have resorted to a translation into modern Greek).

XXXVI. The Optative mood exists in Hebrew.

There are two unambiguous examples of it: one garbled, and the other absolutely clear—that is to say:

... יִתֵּן לִי נְאֻם יְהוָה Nu 11. 29 = *εἴ μοι γένοιτο*; thus: *יִתֵּן לִי נְאֻם יְהוָה* *γένοιτο*.

יִתֵּן is not the conjunctive letter here, and it is omitted in Dt 5. 26.
 הִבֵּה־נָּא in Dt 33. 16 is the homologue of *τράποιτο* (con-

textually, *τράποιντο*) in the imprecation *ἐς κεφαλὴν τράποιτο ἐμοί*. In fact, the text reads emphatically by repetition: *תבואתו לראש יוסף ולקדקד נזיר אחיו* *May (these blessings) turn on Joseph's head, the head of the wished for among his brothers*. This word is of unique construction, and unrelated to the verb *בוא*. Yet here again the LXX translates the phrase Hebraically: *ἐλθοισαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς*.

XXXVIII. The presence of prefixes in compound Greek verbs is reflected in constant parallel metamorphoses and identical semantic variations in the corresponding Hebrew homologues.

ὀθίω <i>דבא</i>	ἐφίστημι, καθίστημι <i>דבא</i>
καταφθίω, ἀποφθινύθω <i>דבא</i>	συνίστημι <i>דבא</i>
ἀποφθίνω <i>דבא</i>	κτίζω <i>דבא, דבא, דבא, דבא, דבא</i>
αίρέω, ἐλεῖν <i>דבא</i>	ἀνακτίζω <i>דבא, דבא, דבא</i>
καθαιρέω <i>דבא</i>	ἴζω, οἰκίζω <i>דבא</i>
πυρόω <i>דבא, דבא</i>	καθίζω, κατοί-, συνοικέω <i>דבא</i>
ἐκπυρόω <i>דבא, דבא</i>	κωφάω, κωφέω <i>דבא</i>
κειτέω, -τρίζω <i>דבא</i>	ἐκκωφέω, -φώω <i>דבא, דבא, דבא</i>
συγκεντέω <i>דבא</i>	γελάω, -λοιάω, -λοιάω <i>דבא</i>
κλέπτω <i>דבא</i>	διαγελάω, ἐγ-, ἐπεγ-, κατα- <i>דבא</i>
(κλέπτῃς <i>דבא</i>)	μετρέω <i>דבא</i>
διακλέπτω <i>דבא</i>	συμμετρέω <i>דבא</i>
συγκλέπτω <i>דבא, דבא</i>	κεντέω, νύγω <i>דבא</i>
ἐκκλέπτω <i>דבא</i>	κατακεντέω <i>דבא</i>
πήγνυμι <i>דבא</i>	συγκεντέω <i>דבא</i>
ἐπιπήγνυμι <i>דבא</i>	ἰκνέομαι, θιγγάνω <i>דבא</i>
έρχομαι, ἐλθεῖν <i>דבא, דבא, דבא</i>	ἐφικνέομαι <i>דבא</i>
ἐπέρχομαι <i>דבא, דבא</i>	καθικνέομαι, ἀφ-, ἐξ-, ἐπιθιγγάνω <i>דבא</i>
μετέρχομαι, συν- <i>דבא</i>	καταρρέω <i>דבא</i>
ἐλεύθω, ἐπ- <i>דבא (θ/χ)</i>	δίδωμι <i>דבא</i>
σπείρω <i>דבא</i>	ἐπιδίδωμι <i>דבא</i>
κατασπείρω <i>דבא</i>	ἡγέομαι <i>דבא</i>
κρύπτω <i>דבא</i>	ἐφηγέομαι <i>דבא</i>
ἐπικρύπτω <i>דבא, דבא</i>	διηγέομαι <i>דבא</i>
κατα-, ἐπι- <i>דבא, דבא</i>	παύω <i>דבא</i>
δύω <i>דבא</i>	ἀναπαύω <i>דבא</i>
καταδύω <i>דבא, דבא</i>	ἀπέχω, κατα- <i>דבא</i>
ἵστημι <i>דבא</i>	

παρέχω $\pi\alpha\rho\epsilon\chi\omega$
 κληρώω $\kappa\lambda\eta\rho\acute{o}\omega$
 ἐπικληρώω $\epsilon\pi\iota\kappa\lambda\eta\rho\acute{o}\omega$
 κατακληρουχέω $\kappa\alpha\tau\alpha\kappa\lambda\eta\rho\upsilon\chi\acute{\epsilon}\omega$
 νοέω, ἐννοέω $\nu\omicron\epsilon\acute{\omega}$
 μετανοέω $\mu\epsilon\tau\alpha\nu\omicron\epsilon\acute{\omega}$
 τείνω $\tau\epsilon\iota\nu\omega$
 ἐκτείνω, ἐπι-, κατα- $\epsilon\kappa\tau\epsilon\iota\nu\omega$
 χάζομαι $\chi\acute{\alpha}\zeta\omicron\mu\alpha\iota$
 ἀναχάζομαι $\alpha\upsilon\alpha\chi\acute{\alpha}\zeta\omicron\mu\alpha\iota$
 τήκω $\tau\eta\kappa\omega$
 κατατήκω, δια- $\kappa\alpha\tau\alpha\tau\eta\kappa\omega$
 φέρω $\phi\epsilon\rho\omega$
 καταφέρω $\kappa\alpha\tau\alpha\phi\epsilon\rho\omega$
 σείω $\sigma\epsilon\iota\omega$
 ἐκσειώ $\epsilon\kappa\sigma\epsilon\iota\omega$
 φυσάω $\phi\upsilon\sigma\acute{\alpha}\omega$
 διαφυσάω $\delta\iota\alpha\phi\upsilon\sigma\acute{\alpha}\omega$
 βάλλω $\beta\acute{\alpha}\lambda\lambda\omega$
 ἐπιβάλλω, ἀντιβολέω $\epsilon\pi\iota\beta\acute{\alpha}\lambda\lambda\omega$
 ἐμβάλλω, κατα- $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$
 σφάλλω $\sigma\phi\acute{\alpha}\lambda\lambda\omega$
 ἐπισφάλλω $\epsilon\pi\iota\sigma\phi\acute{\alpha}\lambda\lambda\omega$
 ἵσστημι $\iota\sigma\tau\eta\mu\iota$
 ἐρίσστημι, ὑφ-, ἀν-, καθ-, παρ- $\epsilon\rho\iota\sigma\tau\eta\mu\iota$
 ἀποσυλάω $\alpha\pi\omicron\sigma\upsilon\lambda\acute{\alpha}\omega$
 τίνυμι, τίνω $\tau\iota\nu\mu\iota$
 ἀποτίνυμι $\alpha\pi\omicron\tau\iota\nu\mu\iota$
 ἐκτίνω $\epsilon\kappa\tau\iota\nu\omega$
 ἔχω $\epsilon\chi\omega$
 περιέχω $\pi\epsilon\rho\iota\epsilon\chi\omega$
 κόπτω, ὀρύσσω $\kappa\omicron\pi\tau\omega$
 ἐκκόπτω, ἐξορύσσω $\epsilon\kappa\kappa\omicron\pi\tau\omega$
 φέρω, πείθω, ὑψόω, προσφέρω, $\phi\epsilon\rho\omega$
 ἀνα- $\alpha\upsilon\alpha$
 διαφέρω, ἐξυψόω $\delta\iota\alpha\phi\epsilon\rho\omega$
 καίω $\kappa\alpha\iota\omega$
 ἐκκαίω $\epsilon\kappa\kappa\alpha\iota\omega$
 σείω, πείθω $\sigma\epsilon\iota\omega$

ἐπισείω, ἀναπείθω, κατα-, διαφέρω $\epsilon\pi\iota\sigma\epsilon\iota\omega$
 κῆψω $\kappa\eta\psi\omega$
 φυσάω $\phi\upsilon\sigma\acute{\alpha}\omega$
 διαφυσάω $\delta\iota\alpha\phi\upsilon\sigma\acute{\alpha}\omega$
 λανθάνω $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$
 ἐκλανθάνω $\epsilon\kappa\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$
 ἐπιλανθάνομαι, -λήθομαι $\epsilon\pi\iota\lambda\alpha\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$
 τίθημι $\tau\iota\theta\eta\mu\iota$
 ὑποτίθημι $\upsilon\pi\omicron\tau\iota\theta\eta\mu\iota$
 συλάω $\sigma\upsilon\lambda\acute{\alpha}\omega$
 ἀποσυλάω $\alpha\pi\omicron\sigma\upsilon\lambda\acute{\alpha}\omega$
 ἰκνέομαι $\iota\kappa\nu\epsilon\omicron\mu\alpha\iota$
 ἐξικνέομαι, καθ- $\epsilon\zeta\iota\kappa\nu\epsilon\omicron\mu\alpha\iota$
 κυνέω, βόσκω $\kappa\upsilon\nu\epsilon\acute{\omega}$
 ἐπικυνέω, καταβόσκω $\epsilon\pi\iota\kappa\upsilon\nu\epsilon\acute{\omega}$
 ἐντέμνω, κατα- $\epsilon\upsilon\tau\epsilon\mu\nu\omega$
 κατάγνυμι $\kappa\alpha\tau\acute{\alpha}\gamma\nu\mu\iota$
 „ $\kappa\alpha\tau\acute{\alpha}\gamma\nu\mu\iota$
 ὠθέω $\omicron\omega\theta\epsilon\acute{\omega}$
 ἐξωθέω $\epsilon\zeta\omega\theta\epsilon\acute{\omega}$
 θρώσκω $\theta\rho\omega\sigma\kappa\omega$
 ἀναθρώσκω $\alpha\upsilon\alpha\theta\rho\omega\sigma\kappa\omega$
 σκιάζω $\sigma\kappa\iota\acute{\alpha}\zeta\omega$
 ἐπισκιάζω $\epsilon\pi\iota\sigma\kappa\iota\acute{\alpha}\zeta\omega$
 δύω $\delta\upsilon\omega$
 ἐνδύω $\epsilon\upsilon\delta\upsilon\omega$
 φοβέω $\phi\omicron\beta\epsilon\acute{\omega}$
 καταφοβέω $\kappa\alpha\tau\alpha\phi\omicron\beta\epsilon\acute{\omega}$
 κομέω $\kappa\omicron\mu\epsilon\acute{\omega}$
 ἐπικομάω $\epsilon\pi\iota\kappa\omicron\mu\acute{\alpha}\omega$
 κομίζω $\kappa\omicron\mu\iota\zeta\omega$
 συγκομίζω $\sigma\upsilon\gamma\kappa\omicron\mu\iota\zeta\omega$
 ὀργίζω $\omicron\rho\gamma\iota\zeta\omega$
 προσοργίζομαι, συν- $\pi\rho\omicron\sigma\omicron\rho\gamma\iota\zeta\omicron\mu\alpha\iota$
 θεωρέω $\theta\epsilon\omega\rho\epsilon\acute{\omega}$
 καταθεωρέω $\kappa\alpha\tau\alpha\theta\epsilon\omega\rho\epsilon\acute{\omega}$
 στέλλω $\sigma\tau\epsilon\lambda\lambda\omega$
 ἀποστέλλω, ἐξαπο- $\alpha\pi\omicron\sigma\tau\epsilon\lambda\lambda\omega$
 ράπτω $\rho\acute{\alpha}\pi\tau\omega$
 ἐπιρράπτω $\epsilon\pi\iota\rho\rho\acute{\alpha}\pi\tau\omega$

VII. GENERAL PROPOSITIONS

XXXVIII. *There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.*

יִרְחֹן ὑπερφῶν Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, ὑπερφῶν]

בָּרַח ἀποστατέω Ps 102. 8 *stand aloof*

בָּרַח ἀποσταδά Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

נָחַל ἐκπνέω Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; βίον ἐ. *breath one's last, expire*

חַמָּה גָּדֹל μέγας, q.v.

חָלַל δυστυχής, ἀτυχής Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

חָלַל קוֹל ἡ καλλίφωνος ICh 4. 3 *the one with the fine voice*

חָלַל διαυγής, εὐαγής, εὐδαιμόνιος Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent; of gems* חָלַל Job 28. 17; *bright, clear; bright, shining*

חָלַל „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

חָלַל ἀνάγω Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

חָלַל טוֹטָפֶת, טוֹטָפֶת τὰ θεόφατα, τὰ φῶτα Ex 13. 16 *divine decrees, oracles; the illuminations*

חָלַל εὐφύης Gn 12. 11, 14, 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant 6. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

חָלַל κομήτης Am 5. 8, Job 9. 9, 38. 31 κ., *with or without* ἀστήρ, *comet*

חָלַל „ IIR 23. 5 Hos 10. 5 *wearing long hair*

חָלַל προσλαμβάνω Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper or partner, associate*

with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4
borrow; לוה, הלוה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15
lend a hand, help, assist, co-operate with

מבול πλήμη, πλήσμη, πλημυρίς, -ρα Gn 6. 17, 7. 6, 9. 11, 15
flood-tide; generally, flood, deluge (prefix-suffix)

נשר χάρων Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for χαροπός;
 also of the eagle (cf. χαροπός, of dogs كلب چلب)

סוד σύνοδος Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111.
 1 Job 29. 4 *assembly, meeting*, esp. for deliberation; also of
private meetings or gatherings for discussion; pl., of political clubs
 نادى, or *conspiracies*

טעם ράθυμος Prv 11. 22 (ῥα, θυμός) *light-hearted, easy-*
tempered, frivolous, careless; mostly in bad sense, *taking things*
easy, indifferent

עבוט ὑποθήκη Dt 24. 10-13 *pledge, deposit, mortgage*; ἐπὶ ὑπο-
 θήκαις upon securities given עבטיט Hab 2. 6

פגע ἐπέχω Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32,
 34, 46 *aim at, attack, launch out against*; cf. ἐπιτίθεσθαι; Gn 32. 2
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פגש Gn 32. 18,
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 פגש Ps 85. 11 Prv 22. 2
 פגש Job 5. 14 *stand facing, face in line of battle*; פגש Ex 32. 1
 Jud 5. 28 *stay, pause, tarry* (spurious, cf. ὀψίζω)

צמד συνωρίς, ἵδος Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17
 Jes 21. 7 *pair of horses, of mules*; generally, *a pair or couple*
of anything

קפד, קפון ἀκανθώδης Jes 34. 11, 15 *full of thorns, thorny; prickly*;
 ἀκανθόχοιρος: *hedgehog* قنفذ

ראי ορείχαλκος Job 37. 18 *mountain-copper, i.e. yellow copper ore,*
copper or brass made from it; a mirror of it

סרת טעם ράθυμος Hos 7. 5 v. שרים חמה

שועל κυναλώπηξ Jos 19. 42 Jud 1. 35, 15. 4
 Neh 3. 35 *mongrel between dog and fox* ثعلب

תולע, תולעת αλουργής Ex 26. 1 Nu 4. 8 Jes 1. 18 Thr 4. 5
cloths of purple

תֹּחֶה תֹּחֶה Job 41. 21 תֹּחֶה: bow; in pl. also, bow and arrows;
sometimes in pl. for the arrows only

XXVIX. Homologies are of two kinds: those whose components are identical, and those whose components are equivalent.

In the Hebrew or Arabic components of the former, the letters and points of vocalization represent or replace letters in their respective Greek homologues; whereas in the Hebrew or Arabic components of the latter, there is no such representation or replacement. Degrees of similarity or dissimilarity between the Hebrew or Arabic component and its Greek counterpart in any homology are not strictly relevant; because it is not resemblance but literal replacement that matters here. So much so that however transformed the Arabic and Hebrew homologues may be—and some of them are metamorphosed beyond recognition—they may still be identical with their respective Greek counterparts. Thus:

In the homologies אָבִיָּא/ἀγαπάω and عَشִי/ἀγαπάω, all the components in each homology are identical; for the letters and points of vocalization in the Hebrew and Arabic homologues represent or replace letters in the Greek homologue—אָ/ἀ, בִּ/γα, יָ/π; ع/γα, شִ/πα; אָ/אַ, בִּ/πα, יָ/ζ; אָ/אַ, בִּ/πα, יָ/ζ, אָ/אַ, בִּ/πα, יָ/ζ. Similarly, אָבִיָּא/ἀγαπητός.

However, in the homology *داود* *ḏāwūd* / *حبيب* *ḥabīb*, each of the Hebrew and Arabic homologues is equivalent to its Greek counterpart and not identical with it; for the second *ب* in *حبيب* does not replace any letter in *ἀγαπητός*, but represents the thematic *ω* in *ἀγαπάω*, or the emphasis in *حب*, as the homologue of *ἀγαπάζω*, the Epic form of *ἀγαπάω*. Similarly, the second *ד* in *דוד* and *דָּוִד*—like the second *ד* in *דָּוִד*—represents the *ζ* in *ἀγαπάζω*, the first interchanging with the *γ*.

Again, in $\delta\alpha\sigma\iota\varsigma$ /תאר/רעות/ראות, $\mu\alpha\eta\eta\alpha$ /مصارى/حريم, and $\delta\alpha\mu\alpha$ /מראה/מראה/חלום, all the components in each homology are identical; although תאר differs entirely from $\delta\alpha\sigma\iota\varsigma$, as do

מראה from *δραμα* and مصارى from *χρημα*, owing to the suffix/prefix metathesis.

But the Hebrew and Arabic verbs with the MV ו/נ lie in a special category, since these MV letters replace the preposition *ἐν* which was added in very ancient times to indicate the reflexive character of the verb, a function now performed by the MV terminations: -μαι/-μοι, -σαι/-σοι, etc. This *ἐν* seems to have survived in one or two verbs, e.g. *ἐντηρέω*—a verb identical with *τηρέω*/נטר/نظر.

A special distinction belongs also to the homology: *ἴδω* אָוַן, because *ἴδω* homologizes with the alternative verb from which come the First Aorist *ἤνεγκα* and the Second Aorist *ἤνεγκον*, while expressing the meanings conveyed by *ἴδω*. Similarly, *εἶδω* יָדַע/עיגנאשכא.

XL. Some Greek words have incomplete as well as complete or quasi-complete Hebrew homologues.

ἀργυρίς: אַרְגֶּרֶה, אַרְגֶּרֶה
ἀθετέω: אָטַם, בָּגַד, חָטָא, פָּשַׁע
ἀρα: אֵלָּא, חֵלֵּל, הָיָה
ἀ. μή: הָאֵם, הֵן
ἀρ' οὐ: „
ἀρ' οὐν: „
ἀρ' οὐχί: אֵלֶּיךָ; *ἀ. γε*
βασιλεύω: מָלַךְ, מָשַׁל
γαῖα: אֵר, אֶצִּיחַ, עֵר, אֹר, אֵי
γῆ: אָדָם, קִיר, צִי, עֵיר, עֵר, כָּר
 אָדָם
δάσους: סַעִיר, רָשָׁא, עֶשֶׂן, עֶשֶׂב
Διός: הָיָה; *Παῖδαν*
καταδουλώω: תַּעֲלֹל; *δοῦλος*: תַּעֲלֹל
δράκων: זָרָה, נִרְקֹן, נִרְקֹן
ἐδωλίων: זָבֵל, זָבֵל
ἐνθα: מִן, הֵנָּה, הֵנָּה
 „
ἐ. καὶ ἑ.: הֵנָּה וְהֵנָּה
ἐνθεν καὶ ἑ.: מִזֶּה וּמִזֶּה
ἐρίζω: חָרַד, רִיב

ἥλιος: אֶל, הַיּוֹלֵל, הַיּוֹלֵל, הַיּוֹלֵל
 הַיּוֹלֵל
ἡσυχάζω: חָטָא, חָטָא, חָטָא
 חָטָא, חָטָא, חָטָא
θάνατος: תָּמָת, תָּמָת, תָּמָת
θεραπεία: רַפְּאָה, רַפְּאָה, רַפְּאָה
θέσις: חָטָא, חָטָא, חָטָא
θηρίον: פָּרָה, פָּרָה, פָּרָה
 פִּיל, פִּיל
ἰσχύς: חֹק, חֹק, חֹק
 חֹק, חֹק, חֹק
καλύπτω: חָבַה, חָבַה, חָבַה
 חָבַה, חָבַה, חָבַה
καθεμῶν: חָמַם, חָמַם, חָמַם
 חָמַם, חָמַם, חָמַם
λαγχάνω: חָלַק, חָלַק, חָלַק
 חָלַק, חָלַק, חָלַק
λάχος: חָלַק, חָלַק, חָלַק
 חָלַק, חָלַק, חָלַק
μέγας: חָלַק, חָלַק, חָלַק
 חָלַק, חָלַק, חָלַק
μικρός: חָלַק, חָלַק, חָלַק
 חָלַק, חָלַק, חָלַק

XLII. Some Greek words, supposed to be borrowed, are transformed Hebrew and Arabic homologues of other Greek words.

ἄβα· τρόχος; τρόχος does not exist, but τροχός is *potter's wheel*, מַגְלָה Jer 18. 3. Furthermore, the homologue of the homonym מַגְלָה Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὁ., i.e. an obstetric chair.

ἄβαγνα· ρόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in Arabic is وَهِن, the homologue of which is ἐσθίω: *decay, wane*.

ἀβαρταί = πτηναί, *winged*. 'Wing' in Hebrew is כַּנָּף Ps 55. 7, כַּנָּף Ib 91. 4, the homologues of πτέρυξ: *wing*.

ἀβάς· εὐήθης: *simple, silly*; also = ἱερὰ νόσος, *epilepsy*. 'Silly' in Arabic is غَبِي, the homologue of ἀφύης, *not clever, dull*; and 'epilepsy' in Hebrew is קֶרֶן IIS 1. 9, the homologue of ἄβατος—ἀ. πόνος a *plague that hinders walking*, i.e. gout—and or σπᾶσμα/-μός, *spasm, convulsion*.

ἀβδελον, ἀβελλον· ταπεινόν: *downcast, dejected*; מַלְאֵךְ Esth 6. 12, homologue of ἀμβλύς: *dull, spiritless*.

ἄβρα, ἄβρα: *favourite slave*; מַלְאֵךְ/מַלְאֵךְ Mai 2. 14, the homologue of ἑταίρα: *companion, courtesan*.

ἀβῶ· ἐπινοῶ: *have in mind, intend, purpose*; מַלְאֵךְ Ps 132. 13, the homologue of οἶω, ὀτῶ, οἶω, οἶομαι: *forebode, presage; mean, intend*.

ἀγάννα· ἄμαξα ἱερά: *holy, hallowed, consecrated wagon* מַלְאֵךְ IS 6. 7, homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclitic pl. κύκλα is mostly used), calling the whole by the part. Corroboration: κύκλος/מַלְאֵךְ Nu 31. 50 *ring, circle*; κύκλος جِل cycle; κύκλωμα מַלְאֵךְ IS 26. 5 *that which is rounded into a circle* (suffix-prefix metathesis); εὐκύκλος/מַלְאֵךְ IR 7. 23 *well-rounded, round*.

ἀγγρίζειν· ὑφαιρεῖσθαι: *diminish gradually; subtract, deduct* מַלְאֵךְ Ex 5. 8, 21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἶρέω—*take away*—and ὑφ-. Quite apart from the fact that the spiritus asper exchanges with ʾ—e.g. ὑψόω/מַלְאֵךְ Ez 28. 2. 31. 5; ὑβός/מַלְאֵךְ Lev 21. 20—αἶρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (*pear-tree*), ὄγχνη (*pear-tree, pear*); إِنجاص إجاب 'pear, pear-tree', the homologue of ὄγχνη.

ἀγήρατος: *stone used by shoemakers to polish women's shoes*: حَجَرَةٌ, 'stone', the homologue of πέτρος: *stone*.

ἀγκταλιάζει· ἄγχει: *squeezes, esp. the throat, strangles, throttles*; מַלְאֵךְ Jes 27. 1, derivative of non-extant מַלְאֵךְ, the homologue of ἄγχω or κατ-. The extant מַלְאֵךְ Hab 1. 4 is the homologue of σκολιάζω:

- to be crooked לִכְסִיל IIS 15. 31 לִכְסִיל Gn 48. 14 לִכְסִיל Gn 31. 28; σκολι-
αίνομαι, Pass., grow crooked לִכְסִיל IIS 24. 10; cf. ἀγχαῖον.
- ἀγρευτεῖ· ὑβρίζει: treat despitefully, outrage, insult, maltreat; הָרַף IIR
19. 22, 'insult', homologue of ὑβρίζω and καθ-.
- ἀλλεῖ· κολακεύει: flatters; לָלַח, 'praise, glorify', homologue of ὀλολύζω:
cry with a loud voice, and ἀγάλλω: glorify, exalt, esp. pay honour to a
god Ps 44. 9, 111. 1 Prv 31. 28, 31 ICh 16. 4 IICh 20. 21, 23. 12, 30.
21.
- ἀζαλέα = ψίλωθρον: depilatory; שֵׁשׁ Lev 13. 10, 'hair'; שֵׁשׁ IS 14. 45
Job 4. 15; homologues of θρίξ, ἔθειρα: hair, hair of the head.
- ἀζανίτης: horse medicine; חֶזֶן Ez 23. 24; حَسَّان, 'horse'; homologues of
ὄχειος (ἵππος): horse kept for breeding; and ὄχημα: of animals that are
ridden.
- ἀζάπα· πρισάνη: peeled barley; חָפַח Jes 47. 2, 52. 10, 'bare, uncover',
homologue of γυμνῶω: strip; Pass., left bare; metaph., lay bare.
- ἀζαχῆς = σκληρός (hard; stiff, unyielding; of light, strong; of wind,
strong; of persons, harsh, austere, cruel, stubborn), χαλεπός (difficult;
hard to do or deal with; dangerous; of ground, difficult, rugged; of persons,
hard to deal with, cruel, harsh, stern); קִיף, 'strong', homologue of
λαχυρός: strong, esp. of personal strength Nu 13. 3; Jos 14. 11; of
things (wind) Ex 10. 19, (sound) Ib 19. 16; of armies Jos 17. 13;
of weapons Jes 27. 1; powerful Ez 26. 17; severe hunger IR 18. 2;
קָשָׁה, 'hard, difficult', homologue of χαλεπός: severe, difficult, irksome,
hard, dangerous, cruel, harsh Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3
IIS 2. 17 Jes 27. 1 Cant 8. 6.
- ἀζεινοί· κύκνοι: swans; إوز 'goose', إوز عراقی 'swan', homologue of
νήττα, νήσσα, νάσσα: duck بَقَّة.
- ἀζειρεί· ξηραίνει: parch, dry up, homologue of צָרַח Ez 21. 3.
- ἀζένα· πώγων: beard; חֶזֶן Lev 11. 13 Dt 14. 12; 'bearded vulture',
homologue of πωγωνίας: bearded.
- ἀζήτος· σεβαστός: venerable, reverend, august; טוֹב, 'good, kind, pious',
homologue of χρηστός: of persons, good, esp. in war, valiant, true
Ps 149. 5-9; generally, good, honest, worthy; of good citizens, useful,
deserving Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods,
propitious, merciful, bestowing health or wealth Jer 3. 12 Ps 145. 17.
- αἰδώτατον· τειχίονα. There is τειχίον: wall of a building; חָוֶה Ez 13. 10
and חָוֶה are homologues of both τειχίον and αἰδώτατον.
- αἰμάτη = λεκάνη: dish, pot, pan לֶמֶךְ Gn 21. 14, לֶמֶךְ Esr 6. 2,

homologues of ἀγγεῖον, -ήιον: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἶξ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִזִּים Gn 32. 15, a homologue of αἶξ; and of 'choppy seas' as עִזִּים עֲשׂוּרִים Jes 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of עֲשׂוּרִים is ἰσχυρός, *strong, violent*.

αἰολίδας· ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), ταχεῖς (*of motion, swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, לָזָז Dt 14. 5, הָלַח Gn 49. 21, and הָלַח Jer 14. 5 are homologues of αἰόλος, η, ον: *quick-moving, nimble*; generally, *changeful of hue, sheeny; speckled, striped* (W); Αἰόλος, ό, the lord of the winds, properly, *the Rapid or the Changeable* הָלַח Ps 29. 9; then, עֲשׂוּרִים Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of ταχεῖς. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκρα· ἔνδυμά τι πολυτελές, *a certain very costly garment*: עֲשׂוּרִים Zach 11. 13, homologue of κριτός: *choice, excellent*.

ἀκροβυστία, ή, *foreskin*. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, ἀκροποσθία; and that it is derived 'from ἄκρος and a Semitic root, cf. Bab. *buṣtu* "pudenda", Heb. *bōsheh* "shame" . . .'. But this is only partly right. The completely correct and full explanation follows. בָּשָׁר (Jer 48. 39) is the homologue of αἰδέομαι: the initial ב stands for the spiritus lenis, and ש replaces δ. בָּשָׁר (Ez 7. 18) and בָּשָׁר (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, בָּשָׁר in Zephaniah bearing the other meaning of αἰδώς, i.e. *reverence, awe, respect*. Bab. *buṣtu* is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, עֲשׂוּרִים (Dt 25. 11), characteristically in the plural. But ἀκροβυστία indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. בָּשָׁר IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that ἀκροβυστία is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπασιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. ἀπλίκιτον (*camp-prison*)). Hesychius was right: it is not ἀπλίκιτον, but ἀπασιτόν, the homologue

of حَسْب. Similarly, ἵψον (ἵπτομαι)· τὸ δεσμοτήριον. ἵψον—whether it has or has not anything to do with ἵπτομαι—is another homologue of حَسْب, itself the possible homologue of ἀπόκλεισις: a shutting up.

ἀποδόν· βραδύ (slow). ἀποδόν is the homologue of بَطِيء ('slow') which, in turn, is the homologue of βραδύς.

ἀραδ(ήσ)ει· θορυβήσσει, ταραξεί:— חרד IS 14. 15. θορυβέω: make a noise, uproar, or disturbance, esp. of crowds, assemblies, etc.; trans. confuse by noise or tumult; θορυβάζομαι: Pass., to be troubled اِنْخَبَر; ταρασσώ, -ττω; also θράσσω: stir, trouble חרד IIR 4. 13 פור Jes 24. 19 חֲפֹרֶר Ib.; agitate, disturb, throw into confusion פורר Ps 74. 13 פָּרַס Job 16. 12; cause confusion, throw into disorder פרע Ex 32. 25 Jud 5. 2 Piv 1. 25; cf. ἀραδος, *inf.*

ἀραδος, ὁ, disturbance חרדה IIR 4. 13, the homologue of ταραχή: disorder, panic חרדה IS 14. 15 IIR 4. 13; physiological disturbance or upheaval חֲלָחֶלָה Jes 21. 3; political confusion, tumult, and in pl. tumults, troubles חֲלָחֶלָה Ez 30. 4 פִּלְצִית Jud 5. 15 פִּרְעוֹת Ib 5. 2 פִּרְעִית Dt 32. 42. (Prob. onomatop., like ἀραβος.) My contention, however, is that this is not an onomatopoeic word, that ἀραδος and ἀράδει are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (ἐρις, ἔδος: חרדה, *inf.*)

ἄρμα (B), ἡ, (ἀραρίσκαω) union, love, Delphic word; غرام ('love'), the homologue of ἔρως: love for, desire for. Cf. ἐρωμένιον, τό, a little love, darling.

ἀρμάν· πόλεμος (war, battle, fight): حَرْب ('war, battle, fight'), the homologue of πόλεμος or of ἐρις, or of both; ἐρις: strife, quarrel, contention ריב Gn 13. 7; mostly, battle-strife חרדה Jer 30. 5 קרב Zach 14. 3; generally, quarrel, strife; less freq. in pl. רבות Dt 17. 8; πόλεμος, πτό: war מלחמה Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; battle, fight מלחמה Gn 14. 8 Job 39. 25 IIR 18. 29 נִבְחֵל Gn 30. 8 קרב Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologues—like ריב and קרב, חרדה and חֲלָחֶלָה—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀραβών, ὁ: earnest-money, caution-money, deposited by the purchaser and forfeited if the purchase is not completed; generally, pledge, earnest עֲרֶבֶן Gn 38. 17 עֲרֶבָה IS 17. 18 Piv 17. 18 عَرَبُونَ; the homologue of ῥύσιον: surety, pledge; property or person seized as a pledge or compensation עֲרֶבֶן עֲרִיבֹן, עֲרִיבֹן IIR 14. 14 رَهْن رَهْنَة.

ἄρτος· βόλος: *net* תַּבַּל Ez 12. 13 Ps 9. 16, the homologue of ἄρκυς: *net, hunter's net*.

ἄρφα· ἄρραβών (i.e. *arrha*), תַּבַּל; v.s. ἄρραβών, תַּבַּל.

ἄρχα· ἄρραβών: v.s. ἄρραβών. It is submitted that possibly ἄρχα is a variant of ἄρφα, *sup.*, and a homologue of ῥύσιον; because the spiritus asper sometimes turns into a vowel, e.g. ῥωδιός ἑρωδιός; the φ in ἄρφα—like the β in ἄρραβών—interchanges with ι, while φ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حزن, the homologue of πενθέω: *be wail, lament, mourn*.

ἄσιδον· ἑρωδιόν. ἑρωδιός: *heron*; תַּדִּסָּה Lev 11. 19 Jer 8. 7 Ps 104. 17. But תַּדִּסָּה/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that תַּדִּסָּה was used for the stork and/or heron, as well as for the ostrich.

ἀσιχήρ· δοτικός: *inclined to give, giving freely*; حَسْبِي ('generous'), the homologue of ἀφθονός: *ungrudging, bounteous*.

ἀσμός· ἀγνοεῖ, ἀνάπναι. ἀγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; אָפָה Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθετέω: *deal treacherously with, break faith with* תַּבַּל Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11. 14 אָפָה Ex 32. 33 Lev 5. 5 אָפָה IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* אָפָה Prov 18. 19; ἀναπναι: *breathe forth* אָפָה Jer 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly, to be kindly minded*; φιλοφρονέομαι, *to be of a kindly, cheerful temper*; بِكَاَمَةٍ, بِكَاَمَةٍ ('with gaiety, with cheerfulness').

ἀταθήνιον· ἑλυτρον (τό, *covering*: *bow-case, sheath of a spear*) תַּבַּל ICh 21. 27/θήκη: (τίθημι) *sword sheath*; cf. ζώνη: *belt, girdle*, prop. the lower girdle worn by women just above the hips תַּבַּל Jer 3. 24; of men on the march, *belt* תַּבַּל Dt 23. 14; man's belt (more freq. ζωστήρ) תַּבַּל IS 18. 4 תַּבַּל IIR 3. 21; the belt of barbarians in which they wore the dagger IIS 20. 8.

αὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill*; أَوْجَعُ; *feel pain of mind, grieve* أَوْجَعُ تَفَجَّعُ; both homologues of ἀλγέω: Pass., τὸν ἀλγούμενον ὀδόντα תַּבַּל Prov 25. 19.

ἀψιόρ· μέγα, πολύ: μέγας (*big*) كَبِير ('big'); πολύς, πολύ (*many, much*) كَثِير ('many, much'). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.

GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.

These differences are: (ض, ص) (ذ, ذ), (ث, ت), (ظ, ط), (ع, غ), and ك which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, فتحة, ˁ, is the equivalent of פתח and קמץ; ˁ, of קמץ and קבוץ; ˁ, of קרק; ˁ, of the enclitic ִשָּׁן. Arabic has no equivalent of חולם, סטל, צרי, or the independent ִשָּׁן; nor does it include in its alphabet a letter symbolizing the sound of ׀ or ׆.

אב	קחאב	„	זרוע
פרעס	παραύσσει	זחב	ζαυθός
קלחה	κρησ	זחק	καχάκι
„	„	זחיר	αγοραίη
קמסה	πέτε	זחם	δοτέον
זרע	χέρ	זחל	βασιλείω, -αίω

XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. καχάκι/זחק, πῶλος/זחל, δούλος/זחל.

2. The Hebrew homologue may contain a point of vocalization which does not exist in Arabic, e.g. *ónos*/חֲמֹר/حمار, μήτηρ/אִמָּה/أم.

3. An Arabic word may omit one letter or more of its Greek homologue, which its fellow Hebrew homologue does not, or vice versa, e.g. ἀγαπάω/חָבַב/حب, πυρόω/שָׁעַל/شعل, λάρυγξ/לִלְחָן/حلقوم.

4. Such Greek letters as are not omitted by an Arabic and its fellow Hebrew homologue may be replaced differently in the two homologues, e.g. *ράγας*/פָּרַח/فرح, *ῥα*/سَاعَة/ساعة.

5. The Arabic or the Hebrew homologue may have a prosthetic letter, whereas the other has not, e.g. *δραχμή*/דַּרְחָם/درهم, *στόλος*/אֶסְטוֹל/أسطول.

6. The Arabic or the Hebrew homologue may have a terminal letter, while the other has not, e.g. *λάρυγξ*/חֲלָקוֹם/حلقوم, *ράγας*/פָּרַח/فرح.

7. An Arabic and its fellow Hebrew homologue may differ as regards prosthetic letters, if any, e.g. *δέρος*, *δέρρις*, *δορά* דַּרְחָה/حَصِير.

8. An Arabic and its fellow Hebrew homologue may differ as to the terminal letter, if any, e.g. *ἀπάω* אָפַח/طبخ, *πῶ* אָפַח/إن, (وين فين) أين.

9. An Arabic word may homologize with a Greek word as regards one of the latter's several meanings, while its fellow Hebrew homologue—whether homophonous or otherwise—homologizes with the Greek word as regards another of its meanings, e.g. *ξηραίνω*: parch, dry up דָּבַב; drain dry حَرَف; ἀποστέλλω: divorce אָפַח; doṣḡ; δῶρον: gift, present, gift of honour שָׁחַ; δῶρον: votive offering or gift to a god דָּבַב, דָּבַב; hand's breadth, palm, as a measure of length אָפַח.

10. An Arabic or its fellow Hebrew homologue may belong to the prefix-suffix phenomenon, whereas the other does not, e.g. *βωμός*/מִנְבֵּר/منبر (from *νίβω*, an obsolete homologue of *βάω*, with a *MOV* ن; but there is *νίβω*, the homologue of *ἀναβαίνω*, go up, mount).

11. An Arabic or its fellow Hebrew homologue may have a MIV ו/נ, while the other has not, e.g. βωμός/בְּמִה/مِنْبَر, φέρω/נָשָׂא/نُقِش, نقش/חָרַק/חרס, χαράσσω/חָרַק/חָרַק, חָרַק/חָרַק/חָרַק.

12. An Arabic noun and its fellow Hebrew homologue may belong to opposite genders, e.g. βωμός/בְּמִה/مِنْبَر, χρέος/צָרָה/مَلِك, מֶלֶךְ/מְלֹכָה/βασιλεία, خَرُور, خَرُور.

13. An Arabic verb and its fellow Hebrew homologue may belong to different scales, e.g. βασιλεύω, -λίζω, שָׁלַט/שָׁלַט/שָׁלַט.

XLV. Subject to Propositions XLIII and XLIV, an Arabic word and its Hebrew homologue share a common Greek homologue.

אֵם	מִתְהַמֵּם	נִמְר	μεριζόμενος
בֵּית	οἶκος	נִפְח	φυσάω
בְּמִה	καμήλος	עוֹיִל	παίδιον [עֵיִל]
דּוֹר	διαδόχος	עָלָם	δοῦλος, πῶλος
זָה	δαίμων	פָּתַח	πετάνημι
הָרָה	ἔμμηνα	צָבִי	ταῖνα
הָרָה	ξαιθός	צָבִיעַ	..
זָרַע	σπείρω	צָבַע	χρoιά
חָרָה	δενος	צָרָה	χρέος
חָרָה	κόπρος	קָצִין	δικαστής
חָרָה	ἀγαθός	רָאָה	ὁράω
יָד	χρῖον	רָבַעַה	ἐπτά
יָד	βλαστός	שָׁלַט	βασιλεύω
כָּתַב	γράφω	שָׁלַט	τρίτος
לֵית	λίς	שָׁשׁ	ξαιθός
מֶלֶךְ	βασιλεύς	תֵּינֶה	σῦκον, Boeot τῦκον

VIII. VERBAL ADJECTIVES

XLVI. Verbal adjectives end in -tos, and their homologues are regularly formed on the scale of כְּיוֹנִי כְּעוֹל, or its equivalent.

ἀβατος: בתולה Gn 24. 16 Thr 5. 11 untrodden; metaph., pure, chaste; cf. πῶλος [πτῶλος] v. עלם; παρθένος: maiden, virgin

ἀβροτος: אביר Gn 49. 24 = ἀμβροτος

ἀγαπητός: אהוב Dt 21. 15 Hos 3. 1 Neh 13. 26 דוד Cant 1. 14 דוד IS 25. 22 דוד IS 25. 23 דוד Jes 5. 1 Ps 84. 2 ودود داود حبيب of things, desirable; of persons, beloved

ἀγῆτος: איום Hab 1. 7 Cant 6. 4, 10 عجب (ἀγαμαι) admirable, wonderful; cf. θαυμαστός

ἀγιστός: קדש Ex 19. 6, 29. 31 קדש Dan 4. 5 قدس hallowed

ἀγνωστος, -ωτος: אנס Dan 4. 6 אנס Jer 17. 9 ἀγνώστη, unfamiliar, unintelligible; cf. ἀτήκεστος

αἰδεστός: הדור Jes 63. 1 נשא IIR 5. 1 נשא Jes 3. 3 נשא Gn 23. 6 revered, venerable; cf. ὀδός

αἰνετός, -νητός: حمود حميد praiseworthy; cf. ἐπαινετός

αἰνaktός: המודות Dan 9. 23, 10. 11 המודים Jes 44. 9 expressed in riddles, riddling; cf. ἐπιθυμητός

αἰρετός: בחר IIS 21. 6 ברר Neh 5. 18 ICh 7. 40 eligible, chosen

αἰτητός: שאול Gn 36. 37 IS 9. 2 asked for; see ἵπποι ἡττημένοι borrowed horses, s.v. αἰτέω IIR 6. 5; cf. εὐκτός

αἰωρητός: תלו Dt 28. 66 Hos 11. 7 תלו IIS 18. 10 hanging

ἀμβροτος: אביר Ps 78. 25 poet. Adj. immortal, divine; cf. ἀγός

ἀναγκαστός: נחץ IS 21. 9 forced, constrained

ἀνήκεστος, ἀνάκ-: אנס Jes 17. 11 Jer 15. 18 incurable, desperate, fatal

ἀρατός: ארור Gn 27. 29 prayed against, accursed

ἀρδευτός: רשב Job 8. 16 watered

ἀρεστός: רצוי Dt 33. 24 acceptable, pleasing

ἀριθμητός: הרון Job 14. 5 that can be numbered, easily numbered, few in number

ἀριστος: עריץ Prv 11. 16 פריץ Jes 35. 9 of persons, best, in birth and rank, nobles; hence, like ἀριστεύς, a chief; of animals, best, finest

ἀρπακτός: בוז Jes 42. 22 גזל Dt 28. 31 שדוד Jud 5. 27 *gotten by rapine, stolen*

ἀρρωστος: רוח Ez 34. 20 *weak, sickly*

ἀόρακτος: פרוי Esth 9. 19 פרוי IS 6. 18 פרוה Ez 38. 11 (cf. ῥηκτός; פרוצה Prv 25. 28) *unfenced, unfortified, unguarded; cf. ὁρακτός*

γεμιστός: עמוס Jes 46. 1, 3 *laden, full*

γλυπτός: אליל Lev 26. 1 Job 13. 4 גלול IIR 17. 12, 21. 21 *carved, carved image; cf. εἰδωλον*

γνωστός, -ωτός (A): ידוע Dt 1. 13 Jes 53. 3 *known; of persons, well-known*

γνωστός (B): מידע Ruth 2. 1 *kinsman, kinswoman*

γραπτός: מה חרות Jer 17. 1 כהב Ex 31. 18 Dt 28. 61 Jer 17. 1 *marked as with letters, written; cf. χαρακτόν: engraved*

δετός: אסיר Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אסיר Jud 16. 21

סור Eccl 4. 14 נשצר IS 21. 8 שצור IS 21. 6 Jer 33. 1, 36. 5 Neh

6. 10 צורה IS 25. 29 IIS 20. 3 צורר Gn 42. 35 קשירה Gn 44. 30

that may be bound; cf. ἑδετος, σειραῖος

δηλωτός: גלוי Jer 32. 11 *able to be shown*

δικτυωτός: יקט Jer 5. 26 Ps 91. 3 פרו 6. 5 יקט Hos 9. 8 *made in net-fashion*

Διόδοτος, Δόδ-: יהודם IIR 10. 15 יד Jer 35. 6 יהודן IS 14. 6 יד

IS 13. 2 נדבית ICh 3. 18 נהנה Jer 41. 15 נהו Jer 41. 9 *given by Zeus, heaven-sent*

δοτός: נתן Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Est 8. 17 ICh 6. 33

ICh 1. 12 נתן Est 8. 20 *granted; cf. ἑδοτος*

ειστός: תרה Cant 1. 10 *that can be threaded or seen*

ἑδετος: קשירה Gn 44. 30 *fastened; cf. δετός*

ἑδοτος: נתן Dt 28. 31, 32 *given up, delivered*

ἐκλεκτός: חלון Nu 32. 27 Jes 15. 4 *picked out, select; cf. λεκτός*

ἐλκτός: חלון Nu 32. 27 Jes 15. 4 *picked out, select; cf. λεκτός*

ἐλκτός: חלון Nu 32. 27 Jes 15. 4 *picked out, select; cf. λεκτός*

be drawn, tensile

ἐδωτός: עדי Ez 16. 11 *garment, dress*

ἐπαστός: נסה Ez 1. 22, 20. 33 נסה Jes 3. 16 *stretched; cf. πατός*

ἐξαιρετός: בחרה Jer 24. 2 בחרה Mich 7. 1 בחרים Ex 23. 16 *picked out, chosen, choice; cf. αἰρετός, בחיר IIS 21. 6*

ἐπαινετός: محمود مدوح praiseworthy, laudable

ἐπιθυμητός: חמד Job 20. 20 חמד Dan 10. 3 חמד *desired, to be desired*

desired

ἐραστός, ἐρατ-: عروس beloved, lovely

εὐκτός: נזיר wished for, desired Gn 49. 26; vowed, dedicated Jud 13. 5, 7;

cf. ἐγκαρτής, -τευτής

- εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*
 ἐφθός, ἄπ-: אופו Dan 10. 5 אופיר ICh 29. 4 פו Cant 5. 11 *boiled; refined gold*
 ζεστός: וידן Ps 124. 5 נוד Gn 25. 29 *seethed, boiled; hot water; ὕδατα ζ.. of hot springs*
 ζευκτός: חבוש Jud 19. 10 סוגה Cant 7. 3 *yoked, harnessed; joined*
 ζητός, ζατ- = ζητητός: ציד Lev 17. 13 צידה Gn 27. 3 *sought for*
 ζυμωτός: חמץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*
 θαυμαστός: אים Hab 1. 7 אימה Cant 6. 4 *wonderful, marvellous*
 θεριστός, -ριτός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*
 θετός: דסה Esth 2. 7 סבן Jos 7. 21 Job 18. 10 נתן Neh 13. 4 *placed, taken as one's child, adopted; θετή adopted daughter*
 θηκτός: חדוד Job 41. 22 שחש Jer 9. 7 שן Prv 25. 18 *sharpened, whetted*
 θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*
 ἰστός: כישור Prv 31. 19 יד Ex 15. 8 נס Nu 21. 8 נצב Jud 3. 22 נצב
 Gn 19. 26 עמוד Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright; generally, rod, pole; generally, loom*
 καλυπτός: חתום Jer 32. 14 Job 14. 17 כהס Dt 32. 34 לבוש IS 17. 5 לוש IS 21. 10 סתום Ez 28. 3 Dan 12. 9 שתיב Nu 24. 3 *covered*
 καυστός, -τόν, καυτός: נחתה Gn 8. 21 Ex 29. 18 *burnt-offering for the dead; whole burnt-offering*
 κλειστός: נעול Jud 3. 24 Cant 4. 12 סגר Ez 44. 1 *closed*
 κλειτός: קרוא Ez 23. 23 קריא Nu 1. 16 *renowned, famous*
 κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*
 κοπτός: חטבות Prv 7. 16 כיתה Jes 30. 14 *chopped small, or pounded*
 κτιστός: מןסד Cant 5. 15 *built*
 κυκλωτός: עגול IR 7. 23, 31 ICh 4. 2 עיל Nu 31. 50 *rounded*
 κυφός: חפז IIS 15. 30 *bent forward, stooping*
 λεκτός: לקחים Prv 24. 11 חלוק Nu 32. 27 *gathered, chosen, picked out; cf. ἐκλεκτός*
 λεπτός: דל Ps 9. 10, 10. 18 דל Gn 41. 3, 6 Ex 16. 14 Lev 13. 30 (λέπτοθριξ) IR 19. 12 Jes 29. 5 דפה Nu 13. 18 *thin, fine, delicate; generally, small, weak; rarely of the voice, fine, delicate; cf. δυστυχής*
 μεριστός: נמר Jer 13. 23 *divided [striped]*
 μικτός: מהול Jes 1. 22 מטה Ps 75. 9 *mixed, blended*
 μισθωτός: שכיר Ex 22. 14 Jes 7. 20 שכור Neh 6. 13 *hired; hireling, hired servant*
 νηφαντός: = -άλιος عيوف غنيب *sober*
 ξεστός: הקקים Ez 23. 14 *planed; carved; polished*
 ξυστός: גוית ICh 22. 2 (1) קצובות Cant 4. 2 קצוץ Jer 9. 25 שיש ICh

29. 2 שֵׁשׁ Cant 5. 15 *whittled with a knife or plane, scraped; trimmed, cropped with scissors*
- ὀπτητός: טבוח Dt 28. 31 ICh 9. 31 *roasted*
- ὄρατός: רָאוּת Esth 2. 9 *to be seen, visible*
- ὄρεατός: ערוף Jos 2. 6 Ez 23. 41 שָׁלַח Gn 49. 21 *stretched out; longed for, desired; τὸ ὄ. the object of appetency*
- ὄρυατός: ערוץ Job 30. 6 *dug, formed by digging, opp. a natural channel*
- ὄχετός: נִיד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. ῥακίς*
- ἡατός: חִקְוָה Jes 22. 25 *stuck in, fixed*
- παιτός, πν-: נבון Gn 41. 33 قَظُون فطین *prudent, discreet*
- ποικιλτός: בּוץ ICh 15. 27 ICh 2. 13 מלוא Gn 30. 32, 35 *broidered, variegated*
- ποτός, -όν: שָׁקִי Hos 2. 7 שָׁחַי Eccl 10. 17 שָׁחַי Esth 1. 8 בִּינָן Esth 1. 5, 7-7, 8 *that which one drinks, drink, esp. of wine*
- προσῆατός: אָרִיךְ Esr 4. 14 אָרִיךְ Esr 4. 14 *befitting, proper, meet, seemly*
- πταιστός: פֶּק Nah 2. 11 liable to fail (פֶּק/פָּקָה/פָּקַע: stumble Jes 28. 7 Jer 10. 4; פֶּק/פָּקָה/פָּקַע: failure IS 25. 31)
- πυρετός: חֲרָרָה Dt 28. 22 حَرَارَة *burning heat, fiery heat; fever*
- ραχιστός: ערוסה Dt 21. 6 *cut up, cleft*
- ῥακτός: חרוץ Lev 22. 22 פָּרָמִים Lev 13. 45 פִּרְעָה ICh 32. 5 קָרוֹעַ IIS 1. 2, 15. 32 רָצוּץ Jes 42. 3 *that can be broken or rent, penetrable*
- ῥητός: בְּרִית Gn 9. 9 *covenant*
- σειστός: נָעַר Neh 5. 13 שָׁבַע
- σκαπτός: חצוב Dt 6. 11 *dug, that may be dug*
- σκελετός: צֶלִי Jes 44. 16 קָלִי Lev 2. 14 קָלִי Ruth 2. 14 קָלִי IS 17. 17 *dried up (spurious); ὄρυατός: roasted*
- σκεπαστός: חֲבֵרָה Job 40. 13 כֶּסֶר Ps 32. 1 סָפֶן IR 7. 3 Jer 22. 14 Hag 1. 4 צָפֶן Ez 7. 22 Hos 13. 12 שָׁפֶן Dt 33. 19 *cottered; cf. καλυπτός*
- σπαρτός: פִּזְרָה Jer 50. 17 נִרְעָה Jer 2. 2 *sown, cultivated, scattered*
- σταβτός: נִדָּה Lev 12. 2 *oozing out in drops, trickling, distilling*
- στρωτός: נָטַשׁ IS 30. 16 *spread*
- στυγερός: שָׂנֵא IIS 5. 8 שָׂנֵא Gn 29. 31 Dt 21. 15 *hated, abominated*
- συγκομιστός: קָבוּץ Neh 5. 16 *brought together*
- συνφетός: אֶסְפָּסוּף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*
- σχιστός: שְׁסוּעָה Dt 14. 7 *cloven, divided; split*
- σωστός: נָצוּר Ez 6. 12 נִצּוּרָה Jer 1. 8 *safe*
- ταρακτός: פִּרְעָה Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*
- τατός, ἐντατός: נָטוּי Ez 1. 22 Ps 102. 12 נִטְשָׁה Jer 21. 15 *that can be stretched; stretched*

- τηκτός: נֶסֶךְ Jes 48. 5 נֶסֶךְ Dan 11. 8 שָׁחוּט IR 10. 16 *melted, molten*
 τριχωτός: שְׁעִיר Gn 37. 31 Lev 16. 10 שְׁעִירָה Ib 4. 28 שְׁעִיר Gn 27. 11
 שָׂרָו Lev 21. 18 *furnished with hair, hairy; τὰ τ. animals furnished with hair; cf. Σάτυρος*
 τρυπητός: חָרָם Lev 21. 18 *pierced*
 φακωτός: לְקָדוֹת Cant 1. 11 *lentil-shaped*
 φάτος: נֹבֵב, נֹבֵב Jes 57. 19 *spoken or that may be spoken*
 φλογιστός: לְחָמִי Dt 32. 24 יָקִיד Jes 10. 16 יָקִיד Jes 30. 14 *burnt up, inflammable*
 φορητός: עוֹר Dan 2. 35 נֶעֱרָה Jes 1. 31 *whatever the wind carries along; chips, shavings*
 φρακτός: בְּצוּרָה Ez 21. 25 בְּצֻרָה Nu 13. 28 *fenced, protected*
 φρυκτός: עָגָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted; צֵלִי, קָלִי, קָלִי*
 φυρτός: מִצְרָב Ex 12. 38 Neh 13. 3 *mixed*
 φύσητός: נִפּוּחַ Jer 1. 13 נִפּוּחַ Jer 22. 28 *blown, blown out*
 φυτειτός: נִטָּע Eccl 3. 2 שָׁדֵיִל Jer 17. 8 *planted*
 χρηστός, -όν: חָסֵד Gn 24. 12 חֲסִידִים Gn 32. 11 חֲסִיד Ps 145. 17, 149. 5-6 חֲרוּצִים Prov 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses; of persons, good, esp. in war, valiant, true; generally, good, honest, worthy*
 χωριστός: נִדְרָשָׁה Lev 21. 7 *separable, existing separately*

COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: ἔλαω means, *inter alia*, to draw a bow; and in that meaning, the homologue of ἔλαω is דָּרַךְ (קֶשֶׁתוֹ) Thr 2. 4. ἔλαω also means to draw a sword; and in this meaning the homologue is שָׁלַף (הֶרְבּוֹ) Jud. 8. 20 IS 17. 51. Now ἑλκτός means *tensile*, and in that meaning, the homologue of ἑλκτός is דָּרוּךְ Jes 5. 28: וְכָל-קֶשֶׁתָּיו דָּרֻכּוֹת, 'and all his bows are tensile'. ἑλκτός also means *that can be drawn*, and in this meaning the homologue of ἑλκτός is שָׁלוּף Nu 22. 23: וַחֲרָבוֹ שְׁלוּפָה, 'and his sword was drawn'. But ἔλαω has a further meaning: to draw, with a collateral notion of force or exertion; and in this meaning

it has two homologues: קָלַץ Dt 25. 9, as well as שָׁלַף Jud 3. 22 Ruth 4. 7. In this meaning the homology of $\epsilon\lambda\kappa\omega/\text{קָלַץ}$ is corroborated by that of $\epsilon\lambda\kappa\tau\acute{o}s/\text{קָלוּץ}$ Dt 25. 10, especially in view of the contexts Dt 25. 5-10 and Ruth 4. 1-13.

Incidentally, there are two additional corroborative details which reinforce that of the homology of this verbal adjective, namely: the compound verb and its special meaning. For קָלַץ has for homologue $\epsilon\xi\epsilon\lambda\kappa\omega$, and bears both its meanings: *draw, drag out* (Lev 14. 40, 43) and *rescue from* (Ps 6. 5 Prr: 11. 8, 9), the latter being a specialized use of the former—'*draw, drag out of danger*'. (Cf. $\text{שָׁמַר}/\delta\epsilon\iota\chi\kappa\epsilon\sigma\tau\acute{o}s$, $\text{שָׁמַר}/\nu\sigma\sigma\acute{\alpha}\zeta\omega$ IIS 12. 15.)

A unique example—across which I came almost by accident—is הָרַג , a verbal adjective bearing two totally different meanings: *slain* and *arms*—the latter hitherto unknown—although derived from a verb with a single meaning, *slay*. This unparalleled phenomenon has placed two verses in Isaiah beyond the comprehension of biblical scholars, because the explanation lies exclusively in the homologue of הָרַג , $\epsilon\nu\alpha\rho\acute{\iota}\zeta\omega$: *strip a slain foe of his arms* ($\epsilon\nu\alpha\rho\acute{\alpha}$); hence *slay in fight* הָרַג Gn 4. 8 Ex 2. 14; generally, *slay* הָרַג Lev 20. 15, 16. Then the homologue of הָרַג is $\epsilon\nu\alpha\rho\acute{\alpha}$, $\tau\acute{\alpha}$: ($\epsilon\nu\alpha\rho\acute{\alpha}\omega$) only pl., *arms and trappings of a slain foe* הָרוּגִים Jes 10. 4, 14. 19. There remains, however, another snag of a similar type, the phrase תַּחַת אֲסִיר which occurs in the former verse. אֲסִיר there is the homologue of $\sigma\epsilon\iota\pi\acute{\alpha}$: *cord, rope* אֲסִיר Jud 15. 14; *trace* אֲסִיר Jes 10. 4. To complete the matter and corroborate the above, $\sigma\epsilon\iota\pi\acute{\alpha}$ has two derivatives, namely: $\sigma\epsilon\iota\pi\alpha\iota\omicron\varsigma$: *joined by a cord or band* אֲסִיר Jud 16. 21 IIS 3. 34 IIR 7. 10 Jer 40. 1 Ps 146. 7 Neh 4. 12 אֲסִיר Gn 39. 22 Jud 16. 21 סִוּר Eccl 4. 14; and $\sigma\epsilon\iota\pi\acute{\alpha}\omega$: *bind or draw with a rope* אֲסִיר Gn 46. 29, 49. 11 Jud 15. 13, 16. 5 IS 6. 7 IR 18. 44 IIR 25. 7 Jer 40. 1, 46. 4 Ez 3. 25. Now both texts are perfectly plain: לְבַשׁ הָרוּגִים means 'dressed in armour', and $\text{יִפְּלוּ תַּחַת אֲסִיר וְתַחַת הָרוּגִים יִפְּלוּ}$ means 'they will fall in battle in harness under their armour'. Indeed, Hebrew is very Greek.

It is instructive to compare some Hebrew homologues among themselves, and with fellow Arabic homologues. For instance: $\delta\gamma\alpha\mu\eta\tau\acute{o}s/\text{أَهْوَب}/\text{حَبِيب}$, $\text{דָּוִד}/\text{داود}/\text{داود}$; $\alpha\iota\delta\epsilon\sigma\tau\acute{o}s/\text{נִשְׂא}$, $\text{קָדוֹשׁ}/\text{قدس}/\text{قدوس}$; $\alpha\iota\pi\epsilon\tau\acute{o}s/\text{בַּחִיר}$; $\epsilon\xi\alpha\iota\pi\epsilon\tau\acute{o}s/\text{בְּכוֹרָה}$; $\delta\gamma\alpha\sigma\tau\acute{o}s/\text{נָשִׂא}$;

קדִישׁ/قدیس. Note the scale פעול and פעיל in Hebrew and Arabic respectively as regards אהוב and حبيب, while the converse obtains as regards דויד and داود; the initial α in ἀγαπητός changing into י in ידִיד, and into و in ودود; the homologues of αἰδεστός are: one on the scale פעול, and the other on the scale פעיל; so are the two Arabic homologues of ἀγιστός; but their fellow Hebrew homologue is on the scale פעול, whereas the Aramaic is on the scale פעיל; the homologues of αἰρετός and ἐξαίρετός show that ה was sometimes pronounced like כ, as it is to this day by the Ashkenazim; while אהוב and حبيب show that γ exchanges with both ה and ח, as in γάμος, חלב, חליב/הלל.

The difference in gender between בתולה and بتول is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of ἀβατος, an adjective of common gender. It is significant that because ἀβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פעול. ἀφθορος, πῶλος and παρθένος also claim homology with בתולה, and are of common gender.

Consider the two pairs of homologies—ἀβρατος אַבְרָט and ἀμ-βρατος אֲמַבְרָט, γνωτός (A) ידוע and γνωτός (B) ידוע—and mark how closely faithful to Greek Hebrew can be.

The homology γνωτός/ידוע is perfectly valid, although the direct homologue of ידוע is not γιγνώσκω but οἶδα. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb εἶδω (B) are usually supplied by γιγνώσκω. The same phenomenon manifests itself in the homology φόρημα מַשָּׂא (Nu 11. 11), on account of the two verbs associated with φέρω, namely: οἴσειν (fut. inf.) and ἐνεγκεῖν. It is interesting that Hebrew proves the connection between γιγνώσκω and οἶδα, in that the former verb—unlike the latter, but like ידוע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. ἀγαπητός/ידִיד. Sometimes the verb of one homologue exists, but not of another, e.g. אהב is the verb from which אהוב is derived; but there is no extant verb in Hebrew from which ידִיד was derived, whereas its equivalent

ودود is derived from *דוד/ἀγαπάω*. Nor is *דוד*, the homologue of *ἀναγκαστός*, related either phonetically or morphologically to *דנא*, the only homologue of *ἀναγκάζω*. *דנא* drops the syllable *κα* by way of syncope, splits *ξ* into its components, and drops *δ*; whereas non-extant *דנא* dropped the initial vowel by way of aphaeresis, and *γ* by way of syncope, converted *κ* into *π*, and *ξ* into *ζ*. Hence the vast difference in the pronunciation of (non-biblical) *דנא* and *דנא*.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies *αἰρέω/בחר* and *αἰδέομαι/בויב*, but had as often resisted the temptation, until I discovered that in an appreciable number of words *β* replaces the spiritus, e.g. *βαγός* = Laconic *ἀγός*, *βάδομαι* stands for *ἡδομαι*, *βαδύς* (i.e. *ἡδύς*) is Elean for *ἡδύς*; *βαλκιώτης* (*Φαλ-*), Cretan for *ἡλικιώτης*; *βάριον*, cf. *ἀρήν*; *βάριχα*, cf. *ἄριχα*; *βήλημα* (i.e. *ἡλή-*), *ἡλημα*; *βρίζα*, Aeolian for *ρίζα*; *βρόδον*, i.e. *ἔρο-*, Aeolian for *ρόδον* *ורד* *פרד* Nu 17. 23; *ἡλιος*, Cretan *ἀβέλιος* *בעל* Jud 2. 13 *בל* Jes 46. 1; *εἵκοσι*, Laconic *βείκατι*; *ῥᾶ*, cf. Aeolian *βρᾶ*; *ῥαδύς*, Aeolian *βράδυνος*; *ῥαδίως*, Aeolian *βραιδίως*; *ῥάκος*, Aeolian *βράκος*; *ῥατάναν*, cf. *βρατάναν*; *ῥήτρα*, Elean *ἑράτρα* *רית* Gn 6. 13; *ῥοδοδάκτυλος*, Aeolian *βροδοδάκτυλος*; *ῥυτίς*, Aeolian *βρυτίς*; *ῥώχειν* = *βρύχειν*, *βρύχω*, *βρύκω* *קרקר* Ps 35. 16 Job 16. 9, *ἐπιβρύκω* *حرق*; cf. *τρίζω*.

In fact, *αἰρέω/בחר* (Gn 6. 2, *choose*) is strongly corroborated by *καθαίρέω/רצה* (IICh 34. 6, *destroy*). The *Ketiv* in the latter verse is *רצה בתיהם*, and the *Qeri* *רצה בתיהם*. In the context, however, the *Qeri* does not make sense, whereas the *Ketiv* should have been vocalized *רצה בתיהם*—meaning 'destroyed their temples'. *רצה בתיהם* is Ashkenazi for *רצה בתיהם*.

At the beginning I also had my doubts about the homology *αἰρώ/תל* Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by *η* in Graeco-Hebraic homology—thus: *ὄλος*, Ion. *οὔλος* (A)/*תבל* Jes 13. 3; *οὔλος* (B)/*תלתל* Cant 5. 11; *ἀλουργός/תולע* Jes 1. 18/תולע Nu 4. 8/תלתל Nu 4. 6; *εὐλή/תולעה* Jes 14. 11/תולעה Jon 4. 7; *εἶς/תחת* Ptn 17. 10; *ἐπ-αινέω/תנא* Jud 5. 11; *ἄπτω/שפס* Dt 21. 19, 22. 28; *ἐννέα/שש* Dt 3. 11. Indeed, in one case at least, i.e. *ὀμφαλός/טבור* Jud 9. 37 Ez 38. 12, the spiritus is replaced by *ט*; and in another, *ἐλκω/קרקר* Ps 7. 13, by *ק*. It is relevant to

observe that the **دُبْكَة**, the traditional dance witnessed by tourists at Baalbek, is obviously homologous to τὰ Βάκχια/Bάκχεια or ἡ Βάκχη.

The related homologies, αἰνετός/حَمِيدٌ حمود and αἰνικτός/חמודות/חמודים, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, αἰνετός and αἰνικτός respectively derive from αἰνέω and αἰνίσσομαι; the latter verb derives from αἶνος, a cognate of the former. Now αἰνέω is identical with αἰνίζομαι, which accounts for the **י** and the **ז** in the homologues of αἰνέω and its derivatives.

Secondly, these homologues are: αἰνέω, Aeolian αἶημι = αἰνίζομαι—poetical and Ionic verb, very rare in good Attic prose, ἐπαινέω being used instead—properly, *tell, speak of* **יָדַע** Ez 17. 2, usu. *praise* **אָמַר** Jes 3. 10 **עָנָה** Nu 21. 17 Ps 147. 7 **עָנָה** Jes 27. 2 *approve* **הָמַד** Ps 68. 17; esp. in religious sense, *glorify God* **הָמַד** Jes 1. 29 *مدح حمد*; *advise, recommend* **עָצָר** Jes 19. 12, 23. 8 *وعظ نصيح*; *commend* *حمد*, *to be content with, acquiesce in* **אָבַח** Gn 24. 5 **נָאֹחַ** Ib 34. 15; *thank* *حمد*; *to promise* **עָבַד** Ex. 21. 8, 9, **עָבַד** Am 3. 3 *وعد تعهد*, or *vow* *تعهد*.

Thirdly, compounds: ἐπαινέω, Aeolian ἐπημι = αἰνέω (for which it is regularly used in Attic), αἰνίζομαι, *applaud* **עָנָה** Ex 32. 18 **עָנָה** Jes 27. 2 Ps 88. 1 *تَنَى أَثْنَى عَلَى*; *commend* **הָלַל** Ps 56. 5; *applaud, approve* **עָבַח** Eccl 8. 15; *assent* **אָבַח** Ex 10. 27; *praise* **הָלַל** **הַשְׁתַּבַּח** Ps 106. 1 **הַשְׁתַּבַּח** Ps 117. 1 **עָבַח** Ps 117. 1, 31. 30 **הַשְׁתַּבַּח** Prv 27. 2 **הַשְׁתַּבַּח** Prv 27. 1, 31. 30 **עָבַח** Jud 5. 11 *سَبَّحَ أَحْمَدُ ثَنَى أَثْنَى عَلَى*; *undertake to do* *تعهد*; ἐπαἰνεσις, ἔπαινος, *applause* (W) **עָנָה** Ex 32. 18; κατανέω, *promise to do* *على صمم*, esp. *promise in marriage, betroth* *خطب*.

Fourthly, other derivatives: αἰνετήριος, *laudatory* *مدحى ثنائى*; αἶη = αἶνος. αἶνος, poetical and Ionic word, = μῦθος, *a tale, story* **הִידָה** Ps 49. 5, 78. 2, αἰνεῖν αἶνον *to tell a tale* Aeschylus, Agamemnon 1483, **הִידָה** Ez 17. 2, esp. *story with moral, fable* **הִידָה** Ez 17. 2 *حمد مدح ثناء*, *riddle* **הִידָה** Jud 14. 12, *praise* *قصيد*.

resolution *تصميم*. *ἐπαίνεσις*, praise *לְנוֹחַ* Ex 32. 18 *تَسْبِيح*; *ἐπαινέτης*, praiser *حَمَاد*; *ἐπαινετός*, praiseworthy, laudable *مُحَمَّدٌ مَحْمُودٌ مَذُوحٌ*; *ἐπαινός*, panegyric *مَدِيح*. It is interesting to note that the equivalent of *αἰνεῖν αἶνον* to tell a tale (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of *αἰνίσσομαι* and its derivatives: *αἰνίσσομαι*, speak darkly or in riddles, *לִלְל* Jud 14. 12; *αἶνγμα*, -μός, dark saying, riddle *לִלְלָהּ* Ib. *أَحْجِيَّة*.

Sixthly, a word or two about the above group of homologies.

The primary homologues of *לָלַח* are *μήδομαι*, *μητιάω*, -ίομαι, -ίζομαι—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with *לָלַח* (*μητίετα*, -της), *לָלַח* (*μηδος* (A), *μητις*), *לָלַח* (*μηδος*, *μητιμα*, *μητις*). But since *αἰνέω/αἰνίζομαι* do not provide such derivatives, they could only be accepted as secondary and additional homologues of *לָלַח*, *وعظ*, and *نصح*; and even then, not without reservation.

The primary homologues of *לָלַח* are *εἶρω* (B) and its associates, *ἐρῶ*, *εἶπον* and *φήμι*, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with *לָלַח* (*φήμη*, *ἔπος*, *ρήμα*, *أَمْرٌ*), *לָלַח*, *לָלַח*, *לָלַח* (*ρήσις*, *φήμη*, *ἔπος*), *לָלַח* *ρήμα*, *φήμη*). And although *αἰνέω* provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with *לָלַח*, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby *μ* is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of *εἶρω* and *לָלַח* completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the *ל* is the semantic factor operating in Arabic as well as in Hebrew in a strangely

convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does εἶπω specifically convey or even vaguely suggest the notion of ‘replying’, one of the meanings of רָשָׁה is ‘answer’, and this happens to coincide precisely with אָמַר in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of εἶπω is ‘order’, the Arabic homologue of which is أَمَرَ; while one of the meanings of רָשָׁה is—almost unaccountably—‘matter’, which happens to be homologous with אָמַר (cf. אָמַר Ex 18. 22). Finally, since אָמַר is the homologue of אָמַר (the associate of εἶπω), its connexion with εἶπω and its derivatives is similar to that of אָמַר with אָמַר and its derivatives; so that the מ dialectally replaces the π.

As to the rest of the above homologies, I have never entertained any doubt.

The homology αἰτέω/אָמַר is confirmed by the fact that the Boeotian variant of αἰτήσω is θήσω.

The צ in אָמַר/ἀρεστός is preserved from the original homology ἀρέσκω/הָצַר, where it replaces the digraph סא. Now ἀριστός is not a verbal adjective, but since it is in the form of one, its Hebrew homologue is on the scale אָמַר. Other examples are θέρπιτος which has precisely the same homologue as θερπιτός and θερπιστός/θέρπιστος.

ἀρετός/אָמַר is confirmed by ἀρεσεις אָמַר II Ch 24. 13 (*help, aid*) and ἀρέω/אָמַר Jes 40. 18 Ps 40. 6, 89. 7 (*to be a match for*)(?).

φρακτός resembles אָמַר, אָמַר, and אָמַר more closely than does ἀφρακτός; but semantically all the texts point to the latter as being the right homologue. Both words derive from φράσσω, the homologue of which is אָמַר, not through metathesis, but by the dropping of ρ and the adding of a terminal א, as in אָמַר/ἀφρός. Cf. ἀβατος/אָמַר, sup., where the α privativum drops.

In γλυπτός/אָמַר, the γ exchanges with א, as in אָמַר Jes 20. 6 and γυνή (-ναικός)/אָמַר Gn 2. 22 أنتي; although in these two homologies it can reasonably be argued that the γ is dropped. But there can be hardly any doubt about the exchange in μέγας/אָמַר.

γραπτός derives from γράφω, the homologue of אָמַר. Admittedly, the metamorphosis which the Hebrew verb has under-

gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the γ and the ϕ have been respectively altered to \beth and η , and the ρ has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular: γ and κ , and ϕ and θ (or π and τ) interchange dialectally, whereas the ϵ in the infinitive $\epsilon\iota\nu$ or the thematic ω interchanges with \beth and ρ drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of $\gamma\rho\acute{\alpha}\mu\mu\alpha$ ($\gamma\rho\acute{\alpha}\phi\mu\alpha$) are severally $\gamma\rho\acute{\alpha}\theta\mu\alpha$ and $\gamma\rho\acute{\alpha}\sigma\sigma\mu\alpha$. Here one should remember that θ , σ and τ are dialectally interchangeable, and that in later Attic $\sigma\sigma$ passed into $\tau\tau$.

Thirdly, $\beth\eta\eta$ bears various meanings of $\gamma\rho\acute{\alpha}\phi\omega$, including one or two highly specialized, which is rather significant: *scratch, graze* Ex 39. 30; *draw maps* Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6 كتب خط ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict; bring an accusation against* Job 31. 35.

Fourthly, all the derivatives of $\beth\eta\eta$ find counterparts among those of $\gamma\rho\acute{\alpha}\phi\omega$, with which they tally quite comfortably, in sense as well as in structure, namely: $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\beth\eta\eta$, *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9 كتاب ; $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\beth\eta\eta$, *that which is drawn or painted, drawing, picture, writing* Lev 19. 28; $\gamma\rho\acute{\alpha}\mu\mu\alpha$, $-\acute{\alpha}\theta\mu\alpha$, $-\acute{\alpha}\sigma\sigma\mu\alpha/\beth\eta\eta$, *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music* מכתם Ps 16. 1. A highly specialized meaning of $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ is *bill of indictment* in a public prosecution, the homologue of which is ספר Job 31. 35.

סור confirms that the \aleph in אסור and אסיר is prosthetic, but I am not quite sure about the status of the ק in קשורה . If קשר is the homologue of the simple verb $\delta\acute{\epsilon}\omega$, then the ק would be prosthetic; on the other hand, should קשר be held to be—like עקר —a direct homologue of the compound verb $\acute{\epsilon}\kappa\delta\acute{\epsilon}\omega$, embodying the prefix $\acute{\epsilon}\kappa$ -, then the ק would be replacing κ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since קשורה is on the scale

פעול, it would usually be the homologue of δετός, the verbal adjective of δέω; whereas grammatically, the homologue of ἔκδετος should regularly (though not necessarily) have been מקשרה or מקשרת. The only way out of the impasse is to accept the ק also as a prosthetic, especially as this would tie up with δέσις/קשר IIR 11. 14, on one hand, and κατάδεσις/קשר Jes 3. 20, on the other. A similar question is posed by קלון in connection with λεκτός and ἐκλεκτός; and by עדה and עטה vis-à-vis δύω and ἐνδύω. Besides, although I know only one other instance of a prosthetic ק—קבל—πρός—there are several instances of other gutturals being prosthetic, e.g. βλέπω/הבר Jes 47. 13 (cf. ἐπι-); λάξις/הלקה Gn 33. 19, לקל IIR 9. 10; λάχος/לקל Dt 18. 8, לקלה IIR 35. 5; περάω/עבר Gn 15. 17 Jos 4. 22, פורא/עבר Jer 23. 9, ἐκפורא/העבר IIR 16. 3, פורא/עבר Jos 5. 11.

Incidentally, comparison with Greek proves conclusively that the exceptional structure סור is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. γαληνός/שנן Am 6. 1, שללן Job 21. 23; Ζεὺς (Σδεύς)/שדי Gn 17. 1, Ζήν/שדין Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond a peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas Δόδοτος embodies the verbal adjective and means 'given of Zeus', יהונתן and נתניהו embody the noun and mean 'gift of Zeus', יה being homologous to the genitive Διός—with the not unusual elimination of the initial δ—as כבד Ex 29. 13 is homologous to ἑπατος, the genitive of ἑπαρ. Mark also that נתניה is short for נתניהו, because יה Jes 12. 2 Ps 68. 19 and ביה Jes 26. 4 Ps 68. 5 are the homologues of Διός or Πατρί.

The homology ἐλλογετός/ברון has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix εὐ with ב. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with אב and אבי; (2) that in אברך Gn 41. 43—

assuming the word to be related to ברך —this prefix actually exchanges with בֿרַח ; (3) that in several homologies this prefix exchanges with בֿ , a letter associated with ב in Graeco-Hebraic homologies, e.g. $\epsilon\upsilon\phi\upsilon\eta\varsigma/\text{בֿרַח}$ Gn 39. 6, $\epsilon\upsilon\phi\omega\nu\omicron\varsigma/\text{בֿרַח}$ Nu 13. 6, $\epsilon\upsilon\delta\omega/\text{בֿרַח}$ Cant 5. 2; (4) that in modern Greek, $\epsilon\upsilon$ is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies: $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega/\text{بَارَكَ}$, $\epsilon\upsilon\lambda\omicron\gamma\acute{\iota}\alpha/\text{بَارَكَة}$, $\epsilon\upsilon\lambda\omicron\gamma\acute{o}\varsigma/\text{بَارِكْ}$. Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word ברכה in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue, $\epsilon\upsilon\epsilon\rho\gamma\epsilon\iota\alpha$, $-\epsilon\iota\eta$, $-\epsilon\sigma\acute{\iota}\alpha$, $-\epsilon\sigma\acute{\iota}\eta$, *well-doing, good deed, kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb ברך is homologous to $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$; but its infinitive, ברוך Jos 24. 10, its Passive, ברך Gn 12. 3, and its פַּעַל , are the only parts of it extant. Its פַּעַל , ברך has at least two homologues: (1) $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ (strengthened for $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$)—*speak well of, praise* Nu 23. 11, 20; *bless, praise* a god ICh 29. 10; of God or men, *bless* Gn 24. 1 IIS 13. 25 IR 8. 66 ICh 31. 8; also, apparently by an Hebraic euphemism, *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2) $\kappa\alpha\tau\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\epsilon}\omega$ (strengthened for $\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\epsilon}\omega$)—*show kindness to* Jos 14. 13. The פַּעַל is homologous to $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ in the Passive Voice—*bless, praise* a god Job 1. 21; of God and men, *bless, praise* Jud 5. 24. Its פַּעַל is homologous to $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ in the Middle Voice—*bless* Gn 22. 18 Jes 65. 16; *bless, praise* Dt 29. 18. Finally, its verbal noun ברכה is homologous (1) to $\epsilon\upsilon\lambda\omicron\gamma\acute{\iota}\alpha$ —*praise, eulogy* Neh 9. 5; *blessing called down or bestowed* Gn 27. 12, 35–6; and (2) to $\epsilon\upsilon\epsilon\rho\gamma\epsilon\iota\alpha$, $-\epsilon\sigma\acute{\iota}\alpha$ —*a good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with קָרַךְ in IR 21. 13, that is, $\kappa\alpha\tau\eta\lambda\omicron\gamma\acute{\epsilon}\omega$ which means 'make of small account'. But this verb is supposed to be instead of $\kappa\alpha\tau\alpha\lambda\omicron\gamma\acute{\epsilon}\omega$, a form which we are told does not occur. Is it possible that it is an ancient form of $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$, used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered $\text{וְהָיָה לְשׁוֹן אֶחָד}$ by $\gamma\lambda\omega\sigma\sigma\alpha\nu \mu\acute{\iota}\alpha\nu \chi\rho\upsilon\sigma\eta\nu$ Jos 7. 21. In fact, לְשׁוֹן there has nothing to do with 'tongue', but is the homologue of $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma$, *ingot*. In this homology, the letters dropped are π and ν ; whereas in $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma/\text{לְבִנְיָה}$, לְבָן , the letters dropped are π and θ . In מִלְכָן , one of the five homologues of $\pi\lambda\iota\nu\theta\epsilon\acute{\iota}\omicron\nu$, ν and θ drop out; while in the others— מִלְכָם , מִלְכָם , מִלְכָן —only ν drops out. Cf. וְהָיָה עִיר Esr 10. 14, 18 Neh 13. 23; $\kappa\alpha\theta\iota\zeta\omega$ $\sigma\upsilon\nu\nu\omicron\iota\kappa\acute{\epsilon}\omega$.

As to קָרַךְ , it may be the הַפְעִיל imperative of either קָרַךְ $\text{בָּרַךְ}/\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$, with \aleph instead of η —as in $\text{וְהָיָה אֶתְּלָהָר}$ Jes 63. 3, $\text{וְהָיָה אֶתְּלָהָר}$ IIS 3. 18, $\text{וְהָיָה אֶתְּלָהָר}$ Ps 76. 6, $\text{וְהָיָה אֶתְּלָהָר}$ IICh 20. 35—or of קָרַךְ $\text{בָּרַךְ}/\text{בָּרַךְ}/\text{προσκυνέω}$ IICh 6. 13, as in Arabic, أَبْرَكَ . Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

אֹפִיר , אֹפִיר , and אֹפִיר are apparently indiscriminate spellings. Thus we find that $\text{אֹפִיר}/\text{אֹפִיר}$ is a personal name: Gn 10. 29 ICh 1. 23; $\text{אֹפִיר}/\text{אֹפִיר}$ is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IICh 8. 18, 9. 10; and אֹפִיר is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma$ in at least one context, Job 22. 24; elsewhere it may be $\acute{\epsilon}\phi\theta\acute{o}\varsigma$. Another homologue of $\acute{\epsilon}\phi\theta\acute{o}\varsigma$ is אֹפִיר Dan 10. 5, while $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma$ is the homologue of מִלְכָן Jer 10. 9 and מִלְכָן IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew: $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *refined gold* כֶּתֶם אֹפִיר Jer 10. 9; $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *unsmelted gold* כֶּתֶם אֹפִיר Jer 10. 9; and $\acute{\epsilon}\phi\theta\acute{o}\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *refined gold* כֶּתֶם פֶּזֶז Cant 5. 11

אופו Dan 10. 5. A phrase identical with זהב מאופו is זהב מופו IR 10. 18, though מאופו might mean 'from *Ephesos*'.

According to the commentators and lexicographers, אופיר in its different spellings is invariably a proper noun, and so is אופו; whereas פו is a noun and מופו a participle of the verb פו, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/חבש/סוגה shows (1) that when a Greek verb—e.g. ζεύγνυμι—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of ζεύγνυμι: of riding horses, *harness, saddle, and bridle* חבש IR 13. 13; *bind fast* חבש Ez 24. 17 Jon 2. 6 [סוג Cant 7. 3]; *join together in setting a fractured jaw* חבש Ez 34. 4; *join in wedlock* زوج; *join issue at law* חבש Job 34. 17; ἐπιζεύγνυμι, *bind fast* חבש Ps 147. 3; *join to* חבש Ez 30. 21. Mark, on one hand, the close resemblance between סוג and زوج; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings ζεύγνυμι tallies exactly with חבש. (Cf. σκεπάζω/חבש חבש Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and c. p. 208.)

θετός/חבש, etc., is a most interesting homology.

First, according to the Septuagint, חבש means θρεπτή, 'adopted foundling', the initial ח being the definitive article. Apparently, in the days of the LXX, they knew the word חבש as meaning 'adopted'. But חבש has since been interpreted as an alias of Esther, akin to חבש—interpreted as 'aromatic bush', 'myrtle'—where the ח is an integral letter of the word. In one case, therefore, the homologue would be θετός (θετή, 'adopted daughter'); while in the other, it would be ἡδύς, Doric ἀδύς, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed חבש on both accounts.

Secondly, טמן is a homologue of θετός by the insertion of מ in the middle of the verb to facilitate pronunciation; cf. ἱστός/טמן. Otherwise, the relevant homologue of τίθημι would have been טן, instead of טמן Prov 19. 24, the ך being a terminal ך. This is corroborated by the Epic infinitive τιθήμεναι and the

homology $\theta\acute{\epsilon}\mu\alpha/\text{מְטַמֵּא}$ Gn 43. 23 Jes 45. 3 מְטַמֵּא Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of θ with χ . Pronunciation was facilitated in other homologues of $\tau\acute{\iota}\theta\eta\mu\iota$ by a prosthetic \aleph , by resorting to the MV \aleph , or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in שָׁו , where only the Hebrew terminal ו is added to the root $\theta\epsilon$; for in the formation of the הִתְשַׁעַל (שָׁו), both the τ and θ were used: Dan 2. 5 Est 4. 21, 5. 8. (Cf. $\tau\acute{\iota}\theta\eta\mu\iota/\text{הִתְשַׁעַל}$ ICh 21. 10/ שָׁו IIS 24. 12.)

$\delta\omicron\tau\acute{o}\varsigma/\text{נָתַן}$ is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to $\theta\epsilon\tau\acute{o}\varsigma$ as well as $\delta\omicron\tau\acute{o}\varsigma$; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated— נָתַן , ‘granted’—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated— נָתַן or נָתַן , ‘granted’—by king David (Est 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *Ἡθνεῖς*, *Ναθανῖμ*, *Ναθινῖμ*, or *οἱ Ναθινᾶι*; but only once was their name translated (*οἱ δεδομένοι* ICh 9. 2). However, נָתַן in Dt 28. 31, and נָתַן in the next verse, mean simply ‘granted, given, given away’, and are obviously so rendered by the Septuagint.

$\acute{\epsilon}\gamma\kappa\rho\alpha\tau\eta\varsigma/\text{נָזַר}$: Any person, man or woman, might make the vow of a Nazarene, a ‘self-disciplined’ man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-

rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2-21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyssey* 3. 446). And Euripides significantly refers to the sacrificer's own hair: δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην (*Electra* 91). Again: κόμης ἀπαρχὰς καὶ χοὰς φέρουσ' ἐμὰς (*Orestes* 96).

The homologies involved in this rite are: $\Pi\Lambda\lambda$ /καταξυράω, *shave close*; $\Pi\Delta\lambda$ /θύμα, *victim, sacrifice*; $\Lambda\lambda$ /ἀσταφίς, δασ-, σ-, ἀστ; *grapes, raisins*; $\aleph\aleph\aleph$ καθαρίζω, *cleanse, purify*; $\aleph\aleph\aleph$ καθάρσιον (sc. ἱερόν), *purificatory offering*; $\Pi\Lambda\aleph$ /κόλλιξ, *roll or loaf of coarse bread*; $\aleph\aleph\aleph$ /ράξ, ῥαγός, *grape, generally, berry*; $\aleph\aleph\aleph$ /δίωτος, *of things, dry, parched*; $\aleph\aleph\aleph$ καθαρίζω, *cleanse, purify*; $\Pi\Lambda$ /λεῖος, *smooth, metaph. soft*; $\Pi\aleph\aleph$ ἀνάθεμα, -θημα, *anything dedicated*; $\Pi\aleph\aleph$ μῆλα, *barley-cake, distinguished from ἄπτος (wheaten bread)*; $\aleph\aleph$ δίδωμι, *offer to the gods*; $\aleph\aleph$ /δῶρον, *votive gift or offering to a god*; $\aleph\aleph$ /ἀνθος; $\aleph\aleph\aleph$ παρέχω, *present, offer*; and/or ἐγκρατεύομαι, *exercise self-control* Nu 6. 12; and/or εὐχομαι, *vow or promise to do*; $\aleph\aleph\aleph$ ἀπέχω, *keep oneself from, refrain oneself*; κατ-: *restrain himself from* Ib 6. 3; $\aleph\aleph$ ἐγκρατής, *master of oneself, self-controlled, self-disciplined*; and/or εὐκτός, *vowed, dedicated*; $\aleph\aleph$ /σπονδή, *drink-offering*; $\Pi\aleph\aleph$ /ἐκπύρωσις, *calcination*; $\aleph\aleph\aleph$ ἀπειλέω, *promise* Lev 27. 2 Nu 6. 2; $\aleph\aleph\aleph$ προκόμιον, *forelock of a horse, frontal tuft*; $\aleph\aleph\aleph$ ἀγίζω, *hallow, make sacred, sanctify (W)*; $\aleph\aleph\aleph$ ἅγιος, *devoted to the gods; in good sense, sacred, holy*; $\aleph\aleph\aleph$ καθιερεύω, *sacrifice, offer*; $\aleph\aleph\aleph$ ἱερεῖον, Ionic ἱερῆιον, *victim, animal for sacrifice, ἱερεύουσ' ἱερῆιον* Od. 14. 94; $\aleph\aleph\aleph$ πρόσθιος, *front*; $\aleph\aleph\aleph$ φρυκτός, *roasted, fried*; $\aleph\aleph\aleph$ ἔθειρα, *hair, poetic noun*; $\aleph\aleph\aleph$ θύημα, θυήλημα, in pl., *sacrificial offering*; θύλημα, *that which is offered, mostly in pl., θυλήματα, cakes, incense, etc.*; $\aleph\aleph\aleph$ τέλος, *payment; pl. services or offerings due to*

the gods; $\square\psi\alpha/\alpha\theta\acute{\epsilon}\tau\eta\mu\alpha$, *breach of faith, transgression*; $\kappa\lambda\iota\upsilon\tau\eta/\kappa\lambda\iota\upsilon\tau\eta$, old name for *the vine*; $\upsilon\acute{\iota}\eta\nu, \upsilon\acute{\iota}\acute{\omicron}\nu$, any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39); $\gamma\mu\kappa/\zeta\acute{\upsilon}\mu\omega\sigma\iota\varsigma$, *fermentation*; $\iota\omicron\nu\eta/\iota\omicron\nu\acute{\alpha}\varsigma$, a *wild pigeon*, of the colour $\iota\omicron\nu\omega\pi\acute{\omicron}\varsigma$, *the rock-dove, Columba livia*; $\kappa\lambda\iota\upsilon\tau\eta/\kappa\lambda\iota\upsilon\tau\eta$, *wine*; $\epsilon\upsilon\nu\beta/\iota\omicron\nu\acute{\omicron}\pi\eta$, a kind of *grape-vine*; $\sigma\acute{\iota}\kappa\epsilon\rho/\mu\acute{\epsilon}\theta\upsilon$, *wine*; $\sigma\acute{\iota}\kappa\epsilon\rho$, *fermented liquor, strong drink*; $\eta\delta\epsilon\rho/\sigma\tau\acute{\alpha}\lambda\alpha\gamma\mu\alpha$, *that which drops, a drop*; $\tau\epsilon\tau\epsilon\rho/\tau\epsilon\tau\epsilon\rho\acute{\omicron}\nu$, *razor*; $\tau\epsilon\tau\epsilon\rho/\tau\epsilon\tau\epsilon\rho\acute{\omicron}\nu$, *turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that $\kappa\lambda\iota\upsilon\tau\eta$ has three homologues to cope with, and $\iota\omicron\nu\eta$ two: one, $\epsilon\upsilon\kappa\tau\acute{\omicron}\varsigma$, a verbal adjective, homologizing with $\iota\omicron\nu\eta$ like $\mu\iota\sigma\theta\omega\tau\acute{\omicron}\varsigma$ with $\sigma\acute{\iota}\kappa\epsilon\rho$; the other, $\epsilon\gamma\kappa\rho\alpha\tau\acute{\eta}\varsigma$, a noun, homologizing with $\iota\omicron\nu\eta$ like $\mu\iota\sigma\theta\omega\tau\acute{\omicron}\varsigma$, a Subst., with $\sigma\acute{\iota}\kappa\epsilon\rho$.

IX. PROPER NOUNS

XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.

חַדְוָנִי	Ἡδωνεύς	דַּאֲחִי	Ἡδης	חֲמַר	Ὅμηρος
אֵינֶה	"	דִּיךְ	ἀγαπητός	עֶרֶב	"
חַדְוָנִי	"	דִּיךְ	"	חֲרֹדֶשׁ	ἀστήρ (ὁ τὰς
לְחַדְוָנִי	εὐήλιος	חֲלָלָה	ἡ καλλίφω-		Ἡρόδιτας), the
חַדְוָנִי	εὐρημα	נוס			planet: Venus
חַדְוָנִי	εὐρεμα	זכריה	Διὸς ἀντήρ	חַדְוָנִי	Ἀπόλλων
חֲלָלָה	εὐήλιος	דִּיךְ	Ἡδης	חַדְוָנִי	φόνιξ, -νίκινος
אֵינֶה	ξανθός	דִּיךְ	Ἡδου	חַדְוָנִי	Σκύθης
חַדְוָנִי	Ἡδωνίς	דִּיךְ	οἰκῆτωρ	חַדְוָנִי	"
חַדְוָנִי	Ἡραί, Ἐρινύες	חֲמַר	Ὅμηρος	חַדְוָנִי	"
חַדְוָנִי	Ἥρας	חַדְוָנִי	Διὸς, Παιάν	חַדְוָנִי	Σκυθῶν
חַדְוָנִי	θεός	חַדְוָנִי	Δίοπαν, Διὸς	חַדְוָנִי	"
חַדְוָנִי	"	חַדְוָנִי	Διογενῆς	חַדְוָנִי	ὑπερούτης
חַדְוָנִי	"	חַדְוָנִי	"	חַדְוָנִי	"
חַדְוָנִי	"	חַדְוָנִי	εὐφώνος	חַדְוָנִי	Πτολεμαῖος
חַדְוָנִי	Ἡέλιος	חַדְוָנִי	ἡΐθεος θεοῦ	חַדְוָנִי	"
חַדְוָנִי	ὑπερίων	חַדְוָנִי	Ὀρθώσιος, ἴσος	חַדְוָנִי	κύρα
חַדְוָנִי	Ἡμμων	חַדְוָנִי	Σκύθης	חַדְוָנִי	κυρία
חַדְוָנִי	Ἀθήνη	חַדְוָנִי	Σκυθῶν	חַדְוָנִי	Ἡδης
חַדְוָנִי	ἀστήρ	חַדְוָנִי	μορία	חַדְוָנִי	"
(ὁ τὰς Ἡρόδιτας,		חַדְוָנִי	"	חַדְוָנִי	ἐφῆβος θεοῦ
the planet Venus;		חַדְוָנִי	πάμμεγας	חַדְוָנִי	"
cf. Jer 7. 18)		חַדְוָנִי	Νεῖλος	חַדְוָנִי	"
" δρῦς, ξύλον,		חַדְוָנִי	"	חַדְוָנִי	"
ἀσκηρά		חַדְוָנִי	Νίλ	חַדְוָנִי	"
חַדְוָנִי	Διὸς, Παιάν	חַדְוָנִי	Ἥρας	חַדְוָנִי	σκύμνος
חַדְוָנִי	πολυόμματος	חַדְוָנִי	Ἡδης	חַדְוָנִי	"
חַדְוָנִי	φύλαξ	חַדְוָנִי	"	חַדְוָנִי	"
חַדְוָנִי	ἥλιος, ἡέλιος,	חַדְוָנִי	Ἀθήνη (Θαρσώ,	חַדְוָנִי	"
ἀβέλιος, πόσις, βέλα		חַדְוָנִי	οὐς) ὠτῶν	חַדְוָנִי	Ζήν
חַדְוָנִי	πόσις	חַדְוָנִי	Ἡδης	חַדְוָנִי	"

כְּדִי	Zeús, Σδεύς	שָׁכָם	σηκός, σήκωμα	תָּמוֹת	θάνατος
שָׁחַר	ρόος	גִּלְהָד	Δήλος	תְּמִים	Σεμναί
כַּחֲזוֹר	„	שָׁם	Zeús	תַּרְסֵשׁ	Θαρσώ, οὐς
כִּיחָר	„	הַלְכִי	Πτολεμαῖος		

Of necessity, an element of conjecture enters into the search for and ascertainment of homologues of proper nouns: ethnic, personal, and geographical. But I have tried to eliminate it as far as possible by the aid of two determining factors, namely: the context and comparison with other biblical homologues. Judiciously exploited, these two factors play such a decisive role that most of the results obtained through their application in this special research attain a degree of certainty almost equal to that achieved in the ascertainment of other homologues, where more factors and more reliable factors are available. This calculated risk has been amply justified, since there emerges a meaningful multi-lateral pattern of unexpected lucidity, wherein feature religious and social as well as philological details of far-reaching interest. They reveal, *inter alia*, hitherto hidden customs and historical facts which shed a flood of light on the Hellenic nature of Hebrew annals and way of life.

A preliminary exploration indicates that in this sector of our investigation appearances are even more deceptive than elsewhere, because—to the difficulties arising from the camouflage created by literal exchanges—there is added the handicap of homophony. Thus, the components אָח and אִי of אָחִיִּי cannot have their respective ordinary meanings, any more than אָב and אִי in אָבִיִּי. And what about אָבִיִּיִּי and אָחִיִּיִּי? Equally intriguing is a different set of compounds, i.e. אִישׁ־בֶּשֶׁת and אֶת־בֶּשֶׁת, אִשְׁבַּעֵל and אֶת־בֶּשֶׁת. Similarly, the compounds beginning with אֱלִי or ending with אֵל—such as אֱלִיצוֹר and אֶשְׂרָאֵל, אֶשְׂרָאֵל and אֶשְׂרָאֵל, אֶשְׂרָאֵל and אֶשְׂרָאֵל, אֶשְׂרָאֵל and אֶשְׂרָאֵל in Jes 29. 1 and אֶשְׂרָאֵל in Esr 8. 16.

I first classified these nouns into groups: (1) those beginning with אָבִי and אִי, (2) with אָחִי and אִי, (3) with אִישׁ, אֶת, אֶשְׂרָאֵל, אֶשְׂרָאֵל, אֶשְׂרָאֵל; and (4) those which include in their composition אֱלִי and אֵל. This convinced me that אָבִי and אִי had no more to do with 'father' than אָחִי and אִי

אֶבִי have with 'brother'; that, in fact, אֶבִי and אֶחִי, אֶבִי and אֶחִי were interchangeable; that the vocalization of אֶבִי was immaterial; and that neither אֶל nor יְהוָה necessarily referred to the deity. The fact that אֶבִי-עֵלְבֹן is the same as אֶבִי-עֵלְבֹן, and אֶבִי as אֶבִי, was both challenging and helpful.

Now some of the words which follow אֶבִי and אֶחִי, such as נָעַם and שָׁלוֹם, are common nouns the respective homologues of which were known to me. I had also discovered the homologue of יִתְרוֹ. It suddenly struck me that אֶבִי in אֶבִי-עֵלְבֹן resembled εὐ as pronounced in modern Greek; and, on immediate trial, found them to be identical: אֶבִי-נָעַם/εὐ-νοος, אֶבִי-שָׁלוֹם/εὐ-λάλιος. This provided the key to nearly all the names beginning with אֶבִי and אֶחִי; and it was not long before I realized that these prefixes were also equivalent to ἀγα-, and that ἀγα- was also equivalent to אֶחִי and אֶבִי. Much later I accidentally noticed that εὐδομος was Boeotian for ἐβδομος (*seventh*), and that ἀβληρα was a variant of εὐληρα (*τά: reins*).

What paved the way to the resolution of the difficulty presented by the third group (for although it contained several words, there was, as I discovered later, only one difficulty; cf. Gn 41. 26) was the interpretation of another series of kindred enigmas, not less baffling because some of them had been passed over by the exegetes who took them to be simple words of obvious meanings. They are: מַרְיָב בַּעַל, יִרְבֵּשֶׁת, יִרְבֵּשֶׁת, מַרְיָב בַּעַל, מַרְיָב בַּעַל, מַרְיָב בַּעַל.

For my part, I could see no reason why, of all the idols, Baal should have been singled out for *shame*. And even if Baal was actually identified with 'shame', I found it utterly unacceptable that Gideon and the sons of both King Saul and Prince Jonathan should have been referred to by ignominious aliases. Nor did the plausible explanation for surnaming Gideon יִרְבֵּשֶׁת commend itself to me, seeing that מַרְיָב בַּעַל and מַרְיָב בַּעַל were alternatives to מַרְיָב בַּעַל. Lastly, Simonis's opinion, quoted by Gesenius, that מַרְיָב בַּעַל is a contraction from מַרְיָב בַּעַל, 'exterminating the idol', did not impress me, any more than the *Lexicon's* interpretation of מַרְיָב בַּעַל: 'Baal is (our, my, his) advocate (?)' . . . but G. B. Gray thinks מַרְיָב בַּעַל orig. form = *hero of Baal*'. In the circumstances, I felt that not only יִרְבֵּשֶׁת, but also the prefixes to it and to בַּעַל, demanded fresh investigation.

This led me to the discovery that the homologue of **בעל**, the Phoenician sun-god, was *ἀβέλιος*, Cretan for *ἥλιος*; that its homonym, meaning 'husband', had *πόσις* for homologue; and that *πόσις* was also one of the homologues of **בַּשֵּׁת**. For at the time of Gideon and Saul, the connection between **בעל** and *ἥλιος* had long been forgotten, and people thought of **בעל** merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of **בעל** (*husband*) with *πόσις* had also been completely forgotten: hence, the alternative appellation, of Baal being **בַּשֵּׁת** (the other homologue of *πόσις*). Incidentally, the other homologues of **בַּשֵּׁת** are the synonyms, *αἰδώς*, *αἰσχύνη*.

The key to the riddle of the various prefixes to **אל**, **בעל**, **בַּשֵּׁת**, and **עם** is to be found in **אֵשֶׁת-בַּשֵּׁת**—where the homologue of **אֵשֶׁת** is *ἡθεός* rather than *ἀνθήρ*—and the hyphenated **אֵשֶׁת-בַּשֵּׁת** being in contiguity with **בְּחֹרֵי אֵן** (Ez 30. 17). For it is *ἡθεός* and its synonyms, *εἶρην* and *μείραξ*, which are the homologues of the other prefixes—except **שֵׁנִי**, **פִּי**, and **מִפִּי**, the homologues of *ἀμύ*. Strangely enough, it was when I formed the view that the prefix **מִפִּי** was the homologue of *ἀμύ*—so that **מִפִּי-בַּשֵּׁת** meant 'a follower of Baal'—that I appreciated the fundamental function of **אֵשֶׁת-בַּשֵּׁת** in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of **אל**. An obvious homologue is *θεός*, where the *θ* drops out through apheresis, as in *θεραπεία/תְּרָפִיָּה*; while the terminal *σ* turns dialectally into *ρ* which, in turn, also dialectally alters to *λ*. Another equally valid homologue is *ἥλιος*, e.g. **אל עליון** *Hēlios 'Υπερίων*, where the gutturals—**ע** and the *spiritus asper*—interchange, the *π* drops out (as in *έρπετόν* **עֶרֶץ** and *ὑπέρ* **עַר**) and *ρ* changes to *λ*. A third is *εἶρην*; a fourth *ὅλος*. Finally, *πολύς*; because sometimes **אל** is short for **אֵל**, and once alternates with **בַּעַל**. Incidentally, **בַּעַל** has two other homologues: *πολύς*, e.g. **בַּעַל שֶׁר** *πολύς*; and *πολίτης*, e.g. **בַּעַל שֶׁם**.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. **אֵשֶׁת-בַּשֵּׁת** is likely to homologize: with *εὐδωρος*, on the basis of the homology *δόσις/תְּשׁוּרָה*; with *εὐθώρηξ*, on the basis of the homology *θώραξ, שׁוֹר*; with

εὐπους, on the basis of the homology *πούς*/אשור. Another example is אוריאל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אביאל and אבי-עלבון—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אל is the homologue of *ἥλιος*, drawn from the homology אל עליון *Hēlios 'Yperíōn*. At the same time אבון-עלבון illustrates the interchange of ב and ו. A different example is: אלדעה, אלדע, and בעלדע homologizing with *πολυειδήμων, ἡλιοειδής* or *'Hliádēs*. First, אלדע and בעלדע refer to the same person: the dilemma here being, whether בעל is the homologue of *πολύς* or—like בעל—that of *ἥλιος, ἡλίος*. Then, אלדעה and אלדע are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of *'Hliádēs* to be of secondary rank.

צור in Dt 32. 4, 18, 37 is the homologue of *θεός*; but אליצור is synonymous with צור-צדי, both being homologous with *εἶργεν, ἡθεός Διός*. However, אליצור belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אלדע and ידעאל, אליה and עשהאל, ואל and עשהאל, אלדע and עשהאל, צוראל and אליצור, אליפל and פלטיאל—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix-suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, אליפל and פלטיאל are synonyms, both meaning *εἶργεν Πλούτωνος*. This is confirmed by another pair, אלעם (IIS 11. 3) and עמיאל (ICh 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, ע has several homologues, e.g. *δῆμος* and *γάμος* (Gn 19. 38); so that אלעם might mean *πολύδῆμος* or *πολύγάμος*. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of ע in this

compound is γαμέτης, the synonym of πόσις—בִּשְׁת—the alternative name of Baal. Accordingly, אֱלִיעֶם seems to mean *Baal's present*. As a matter of fact, judging by יוֹאֵל (Διὸς εἰρηή), it actually means 'Baal's young man/gift'; and so does עֲמִיאל. Similarly, אֱלִיצוֹר and צוֹרִיאל mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יָשֵׁב בְּשֵׁבֶת in IIS 23. 8, with יִשְׁבְּעֵם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon*. Fortunately, the Septuagint reads otherwise: יָשֵׁב בְּשֵׁבֶת is substituted by 'Ιεσβοσθέ in the Greek version, and by 'Ιεσβαδά in the Lucian; while יִשְׁבְּעֵם is 'Ιεσεβαδά in the former. Mark, incidentally, the consonant/vowel metathesis in 'Ιεσβοσθέ/'Ιεσβοσέθ, 'Ιεσεβαδά → -βαδά → -βαάλ.

Gesenius states: 'יָשֵׁב בְּשֵׁבֶת' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages יִשְׁבְּעֵם; and 'Yashov'am, like יִרְבְּעֵם ('to whom the people turn') . . . On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of ὁ Ἀγαμέμνων for תַּחֲכַמְנִי (which it states ought to read תַּחֲכַמְנִי, and of 'Ιεσεβαδά for יִשְׁבְּעֵם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: 'Ιεσβοσέθ, 'Ιεσεβαάλ אֱלִיעֶם בִּשְׁת, 'Ιεσεβαδά.

Thus: יָשֵׁב בְּשֵׁבֶת is literally ἡθῆος ποσις אֱלִיעֶם בִּשְׁת, 'Ιεσβοσθέ)—יָשֵׁב homologizing with the genitive of ἡθῆος, ἡθῆου, the υ turning into ב—and יִשְׁבְּעֵם ἡθῆος γαμέτου. Moreover, πόσις stands for בַּעַל, as does עֵם for γαμέτης. Again, the syllable δά in 'Ιεσεβαδά has undergone consonant/vowel metathesis from εδ, while δ has replaced λ dialectally from ελ; so that in the result the word actually reads 'Ιεσεβαάλ. As for תַּחֲכַמְנִי, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now תַּחֲכַמְנִי in IIS 23. 8 changes—hitherto unaccountably—to בֶּן-תַּחֲכַמְנִי in ICh 11. 11. As a matter of fact, this is simply because תַּחֲכַמְנִי exemplifies the prefix-suffix phenomenon, its homologue being Ἀγαμονίδης (the prefix תֵּן exchanging with the suffix -δης) or—as the Septuagint has it in ICh 11. 11—εὐδὸς

רָקֵן, צָרְפֶּת, צִידוֹן, צֹר, פֶּרֶת, פֹּזֵז, פֶּדֶן אֲרָם, עֹזָה, סָפְרָד, נַחַל מִצְרַיִם, תְּרַשִּׁישׁ, שְׂרוֹן, שְׁלֹחַ, שִׁיחֹר, שֹׁנִיר, שָׁאן.

Four cities have not as yet been definitely identified and located, namely: מַעֲכָה, מֶשָׁא, סָפְרָד, and תְּרַשִּׁישׁ. Therefore, they present a challenge to my theory, which I readily pick up.

The word מֶשָׁא is a homologue of *μαρτελα*, and is therefore Hellenic. It occurs once only, in Gn 10. 30, where it is said that the descendants of יִקְטָן *Ἰκτύτης* settled all over the land stretching from מֶשָׁא to the Scythian mountains. יִקְטָן has a distinctly Arabic ring, so that the area indicated most probably lies between the Red and Arabian Seas. This was known as עֲרָבָה (Dt 1. 1, 2. 8) the homologue of *ἐρημία*, a solitude, desert, wilderness—and its inhabitants were called עֲרָבִים (IR 10. 15) or עֲרַבִּים (Ib 17. 4. 6). The single desert-dweller was called עֲרַבִּי, עֲרַבִּי or עֲרַבִּי, words homologizing with *ἐρημικός* and *ἐρημίτης*.

Now there must have been several *μαρτελα* in that part of the world—such as the one presided over by Jethro—and the fact that the one referred to here was singled out as a landmark goes to show that it was a famous one, most probably مَكَّة. For the antiquity and sanctity of this city go very far back, and it has occupied a central position from time immemorial. Indeed, since its worship was Apollonic, it must have been founded during the occupation and overlordship of the Greeks in that region. Thus the كَعْبَة, the sacred stone in مَكَّة, is cubic in shape and, therefore, كَعْبَة is a homologue of κύβος. Dice are also called in Arabic كَعْب. Moreover, the pilgrims go round that rock seven times in ritual procession, and seven is the Apollonic figure *par excellence*. It is also significant that the heights overlooking Mecca are called عَرَفَات *ἑρῶτες*. *ἑρῶτες* = *ἑρῶτης*: *ἑρῶτης* pl., *ἑρῶτες* *ῥοῖβου*, i.e. his temple.

As to the pronunciation of مَكَّة *מַכָּה*, ك is pronounced ش by the peasants in Israel. I recall an occasion when the شَخَر of Lifta—a village near Jerusalem on the highway to Jaffa—reproved his young son for having eaten two generous portions of cake meant by my grandmother for both of them, exclaiming:

! (كَا كَا) تَوْتِلِدْ شِيَّة

Thus one word in the Bible, rightly interpreted, brings out

into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the moncapitular book of Obadiah. Here it is:

וְגֵלְתָּ הַחֲלִי-הָהָּ לְבְנֵי יִשְׂרָאֵל אֲשֶׁר-כְּנָעִים עַד-צָרְפֶּת וְגֵלְתָּ יְרוּשָׁלַם אֲשֶׁר
בְּסַפְרָה, יִרְשׁוּ אֶת עָרֵי הַגִּבּוֹר:

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is Σπάρτη and צרפת Θεράππη. It will be recalled that the name צרפת was borne by a Phoenician city (IR 17. 9, 10) which is now known as سَرَفَنْد. This word resembles Θεράππη, the genitive of Θεράππη, even as closely as does צרפת: in one the σ changes dialectally into δ, and in the other into ת. It is significant that the Continental צרפת was described as צרפת לַצִּידוֹן, to distinguish it from another צרפת, presumably the one in Greece—just as שִׁילָה was described in Jos 21. 2 and 22. 9 as מִשְׁלָה בָּאֶרֶץ-כֹּנַעַן and בְּשִׁלָּה בָּאֶרֶץ כֹּנַעַן, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כְּנָעִים means *merchants*, as in Prov 31. 24; and the respective homologues of גֵּלְתָּ and חָל are ἔλασς and ὄχλος. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both גֵּלְתָּ and חָל bear an uncanny resemblance to Ἑλλῶς and Ἑλλῶτης. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the *Helots* has not been definitely determined. Fortunately, the approximate date of the *Helot* civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.

'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4-6

Indeed, *Δῆος*, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence—again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of *בַּעַל פָּנֵי מִצְרַיִם*, *δαρμωπάγος*—*bay-eating*: hence, *inspired*. It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

מַעֲכָה is the homologue of *μάντις* (IIS 3. 3 ICh 11. 43, 27. 16) as well as *μαντεῖον* (IIS 20. 14-15). (Note the similarity between these homologies and *מִצְרַיִם/μάντις*, *Νῆϛ/μαντεῖον*.) The king of *מַעֲכָה* is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1-19 ICh 19. 1-19), when

the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: אַרַם צוּבָא, אַרַם נַהֲרַיִם, and אַרַם מַעֲכָה. Now since מַעֲכָה is synonymous with מַעֲכָה, and מַעֲכָה happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מַעֲכָה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תַּרְשִׁישׁ. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient οἰκουμένη (יְקוֹם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן/Iων, אֱלִישָׁה/Ελλάς, כְּתִים/Κρητικοί, and אַרְבָּדָּי/Αρδαίοι. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, (perhaps also in Jes 2. 16) תַּרְשִׁישׁ seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of *ταρσός*. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of *Θρακίας* (sc. λίθος), the synonym of *Θρήϊσσα λίθος*, Thracian stone said to take fire in water. Otherwise, תַּרְשִׁישׁ refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

'Compare my Comment. on Isaiah 23: 1, אֲנִיֹּת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], or returning thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my *Gesch. d. Heb. Spr.* p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that תרשׁו was *Ταρτησσός*. Among the examples adduced in support of Proposition 29 is *Θαρσώ*—the genitive of which is *Θαρσοῦς*; alternatively *Θρασώ*, the genitive of which is *Θρασόος*, contracted to *Θρασοῦς*—as the homologue of תרשׁו , *Θαρσώ* and *Θρασώ* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن.

As to the eastern תרשׁו , on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that תרשׁו was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from תרשׁו . Witness the records: IR 9. 28, 10. 11, 22. 49 IICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of *Αθήνη*. If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthestmost outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan אשדוד (*Ασθίς*, *Ασθίδος*, *Ashtic*, i.e. the Ashtic City, Athens) and עזה (*ἄστυ*, *town*, i.e. Athens).

X. INITIAL ׀

XLVIII. The initial ׀ of many verbs beginning with that letter is a built-in prefix homologous with ἐν and ἰ|.

THIS ׀ indicates that the Hebrew verb is a deponent homologous with a Greek verb in the Middle or Passive Voice, or in -μι. The compounds and derivatives of such verbs keep the ׀.

In the following the initial ׀ is a prefix:

אָא	ἀράομαι, ἐπ-, κατ-
אָב	πρόφημι
בָּב	φαῦλος
אָג	αὐγάζω
בָּד	δίδωμι
אָג	ἡγέομαι
אָד	οἰδύρομαι
אָק	ἐγκράτεια
אָק	τρέπω, ἀναχωρέω
אָק	ἐγκρατεύομαι
אָק	παρ-έχω
אָק	„
„	ἀπ-έχω, κατ-
אָק	ἐγκρατευτής, -ατής
אָק	εὐκτός
אָק	θέρος
אָק	κληρόω
אָק	τείνω
אָק	ἀρόω, φα-
„	φάρος
אָק	ἐγχειρίζω
„	γνωρίζω
אָק	τελέω, ἐπι-, ἀπο-
אָק	μεριστός
אָק	σπένδω
אָק	ὠρύομαι
אָק	βάλλω, πίπτω

In the following the ׀ is part of the radical:

אָא	μοιχεύω
אָב	νήπιος
אָג	νοσάζω
אָק	ἀνανεύω
אָק	ἄνθος (A)
אָק	„ (B)
אָק	μετανοέω
אָק	νείφω
אָק	νύμφη
אָק	ἀνθίζω
אָק	εὐνοέω, -νομέομαι
אָק	εὐνουν
„	νόος, νοῦς
אָק	ἀνεμώνη
אָק	„
אָק	ἀνθραξ
אָק	νεφέλιζω
אָק	ἀνθίζω
אָק	νίζω
אָק	φενακίζω
אָק	νάρδος
אָק	ἀντιάζω
אָק	νέφος
אָק	δανείζω
אָק	νίτρον
אָק	μάντις (pr. n.)

Initial 1 is a prefix:

נפש	ἀναψύχομαι
נצב	ἵστημι
נקר	ὀρύσσω
נשא	πείθω
נשק	αἰθομαι
נשק	„
נתן	ἀνάθημα
נתן	„
נתן	δίδωμι

1 is part of the radical:

מחנה	μαντεῖον (pr. n.)
נאח	νειός
נאק	μυκάομαι
נבל	μαραίνω
נבל	νεφέλη
נב	νότος
נח	νύγω
קנח	μυκάομαι
נח	νωτίζω

The words beginning with 1, in the order in which they appear in the Mandelkern Concordance under the letter 1, and those incidentally referred to therein—such words being marked with an asterisk—showing etymological disarray:

נא	νῦν, νυν, νν	Gn 12. 11, 13	נוה	Jer 6. 2	
	now; in Ep. mostly as a particle of emphasis		נאח*	ἀβῶ, ἐπινοέω	Jes 26. 9 Ps 132. 13
נא-אל	οὐ νν	Gn 13. 8 in commands			Job 23. 13 intend, purpose; c. p. 240
	Gn 18. 3, 33. 10 or entreaties			ἀγαπάω, -άω	Dt 12. 20 Jes 26. 9
נאח	ῶναξ	Gn 50. 17 poet. contr. for ὦ ἀναξ (lord, master, as a title of rank)			Job 23. 13 Prov 21. 10 desire
	ῶνα	Dan 9. 4 poet. contr. for ὦ ἀνα (voc. of ἀναξ, king, always as address to gods)	התאוו*	Dt 5. 21 Ps 45. 12	desire, love
אנה	Jon 4. 2		נאח*	ἀγάπημα	Dt 12. 15, 20
נא	ὥμος	Ex 12. 9	קאני*	Ps 140. 9	Jer 2. 24 generally, delight
	خام نبي	prop. of flesh, raw, uncooked	האוו*	ἀγάπησις	Gn 3. 6 Nu 11. 4
נאוד	κηδύς	Jud 4. 19 any of the cavities in the body			Jes 26. 8 Job 33. 20 affection
נאה	νειός, νεός, νέα	Joel 2. 22 fallow land	נאח*	εὐθετέω	Jer 10. 7
נאוו	εὐθετέω, -τίζω	Jes 52. 7 to be suitable, to be timely	נאח	φημί	Jer 23. 31
נאח	εὐθετος	Prov 26. 1 suitable			speaking; yes
נאח	εὐφύης	Cant 1. 5 shapely, suitably formed, graceful (יפה)			נעם; cf. ναὶ μὴν
			נאח	φήμη	Gn 22. 16 Jer 23. 31
					prophetic saying, message
			נאח*	στενάζω, -αχίζω, -άχω, -νω	Jes 24. 7 Thr 1. 4
					sigh deeply; generally, sigh, groan

- ΠΠΑ* στοναχή Ps 31. 11 *groan, sigh, wail*
 ΠΠΡΑ* παύλα (παύω) Jes 21. 2 *rest, peace*
 ΠΑΝ μοιχάζω, -αίνω, -άω, -χεύω Ex 20. 14 Prv 6. 32 *commit adultery* (μ/1; v. μυκάω)
 ΠΑΝ Jer 3. 8, 29. 23
 ΠΑΝ μοιχός Job 24. 15 *adulterer, paramour*
 ΡΕΝ μοιχός, -χή, -χίς Lev 20. 10 *fem. of μοιχός*
 ΠΑΝ μοιχεία Jer 13. 27 *adultery*
 ΠΑΝ Hos 2. 4
 ΠΑΝ ἀτίζω, -ίω (-ιμάζω) Prv 1. 30 *not to heed*
 ΠΑΝ IIS 12. 14 Ps 10. 13 *not to honour, slight*
 ΠΑΝ (ΠΑΝ) Jes 52. 5
 ΠΑΝ ἀτιμία Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*
 ΡΑΝ μυκάομαι Ez 30. 24 *prop. of oxen, low, bellow; of Heracles in agony*
 ΠΡΑΝ μυκή Ex 2. 24 *lowing, bellowing, of oxen; rumbling*
 ΡΑΝ ἐπαράομαι, κατ- Thr 2. 7 *imprecate curses upon, curse, execrate*
 ΑΒΑ προφήτεύω, -τάζω, φημίζω IS 10. 11 Jer 2. 8, 27. 15 Ez 12. 27 *to be a προφήτης (prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer) or interpreter of the gods; with oracular powers; prophesy*
 ΑΒΑ φημίζω Jer 23. 13 Zach 13. 3-4 *prophesy*
 ΑΒΑ Nu 11. 27 IS 10. 5 IICH 18. 17
 ΑΒΑ προφήτης Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 ΑΒΑ
 ΑΒΑ προφήτης Ex 15. 20 *fem. of προφήτης*
 ΑΒΑ προφητεία, φήμη IICH 15. 8 *gift of interpreting the will of the gods, gift of prophesy; concrete, prophesy or oracular response; utterance prompted by the gods, prophetic saying*
 ΑΒΑ κενός, -κενός Jer 52. 21 Job 11. 12 *empty*
 ΑΒΑ βαβίζω, -βύζω, βαύζω Jes 56. 10 *bark*
 ΑΒΑ ὄψομαι (ὀράω) Jes 5. 30 *look towards*
 ΑΒΑ ἐποπτάω, -όομαι, ἐπωπτάω, -άζω, ἐφοράω Nu 23. 21 Ps 34. 6 *observe; look upon, behold*
 ΑΒΑ πίστωμα Jes 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*
 ΑΒΑ βάθρον Job 38. 16 *pl., foundations*
 ΑΒΑ μαραίνω Jer 1. 30 *waste, wither*
 ΑΒΑ ἀμβλύνω Ex 18. 18 *blunt, dull, take the edge off*
 ΑΒΑ ἀπόλλυμι Jes 24. 4 *perish, die, cease to exist*
 ΑΒΑ παλαιόω Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jes 26. 19 Jer 9. 21 *mostly in Pass., decay through lapse of time*

- לבר* πλήμη, -μυρα, -μυρίς, -ήσμη Gn 6. 17 *flood-tide; flood, deluge*
- לבר1 νηπιάζω, -αχεύω, -άχω, -ιεύομαι Prv 30. 32 *to be childish; φείδομαι: spare persons and things in using them, use sparingly; φανλίζω: hold cheap*
- לבר2 νήπιος Dt 32. 6 *childish, silly; without foresight, blind; φαῦλος: mean, common, low in rank; inefficient, opp. σοφός IIS 3. 33; in good sense, simple, unaffected IS 25. 3*
- לבר3 νηπιέη Dt 22. 21 *folly; φαυλότης: badness*
- לבר4 ἐκβάλλω Nah 3. 6 *expose*
προσπαλαίω Mich 7. 6 *wrestle or struggle with*
- לבר5 φειδός (φείδομαι) IS 25. 3, 25 Jes 32. 5 *sparing, thrifty; hence Comedy pr. n. Φειδύλος IS 25. 3*
φειδωλός as Subst., *niggard, miser* Jes 32. 5; *merciful* IS 25. 3
- לבר6 φειδώ, -δωλή, -λία IS 25. 25 *thrift*
- לבר7 φύσις Hos 2. 12 *the characteristic of sex, = pudenda, esp. the female organ*
- לבר8 νάβλα, ναῦλον, -λα IS 10. 5 Ps 33. 2 *a musical instrument of ten or of twelve strings*
νεφέλη (νέφος), νέφος Job 38. 37 *cloud, mass of clouds*
- δπλον IS 1. 24, 10. 3 Jes 30. 14 Jer 48. 12 Thr 4. 2 *tool, implement*
- φείδων IS 1. 24 *oil can with a narrow neck that lets only a little run out; as pr. n. Φείδων, King of Argos (conf. IS 25. 3)*
- עבר1 πηγάζω Prv 18. 4 *gush forth*
- עבר2 πηγίδιον Jes 35. 7, 49. 10 Eccl 12. 6 *Dim. of πηγή (running water; fount, source)*
- עבר3 καταπύθω Eccl 10. 1 *putrefy, become putrefied*
- באזω, φημίζω Ps 59. 8, 78. 2, 119. 171, 145. 7 Prv 15. 2 *speak, utter*
- נעבאב* βουβών Ex 9. 9 *in pl., glands; swollen gland = Lat. bubo, owl* بوبه
- נב1 νότος, του Gn 20. 1 Ex 27. 9 *south*
- נב2 νοτόνδε Gn 13. 14 Jos 15. 1 *southward*
- נב3 διηγέομαι Gn 3. 11, 41. 24, 25 *set out in detail, describe*
- נב4 Ruth 2. 11
- נב5 διήγημα Zach 9. 12 *tale*
- נב6 ἰθὺς (A), εὐθύς Gn 31. 32 *face to face, opposite; cf. ἀντί*
- נב7 Dan 7. 10
- נב8 κατιθύς Gn 2. 18 *opposite*
- נב9 ἡγεμών, ἡγητήρ, -ής, -τωρ מל! IIR 20. 5 IICH 31. 12 *leader, guide*
- נב10 ἰθὺς (A), εὐθύς Prv 8. 6 *straight; in moral sense, straightforward, just*
- נב11 αὐγάζω, ἐν Jes 9. 1 *illumine; shine*
- נב12 Jes 13. 10

- נגנ *αὐγή, αὐγασμα, ἐν-* Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*
 נגה Jes 59. 9
 נגנ *νύγω, νυκχάζω, νύσσω, νύττω* Ex 21. 28 *نخس نطح touch with a sharp point, prick, stab, pierce*
 נגנ *δια-* Ez 34. 21 *strengthened for νύττω; cf. κατα-*
 נגנה Dan 11. 40 *Pass.*
 נגנ *κατανικάω* Ps 44. 6 *strengthened. form of νικάω (conquer, vanquish)*
 נגל* *ζάγκλον, -λη* Jer 50. 16 *reaping-hook, sickle, Sicilian for δρέπανον (נִרְבָּן IS 13. 21)*
 נג *αἰδῶ, contr. ᾄδω (ἀφείδω)* Ps 68. 26 *sing; hoot; of other sounds, twang, of the bow-strings*
 נג *ἐπ-* IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to or in accompaniment*
 נגנה *ψδῆ, contr. for αἰδῆ* Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song نشيد*
 נגנה *ᾄσμα (ᾄδω)* Thr 3. 63 *song (מִלְחָה μελωδία Job 30. 9)*
 נגנ *βιγγάνω* Gn 26. 11 Jes 6. 7 Prv 6. 29 *touch, have intercourse with*
 הנגע *ἐπι-* Jes 25. 12 *touch, reach as far as*
 נגע *ἰκνέομαι* Esr 3. 1 *come, arrive*
 הנגע *ἀφ-* Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*
 נגע *νοσάζω, -σέω* Job 6. 7 *to be ill, ail*
 נגע *νοσθρός* Jes 53. 4 Ps 73. 14 *diseased, unhealthy*
 נגע *νοσάζω, -αίζω* Gn 12. 17 IICh 26. 20 *causal, produce sickness; make sick*
 נגע Ps 73. 5
 נגע *νύγμα, νύχμα, νόσσημα, νόσημα* Ex 11. 1 *lesion, grievous affliction, sickness*
 נגע *κατανικάω* Jos 8. 15 נגה
 נג *νύγω* Ex 21. 35 נגה
 נג *νικάω* IS 4. 3 IIS 10. 15 נגה
 נגה IR 8. 33
 נג *νοσάζω* Jes 19. 22 נגע
 נג *νόσημα* Nu 17. 11 נגע
 נגה IS 6. 4
 נג *πταίω* Ps 91. 12 *stumble, trip; cf. προσκόπτω*
 נגה Jer 13. 16
 נג *πταῖμα, -ῖσμα* Jes 8. 14 *stumble, trip*
 נגה *νίκημα* IIS 18. 7 *victory*
 נג *ρέω* IIS 14. 14 Thr 3. 49 *flow, run, stream, gush; the fountain runs with water*
 הנגר *ἐκρέω* Mich 1. 6 *shed, let fall*
 הנגר *ἀπορρέω* Mich 1. 4 *Pass., flow or run off*
 הנגר *διαπρίζω* Jer 18. 21 = *πρίω, -ίζω, -όω: saw*
 נגר* *οἰκέω* Gn 12. 10 Jud 5. 17 Ez 47. 22 *dwell, live, inhabit*
 נגר* IR 17. 20
 נגר* *οἰκητήρ, -ής, οἰκητήριος* Job 19. 15 *domestic, dweller, inhabitant جاريه*
 נגר* *πάροικος* Ex 3. 22 *جار neighbour, sojourner in another's house*

- גר* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 dweller, denizen
 גרחה* οἶκημα, -ησις Jer 41. 17 dwelling-place, shrine, dwelling
 קטר* οἶκημα, -ητήριον Gn 17. 8, 36. 7 dwelling-place, settlement or residence in a foreign city
 גר* ἐγείρω Jes 33. 14 Ps 140. 3 rouse, stir up
 κυρέω Ps 5. 5 جرى befall
 גר* μέτοικος Gn 15. 13 IIS 1. 13 settler from abroad, alien resident in a foreign city, denizen
 קטר* δειμα Thr 2. 22 object of fear, a terror, esp. in pl.
 קטרחה* οἶκημα Hag 2. 19 store-room
 קטרחה* οἰκημάτων Joel 1. 17 Dim. of οἶκημα קטרחה
 גר* ἀγείρω Ps 59. 4 gather, assemble (אגר)
 הנהגה* ἐγείρω Jer 30. 23 Hos 7. 14 Pass., rouse or stir oneself, be excited by passion
 גר* δειδω Dt 1. 17 fear, to be alarmed, anxious about, dread
 קטר* δειμα Jer 6. 25 קטר
 קטרחה* Prv 10. 24
 גר* θηρίον Gn 49. 9 Nah 2. 12 in form Dim. of θήρ (beast of prey, esp. a lion)
 גר* Jer 51. 38 Nah 2. 13
 גר* ἀγείρω Lev 11. 7 collect, gather גר
 גרה* ἄγρυμμα Lev 11. 3, 7 anything collected
 גר* διαπρίω IR 7. 9 saw through, saw asunder, Pass.
 קטר* πρίων IIS 12. 31 ICh 20. 3 saw
 גר* ἀγρέω, -εύω Hab 1. 15 Prv 21. 7 capture; take by hunting or fishing; catch
 גר* αἰκίζω, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 maltreat, torture; scourge
 גר* Jes 3. 5
 גר* αἰκίστρια (as if from a mas. αἰκιστής) she who tortures Job 3. 18
 גר* ἐγγίζω Gn 27. 21 Ex 19. 15 approach; IIR 4. 27 c. inf., to be on the point of doing
 גר* Gn 33. 7
 גר* Ex 21. 6 Lev 2. 8 bring near, bring up to
 קטר IIS 3. 34
 גר* ιστός Ex 15. 8 beam of loom, loom גר
 קטר* ἀπαθέω IIR 17. 21 thrust away, drive away
 גר* δίδωμι Ex 6. 23, 25. 2, 35. 21, 29 grant permission, give freely
 קטרחה* ἐπιδίδωμι Jud 5. 2, 9 Esr 2. 68, 7. 15 ICh 29. 6 give freely, give oneself up, devote oneself, esp. contribute as a 'benevolence' for the purpose of supplying state necessities, opp. εἰσφέρειν (which was compulsory)
 גר* δοτήρ, -τικός Jes 32. 5, 8 giver, dispenser; inclined to give, giving freely
 גר* δοτικός Ps 51. 14 inclined to give, giving freely
 גר* δόσις Jes 32. 8 gift
 גר* δόσις, δῶρον Lev 7. 16

- Ez 46. 12 Ps 68. 10 *gift; present, gift of honour, votive gift or offering to a god*
 *ההגדבות *τὸ ἐπιδιδόν* Esr 7. 16 *the giving or contributing, gift, contribution*
 *הגדבה *Διόδοτος, -όδοτος* ICh 3. 18 *given by Zeus, heaven-sent*
 *הגדב *Ex 6. 23 short for הגדב or הגדב*
 הגד *ἀλητεύω, ἀλάομαι* Jes 21. 15 *wander, roam; τινάσσω*
 הגד *ἀλήτης, ἀλάτας* Jes 21. 14 *wanderer, vagabond*
 הגדי *ἀλη (pl.), -ησις, -ητεία* Job 7. 4 *wandering or roaming without home or hope of rest*
 הגד *σειώ* Jes 10. 14 *shake, move to and fro* הגד
 הגד *ἀπο-* Job 18. 18 *shake off, throw off*
 הגד *Job 20. 8*
 הגד *ἐπι-* Ps 64. 9 *shake at or against; σειώ, Med.*
 הגד *σεισμός* Ps 44. 15 *shaking*
 הגד ? Ps 68. 13
 הגד *حاض نضج* Lev 15. 25 *shed drop by drop, drip; leak*
 הגד *δωθέω* Jes 66. 5 *push from oneself, push away, reject*
 הגד *στάγμα* Lev 15. 24 *that which drips*
 הגד *στακτός* Ez 18. 6 *oozing out in drops, trickling*
 הגד *αἰδῶ, -ὡς (αἰδέομαι)* Lev 20. 21
 Thr 1. 8 (הגד) Esr 9. 11
 ICh 29. 5 *shame, scandal, that which causes shame*
 הגד *δόσις, ἔδνον* Ez 16. 33 *gift, bride-price; cf. δῶρον*
 הגד* *μέτρομα* Neh 5. 4 *measure, allowance*
 הגד *μέτρον* Lev 19. 35 *that by which anything is measured, measure*
 הגד *Job 38. 5 measure or limit*
 הגד *σειώ* Dt 20. 19, 22. 1 Ez 34. 4 הגד
 הגד *ὠθέω, ὠθίζω* Jes 27. 13 Jer 40. 12 *banish*
 הגד *ἐν-* IIS 15. 14 *thrust upon*
 הגד *ἐξ-* Jes 13. 14 *displace, expel, eject, banish, drive out*
 הגד *ἀπάτη* Thr 2. 14 *trick, fraud, deceit, deception (W); in pl. wiles (הגד, הגד)*
 הגד* *ἐξωθέω* Jer 27. 10, 51. 34; *ὠθίζω* Prv 7. 21 *jostle*
 הגד *ἀγνίζω* Jes 4. 4 Ez 40. 38
 ICh 4. 6 *wash off, cleanse away, cleanse, purify*
 הגד *ἐξωθήσις* Dt 30. 4 Jes 11. 12, 16. 4 *expulsion*
 הגד* *ὠθέω* Dt 4. 19 Jer 23. 12 Ps 35. 5, 118. 13 *push, of human or other force*
 הגד* *κατωθέω* Ps 36. 13 *push down, Pass.*
 הגד* *ὠθισμός* Ps 56. 14 *thrusting, pushing*
 הגד* *Prv 26. 28 dispute, altercation*
 הגד *δόσις, ἔδνον* Ez 16. 33 הגד
 הגד *θήκη* ICh 21. 27 *sheath (of a sword)*

- נדף *ωθέω* Jes 41. 2 Ps 1. 4
 דה, of the wind
 הנדף *ἐξ-* Ps 68. 3 הדיה
 נדר *δίδωμι* Dt 23. 24 *give, offer*
 נדר *δοτήρ* Lev 27. 8 נדיב
 נדר *δῶρον* Gn 28. 20 Lev 7. 16
 Nu 15. 8 IIS 15. 7, 8 נדבה
 נה *ὀτιοῦν* (*ὅστις, ὅσοῦν*), *ὄνδ' ὁ*.
 Ez 7. 11 *not the least mite,*
nothing whatever
 נה *ἡγέομαι* IIR 9. 20 Cant 8. 2
 Thr 3. 2 *guide, drive, lead,*
conduct
 נה *ἐφ-* Gn 31. 26 *lead to a*
place
 ננה *ἡγεμόνευμα* IIR 9. 20
leading
 נה *ἐπηχέω* Nah 2. 8 *resound,*
re-echo, accompany one in
shouting
 נה *ἡχέω, ἀχ-* Mich 2. 4 *sound*
 נה *ἡγέομαι* IS 7. 2 נה
 נה *ἡχή* Jer 9. 17, 18 *cry of sor-*
row
 נה, ניה Ez 27. 32
 נה Mich 2. 4
 נה* Ez 2. 10
 נהל *ἐφ' ἡγέομαι* Ex 15. 13 נה
 הנהל *ἀν-* Gn 33. 14 *advance*
 ננהל *ἡγεμών* Jes 51. 18 *guide,*
leader إمام زعيم قائد عادي
 נהל *παρέχω* Gn 47. 17 IICH
 28. 15 *furnish, supply, provide*
 נהל *κοῖλος, -ῖλωμα* Jes 7. 19
 of Places, *lying in a hollow*
 or *forming a hollow* נחלה
 ננהל* Jos 19. 15, 21. 35
 נה *ἡχέω, ἀχ-* Prv 5. 11 נה
 נה *ἡχή, ἀχή* Prv 19. 12 *sound,*
rarely of articulate sounds
 נהמה* Jes 5. 30
 מה* *κινέω* Dt 7. 23 *disturb,*
stir up, agitate
 מה* *ἡχέω* IR 1. 45 נה
 מה* *ἐπ-* Mich 2. 12 נה
 מהמה* *κίνημα* Dt 7. 23 IS 14.
 20 *uproar, excitement*
 מהמן* Jes 63. 15
 מה *οἰμῶζω, ἀν-, ἀπ-, ἐξ-* Ps
 55. 3 *wail aloud, lament*
 מהמה* *οἰμωγμα* IS 5. 11
lamentation, wail
κίνημα, οἰμωγμα Ez 7. 7 *up-*
roar; wail
 מהמה* *ὀμαδέω* IR 1. 41 Jes 22. 2
make a noise or din
 מהמה* *κινέω* Jer 5. 22 Prv 7.
 11 מה
 מהמה* *ὀμαδος* Prv 1. 21 *noise*
throng; noise, din, esp. of the
confused voices of a number
of men
 מהמה* Ez 7. 11
 מהמה* Jes 14. 11
 מהמה *κινέω* Jer 4. 19 Cant 5. 4
stir, to be moved
 מהמה *οἰμῶζω* Jer 48. 36 Ez 7. 16
 Ps 55. 18 מהמה
 מהמה *κινέω* Zach 9. 15 Prv
 20. 1 *set in motion, stir up*
 מהמה* *θανάτω* Prv 19. 18 *put*
to death
 מהמן* *δῆμος, δᾶ-* IIR 25. 11
 Jes 13. 4 *people*
 מהמן* Jer 52. 15
 מהק *μυκάομαι* Job 6. 5
 נאק
 מהר *ρέω* Jes 2. 2 נה
 מהר *πόος, Νεῖλος* Gn 2. 10, 15.
 18 *stream, flow of water*

- נָהַר* Dan 7. 10 *wailing, lamentation*
 נִהְרָא* Esr 4. 16 Ps 56. 9
 נִהְרָה* Esr 4. 17 Job 16. 5
 נִהְרָה נָהַר Ps 137. 1 *river, stream; freq. in Homer, always in pl.*
 נִהַר נָהַר φάω Jes 60. 5 *shine*
 נִהְרָה נָהַר φάος, φῶς Job 3. 4 نور *light, esp. daylight*
 נִהְרָא נִהְרָא* Dan 2. 22
 נִהְרִיר* Dan 5. 11 *light, as a metaph., with reference to the illumination of the mind*
 נִהְרָה נִהְרָה ὄρυγμα Jud 6. 2 *excavation, tunnel*
 הִנֵּא ἀνανεύω Nu 30. 6, 32. 7 *throw the head back, in token of denial, make signs of refusal*
 תַּבִּיחַ πρόφασις Job 33. 10 *pretext, pretence; cf. תַּבִּיחַ*
 נִבֵּי φημί Prv 10. 31 *speak; command, order*
 פָּוֶה Ps 92. 15 *grow, wax*
 נִבֵּי ἀναπειθῶ Zach 9. 17 *persuade, move to do a thing, seduce*
 נִבֵּי נִבֵּי φήμη Jes 57. 19 *any voice or words, speech, saying*
 נִבֵּי βροσκή, -ημα Mal 1. 12 *food*
 תַּבְּבַח φύτευσις Dt 32. 13 Jud 9. 11 Jes 27. 6 Ez 36. 30 *growth, production, pl.*
 נִדֵּי ἀλάομαι Jer 50. 3 *wander, roam, esp. to be outcast, banished* נִדֵּי
 נִדֵּי ἀλήτης Gn 4. 12 *wanderer, vagabond*
 נִדֵּי ὀδύρομαι Jer 16. 5 Job 2. 11 *wail, lament, mourn*
 נִדֵּי ὄδυρμα, -μός Jes 17. 11
- נִדֵּי Ps 56. 9
 נִדֵּי Job 16. 5
 נִדֵּה ὄδυρμα, ὠδή Thr 1. 17 *wailing; song, lay, ode*
 נִדֵּי σείω IR 14. 15 *shake, move to and fro* נִדֵּי
 הַתְּנוּדָה σείω Jes 24. 20
 הִנֵּי ἐκ- IIR 21. 8 *drive out or forth*
 ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*
 קָטַד σείσμα Ps 44. 15 *shaking*
 נִדֵּי* ἀνοδος (A) Gn 4. 16 *having no way or road, impassable*
 נִחַ παύω Ex 23. 12 *cease, have done, take one's rest*
 הִנֵּי ἀνα-, ἀμ- Dt 12. 10 *relieve, give rest*
 הִנֵּי Thr 5. 5
 קָטַד παυστήριον Ez 41. 9, 11 *outwork, fence*
 קָטַד ἀνάπαυμα, ἀμπ- Gn 8. 9 Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*
 קָטַד IR 8. 56 Ps 23. 2, 132. 8 Ruth 1. 9
 נִחַ IIR 6. 41
 נִחַ ἡσυχάζω IIR 2. 15 Job 3. 26 Esth 9. 18, 22 *find rest, rest from war*
 נִחַ ἡσυχία Jes 30. 15 Eccl 9. 17 *rest, quiet; silence, stillness*
 ἰσχύς Jes 30. 30 *strength, might, power*
 הִנֵּי ἐφηγέομαι Jes 63. 14
 הִנֵּי Jud 16. 26
 הִנֵּי κατατίθημι Gn 2. 15 Jes 14. 1 Ez 37. 14 *set one down in . . .* IR 8. 9 IIR 1. 14

- place, put IR 13. 30, 31
lay down, in a place (חָ);
of the dead, bury
- הָנַח Zach 5. 11
הָנַח ἀναψυχή, ἀνάπαυσις, ἀνοχή
Esth 2. 18 relief, respite; rest
from a thing, relief from
- הָנַח καυστός, -τός Gn 8. 21
Ex 29. 18 whole burnt offering
- הָנַח Ex 29. 41
הָנַח* Esr 6. 10
הָנַח ? Job 17. 16
הָנַח* ναύτης, ναύτης Gn 5. 29 sea-
man, sailor
- הָנַח σείω Ps 99. 1 נָד
הָנַח ὑπνόςω, ὑπνόςω Jes 5. 27 fall
asleep, sleep
- הָנַח ὕπνος Prv 23. 21 sleep,
slumber
- הָנַח ὑπνωδία Ps 132. 4 sleepi-
ness, drowsiness
- הָנַח τέκνον Job 18. 19 child
- הָנַח κωτίζω, φεύγω IS 4. 17
Zach 14. 5 flee
- הָנַח ἀποκωτίζω Dt 32. 30 turn
one's back and flee; trs. in
causal sense
- הָנַח φύγιμον, φύγιμον Jer 16. 19
Ps 142. 5 place of refuge,
asylum
- הָנַח φύγη Jes 52. 12 flight
- הָנַח ἀνθέω, -ίζω Dt 34. 7 blossom,
bloom, of the youthful beard;
Pass., with silvered hair
σείω Jes 10. 29 נָד
- הָנַח ἐπαύσω Jud 7. 21 assail,
assault, swoop; cf. ἀποκωτίζω
- הָנַח σείω Jes 29. 9 נָד
- הָנַח δια- Jes 37. 22 הָנַח
הָנַח σείστρον IIS 6. 5 rattle
- הָנַח κινέω Am 4. 8 Pass., to be
put in motion, go הָנַח
- הָנַח κατα- IIR 23. 18
strengthened for κινέω, move,
disperse
- הָנַח πεινάω Ps 59. 16 hunger
after; to be in want of, lack
- הָנַח πείνα Ps 88. 16 hunger,
famine
- הָנַח κείω, κείω Prv 7. 17 shower
- הָנַח κατα- Ps 68. 10 cover with
snow; metaph., sprinkle as
with snow
- הָנַח ἀναδέω, -δέω Jes 10. 32
raise up
- הָנַח Jos 8. 31
הָנַח Ex 29. 27
- הָנַח ἀναδέω Ex 29. 27, 38. 24
Jes 19. 16 rising of a sign,
offering (הָנַח)
- הָנַח παραπύω Jes 30. 28
reject scornfully
- הָנַח πύω Jes 30. 28 winnowing
shovel, fan
- הָנַח τόπος Ps 48. 3 place, region
- הָנַח Jos 12. 23
הָנַח Jos 17. 11
- הָנַח* Μέμbris Jer 44. 1
- הָנַח κωτίζω Job 39. 13 cover
the back of
- הָנַח κωτίσμα Lev 1. 16 Ez 17. 3
that which covers the back, e.g.
wings
- הָנַח* θηλάζω, θηλάζω Jes 60. 16 Job
3. 12 (θηλή, θάλα) suck
- הָנַח* θηλάζω, τετεύω Gn
21. 7, 32. 16 Ex 2. 7, 9 IR 3.
21 Thr 4. 3 suckle (ζ/π)
- הָנַח* τήθη Gn 24. 59, 35.
8 IIR 11. 2 (θάλα with

- redupl.) nurse; θηλαμών: wet-nurse
- נוק* θηλαμινός Dt 32. 25 Thr 4. 4 a suckling (—θ, λ/2)
- נוק* Nu 11. 12 Ps 8. 3
- נוקת* θαλλός Ez 17. 22 young shoot, young branch
- נוקת* Ez 17. 4
- נר γένος IR 11. 36 offspring
- נר φανός: φαιή نار IIS 22. 29 torch
- נר Ex 27. 20 IS 3. 3 Ps 18. 29
- מנרה φανέρσιον Ex 25. 31, 32
- נר Dim. of φανός
- נר תנור φανός Lev 2. 4 Jes 31. 9 oven, furnace
- נר* πυρ Dan 3. 27 fire
- נר* Dan 3. 6, 27
- אנש ἀνθήκεστος, ἀνηκής Jes 17. 11 Jer 15. 18 Ps 69. 21 incurable, desperate, fatal
- אנש* Jer 17. 9
- אנש* νοσάζω, -σίζω IIS 12. 15 to be ill
- נוה σπείρω Lev 6. 20 scatter like seed, strew, spread
- נוה δια-, κατα- Ex 29. 21 Jes 52. 15 scatter or spread about, spread as in sowing, disperse
- نوشت
- נזיד* ζέμα Gn 25. 29 IIR 4. 38, 39, 40 that which is boiled, decoction
- נזל υγραίνω Jud 5. 5 to be liquefied
- נזל καθ- Jes 63. 19 liquefy
- נזל υγρόν, -ρά Ex 15. 8 liquid
- נזל ρέω, ρέομαι Dt 32. 2 נזל
- הזיל έκ- Jes 48. 21 shed, let fall
- נזול* κυνόσουρα, -ρίς IIR 23. 5 dog's tail, a name for the constellation Ursa Minor
- נזול Job 38. 32
- נזל ενώτιον Gn 24. 47, 35. 4 ear-ring
- נזק ἀδίκιον Esth 7. 4 a wrong, damage
- נזק* Dan 6. 3
- נזק* διαδικέω Est 4. 13 do wrong, injure
- נזר ἀναχωρέω Jes 1. 4 Ez 14. 5 go back, retire, withdraw; retire from the world
- נזר Lev 22. 2 Ez 14. 7 Hos 9. 10 v. p. 512
- נזר καθιερώ Nu 6. 2-3, 5 dedicate, devote
- נזר θέρος Lev 25. 5 summer-fruit, harvest, crop
- נזר ἔθειρα Nu 6. 19 Jer 7. 29 hair of the head
- מזר יערון Nah 3. 17 holy place, temple
- נזר ἐκκαθαίρω Lev 15. 31 cleanse out
- נזר ἐγκρατής, ἀναχωρητής Nu 6. 2 master of oneself, self-controlled, self-disciplined; one who has retired from the world, anchorite
- נזר άνθος Ex 29. 6 Zach 9. 16 chaplet of flowers
- נזה ήγέομαι Gn 24. 27 נזה
- נזה ηφ- Gn 24. 48 נזה
- נחל κληρώ Zach 2. 16 allot, assign
- נחל Lev 25. 46 Jes 14. 2
- נחל κατα- Nu 32. 18 receive as one's portion, esp. of a conquered country
- Nu 33. 54 Ez 47. 13 divide among themselves, portion out

- נחל κληρουχέω, κληρώ Ez 47. 14 *obtain by allotment; have allotted one, obtain by lot*
 Ex 23. 30, 32. 13 Jos 17. 6
 Jud 11. 2 Jes 57. 13 Ps 119. 111 Prv 3. 35 *inherit*
 Nu 34. 17, 18 Jos 19. 49 *divide, allot land*
 Ex 34. 9 Jos 14. 1 *settle one as an allotment holder*
 נחל Jos 13. 32, 14. 1
 הנחיל ἐπι- Dt 1. 38, 12. 10, 32. 8 *assign by lot*
 נחל Jos 19. 51
 הנחל Job 7. 3 *Pass., have assigned one by lot*
 הנחיל κατα- Dt 21. 16 *portion out*
 הנחיל δια- IS 2. 8 Jer 3. 18, 12. 14
 Zach 8. 12 Prv 8. 21 *allot*
 נחל κληρος Nu 26. 53, 36. 2 Jos 13. 6, 7 Jud 18. 1 Ez 45. 1 *lot*
 Nu 26. 54, 36. 2-4, 9 Jos 19. 51, 21. 3, 24. 28 Jud 2. 9, 18. 1 *that which is assigned by lot, allotment of land*
 Nu 16. 14, 36. 7-8 Jud 21. 24 Mich 2. 2 *piece of land, farm, estate*
 Gn 31. 14 Nu 18. 21, 27. 7 Dt 12. 9 Jos 13. 14, 14. 14, 17. 6, 18. 7, 19. 49 Jer 3. 19, 12. 14 *legacy, inheritance, heritable estate*
 נחל Ps 16. 6 *lot*
 נחל ρόος Gn 32. 24 Jos 15. 4 נהר φοῖνιξ Nu 24. 6 نخل *date-palm*
 נחל μεγαλίζομαι Ps 82. 8 *to be exalted (μ/ν or —με, ÷)*
 נחלה ἀνάλκεια Jes 17. 11 *want of strength, feebleness*
 נלה μέγας Jer 30. 12 *great, mighty*
 κοῖλος, -λωμα Jes 7. 19 נלה ροή Ps 124. 4 *river, stream*
 נלה αὐλος Ps 5. 1 *pipe, flute, clarinet*
 נחם μετανοέω Jud 21. 15 IS 15. 35 *change one's mind or purpose, repent*
 נחם Gn 6. 6 Ex 32. 12 IS 15. 29
 נחם Nu 23. 19
 נחם ἐπι- Gn 27. 42 Ez 5. 13 *have in one's mind, intend, purpose*
 נחם παραμυθέομαι Gn 24. 67 Jer 31. 15 (14) *console, comfort (μ/ν; v. μυκάομαι/ῥα)*
 נחם Jes 66. 13
 נחם Gn 37. 35
 נחם Gn 37. 35 Jes 40. 1, 66. 13 Ruth 2. 13 Thr 1. 9, 17, 21 *speak soothingly*
 נחם παραμυθητής IIS 10. 3 *consoler*
 נחם παραμύθημα Ps 119. 50 *consolation*
 נחם παραμυθητικός Zach 1. 13 *consolatory*
 נחם παραμυθία Jer 16. 7 Job 15. 11 *consolation (pl.)*
 נחם Hos 11. 8
 נחם Jes 57. 18
 נחם ἀναγκαῖος IS 21. 9 *urgent*
 נחם ἐρυθρίαω Gn 4. 6, 30. 2 IIS 24. 1 Jon 4. 9 Neh 3. 33 *blush, colour up; to be inflamed*
 נחם κατα- Job 19. 11 *blush deeply (v. ἔρυθ/πυρόω)*
 נחם ἐρύθημα, -θημα Ex 11. 8 *redness or flush upon the skin, blush*

- נָחֵר * Ex 32. 12
 ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. נַחֲרָה ὀσπεταῖος
 Neh 3. 20 *following, next*;
 ἐφ' ὀσπετέω: *to be late*
 נִחָר * ἐρίζω Jes 41. 11 Cant 1. 6
contend, challenge
 נִחְחָר * προσ-, συν- Jer 12. 5
strive with or against; contend together
 נִחְרָא ὁπώρας Ex 28. 32 *corslet, coat of mail*
 נָחַר ῥέγας, -γας Job 39. 20
snoring, stertorous breathing
 נָחַר Jer 8. 16
 נָחַר ῥίς Job 41. 12 *nose or snout*; pl., *nostrils*, but freq. like Lat. *nares*, *nose* (+n)
 נָחַר * ξηραίνω Job 30. 30 *parch, dry up*
 נָחַר * Ez 15. 4, 5
 נָחַר * Ps 69. 4
 נָחַר * περῶ Ez 24. 11 Ps 102. 4
 حرق *burn up*
 נָחַר * Jer 6. 29 *burn with fire*
 נָחַר * Ez 24. 10
 נָחַר περῶς Dt 28. 22 *fever*
 נָחַר ἔκρω (A) Jes 24. 6 *to be clean gone, perish, disappear*
 נָחַר * ἐγείρω, ἐξ- Prv 26. 21
rouse, stir up; metaph., *awaken, arouse*
 נָחַר * χέρσος, -πος Jer 17. 6
dry land; pl., *barren soils*
 נָחַר ἐκγεγεύω Gn 30. 27 IIChr 33. 6 *strengthened for γεγεύω: bewitch; fascinate, as a snake; play the wizard*
 נָחַר γοητεία, -ευσίς Nu 23. 23
witchcraft, jugglery; sorcery
 נָחַש * γόης, γοητικός Ex 6. 23
sorcerer, wizard; skilled in witchcraft, juggling
 נָחַשָׁה γοητεύτρια IIR 24. 8
sorceress
 נָחַשׁ γοήτευμα Nu 24. 1 *spell, charm*
 נָחַשׁ ἐχίδνα Gn 3. 1 *viper*
 נָחַשׁתָּן * Ἐχίδνα, Ἐχιδναῖος IIR 18. 4
 Ἐχιδναῖος: p.n. of a monster; born of Ἐχίδνα
 נָחַשׁתָּן καυχός, -χους Cretan for χαλκός Gn 4. 22
 نحاس *copper*; s. p. 513
 נָחַשׁ Job 6. 12
 נָחַשׁתָּה Jes 45. 2 Mich 4. 13 Job 41. 19
 נָחַשׁתָּה Job 40. 18
 נָחַשׁ * Dan 2. 32
 נָחַשׁתָּה * Dan 2. 35
 נָחַשׁתָּה קָלִיל χαλκός ἐρυθρός Ez 1. 7
copper, with reference to its polished surface
 נָחַח πίπτω Ps 38. 3 *fall down, fall*
 נָחַח Ps 38. 3
 נָחַח * Dan 4. 10
 נָחַח εἰς- Jer 21. 13 Job 21. 13
fall into, generally with a notion of violence, rush or burst in
 נָחַח * ἐκ- Dan 5. 20 *to be driven out, to be banished*
 נָחַח IIS 22. 35 Ps 65. 11
 נָחַח ἐφ' ἡγέομαι Joel 4. 11
 נָחַח εἰς, εἰς Prv 17. 10 *one*
 נָחַח τάσσω, -ττω, προσ- IIR 6. 9
Pass., to be posted or stationed; to be drawn up; placed or posted at a place; נָחַח/τάγμα

- נָחַח* ἀποτίθημι Esr 6. 1 put away, stow away (v. נָחַח, s.)
 κατα- Esr 5. 15, 6. 5 deposit
 נָחַח πῆγνυμι Gn 33. 19 stick or fix in, pitch a tent
 τίθημι Ps 21. 12 ICh 21. 10 set, put, place; order, ordain, of gods; cf. IIS 24. 12; p. 372
 στρέφω Ex 23. 2 IS 8. 3 IIS 2. 19 turn about or aside, turn
 נָחַח παραστρέφω Ex 23. 2 IS 8. 3 turn aside, alter; metaph., turn aside, esp. for the worse, pervert
 נָחַח παραστροφή Ez 9. 9 slippery trick, dodge; distortion
 נָחַח στόρνυμι, στρώνυμι Jer 14. 8 spread the clothes over a bed, spread or make up a bed
 נָחַח στρωτός Ez 1. 22 Ps 102. 12 spread, laid (v. p. 105)
 נָחַח στρώμα IS 19. 13 IIS 3. 31 Esth 7. 8 anything spread or laid out for lying or sitting upon, mattress, bed; used on the funeral bier
 נָחַח στρώσις Jes 8. 8 spreading
 נָחַח τανύω, τείνω Jos 8. 26 Jes 44. 13 Ps 104. 2 stretch, spread, extend (v. נָחַח, p. 105)
 נָחַח Nu 24. 6 Jer 6. 4
 נָחַח ἐκ- Jer 6. 12 stretch out
 ἐπι- Prv 7. 21 urge on, incite
 κατα- Gn 24. 14 Jer 7. 24 extend downwards
 παρα- Ps 27. 9 stretch on the rack, torture
 προ- Esr 7. 28 stretch forth, hold out, offer
 נָחַח φυτεύω Job 26. 7 c. acc. of the thing planted, plant trees, esp. fruit-trees
 נָחַח βάκτρον Gn 38. 18 Ex 4. 2, 7. 12 Nu 17. 21 IS 14. 27 Jes 10. 5 Jer 48. 17 stick, cudgel
 נָחַח ἐνερθε, -θεν, -θα, ἐνερθε, -θεν Dt 28. 43 Prv 15. 24 below
 נָחַח לְ Ex 26. 24 Dt 28. 13 Ez 1. 27
 נָחַח νοτέω drip Jes 40. 15
 נָחַח τίθημι IIS 24. 12 Thr 3. 28
 נָחַח
 נָחַח ἐκ- Jes 63. 9 pick out for separate treatment
 נָחַח ναῦλον, -ὑσθλον Prv 27. 3 freight, cargo
 נָחַח ναῦλος Zeph 1. 11 passage money, fare or freight
 נָחַח* φέρω Dan 7. 4 bear, convey
 נָחַח* ἀνα- IS 18. 11
 נָחַח* ἀνα- Dan 4. 31 lift, raise up; cf. נָחַח
 נָחַח* μετα- Jer 16. 13 Jon 1. 4 transfer, divert, shift
 נָחַח* Jer 22. 28; v. p. 638
 נָחַח* κατατίθημι Prv 16. 33 place, put, lay down; v. p. 372
 נָחַח πῆγνυμι Ps 94. 9 Dan 11. 45
 נָחַח στόρνυμι Jes 51. 16
 נָחַח φυτεύω Gn 2. 8, 21. 33 Ex 15. 17 Ps 44. 3
 נָחַח φυτόν Jes 5. 7 plant, esp. garden plant or tree
 נָחַח φυτάριον Ps 144. 12 Dim. of φυτόν
 נָחַח* φύτευμα Jes 60. 21 that which is planted, plant; φυτόν

- φυτευτήριον, pl. Ez 17. 7, 31. 4
 Mich 1. 6 *nursery or plantation*
 נָעִיץ* ICh 4. 23
 נָטַף στάζω Jud 5. 4 Joel 4. 18
 Cant 5. 5 *shed drop by drop,*
drip; metaph.; cf. נָדַף
 נָטַף Am 9. 13
 נָטַף στακτή (στάζω) Ex 30. 34
oil of myrrh
 נָטַף σταγών (στάζω) Job 36.
 27 *drop, of water, wine,*
milk; dew-drops
 נָטַף στακτηρία Jud 8. 26 Jes
 3. 19 *vessel containing aro-*
matic oil
 נָטַף τηρέω Cant 1. 6 *watch*
over, take care of, guard, rarely
of persons
 נָטַף* Dan 7. 28
 נָטַף τηρητής, -ρός Cant 8. 11
keeper, observer; warden, guard
 נָטַף δεσμωτήριον Jer 38. 6
prison
 נָטַף τιμωρέω Lev 19. 18 *to be*
an avenger, exact or seek to
exact vengeance for, avenge
 נָטַף τιμωρός Nah 1. 2 *avenger*
 נָטַף θήραμα, -ρευμα Thg 3. 12
prey
 נָטַף Job 16. 12
 נָטַף προδίδωμι IS 17. 28 Jer
 12. 7 *deliver up; betray; for-*
sake, abandon
 נָטַף Am 5. 2
 נָטַף Jes 32. 14 *Pass.*
 נָטַף στόρνυμι Nu 11. 31 *spread,*
strew נָטַף
 נָטַף IIS 5. 18
 נָטַף στρωτός IS 30. 16 Jes 21.
 15 נָטַף
- נָטַף πρόδοτος Jes 18. 5 *aban-*
doned
 נָטַף ἄνθιον Esth 3. 7 *in Orphic*
phraseology, Spring
 נָטַף ιστός (ιστίον) IIS 21. 19
beam of a loom, which stood
upright, instead of lying
horizontal as in our looms
 נָטַף ἀναλκίς, -κής, -μος Jes 16.
 7 Prv 15. 13 *without strength,*
impotent, feeble; cf. נָלַף
 נָטַף IIS 4. 4 Jes 66. 2
 נָטַף κτήμα (κτάομαι) Gn 37. 25
anything gotten, piece of pro-
perty, possession; freq. in pl.,
possessions
 נָטַף IIR 20. 13
 נָטַף τέκνον (τίκτω) Job 18. 19
child
 נָטַף πλήσσειν Nu 22. 6 *strike, smite*
 נָטַף πλήσω IIS 11. 15 נָטַף
 נָטַף κατα- Ex 9. 31 *strike down*
 נָטַף ἐπι- Jos 11. 10 Jer 18. 18
strike
 נָטַף Ex 22. 1 Nu 25. 14, 15
 נָטַף πλήγμα, -γή Nu 11. 33 Dt
 28. 61 Jer 30. 17 Zach 13. 6
blow, stroke; metaph., blow,
stroke of calamity, esp. in war
 נָטַף κατανικάω Dt 3. 3 IIS 8. 9
strengthened. for νικάω: conquer,
prevail, vanquish
 נָטַף Ez 33. 21 *Pass., to be van-*
quished
 נָטַף νίκημα Jos 10. 10 *victory*
 נָטַף φάγημα ICh 2. 9 *food,*
victuals
 נָטַף παρέχω Job 12. 5 נָטַף
 נָטַף* ἰθύς Ex 8. 22 Ps 57. 8,
 112. 7 *straight-forward, just*

- וְכֹחַ* ἰθύτης Ps 5. 10 Job 42.
 7, 8 straightness
 כֹּנֵן* γεννάω Dt 32. 6 IIS 7. 24
 Jes 45. 18 Ps 8. 4 Prv 3. 19
 mostly of the father, beget;
 produce from oneself, create;
 engender
 כֵּן* Job 31. 15
 כֹּנֵן* Ez 28. 13
 כֹּנֵן* οἰκοδομέω Ex 15. 17 build,
 build oneself a house
 מִבֵּן* οἰκοδόμημα Ex 15. 17
 building, structure
 זָכָה* εὐθύ, ἰθύ (Adv.) Gn 25. 21
 Ex 26. 35 straight; opposite;
 straight towards
 זָכָה* Jes 57. 2
 זָכָה* εὐθύτης Am 3. 10 straight-
 ness
 זָכָה* εὐθύς, ἰθύς Prv 24. 26
 straight; in moral sense,
 straight-forward, just
 זָכָה* Jes 26. 10
 זָכָה* εὐθύνω, ἰθύνω Gn 20. 16
 Job 23. 7 make straight,
 straighten
 הִתְיַחַח* Mich 6. 2 Pass., to be
 critically examined
 זָכָה* Jes 1. 18
 הִיכִיחַ* ἀπ- Gn 24. 44 Lev 19. 17
 IIS 7. 14 Jes 2. 4, 11. 4 Jer 2.
 19 Mich 4. 3 Ps 94. 10 Prv
 9. 7, 8 guide aright, direct;
 make straight, restore; correct,
 chastise; govern, rule; steer (W)
 הִזְכִּיחַ* Job 33. 19
 מְיַחֵחַ* εὐθυντήρ, -της Am 5. 10
 corrector, chastiser, judge, public
 examiner, one who levels or
 straightens
 תּוֹכַח* εὐθυνσις, -υνα Jes 37. 3
 Hos 5. 9 straightening, setting
 straight, correction, chastise-
 ment, calling to account
 תּוֹכַח* Prv 1. 23, 15. 5, 29. 15
 וְכָל* κλεπτήρ, -ης Mal 1. 14
 thief, cheat, knave
 וְכָל* ἐκκλέπτω Nu 25. 18 speak
 falsely, disguise; δια-
 הַתּוֹכַח* συγ- Gn 37. 18 deceive.
 elude
 וְכָל* κλέπος, -έμμα Nu 25. 18
 stratagem in war, fraud
 וְכָל* κτήμα Jos 22. 8 IICh 1. 11
 freq. in pl., possessions; of
 all kinds of property; wealth
 וְכָל*
 וְכָל* Esr 6. 8
 וְכָל* ἐγχειρίζω IS 23. 7 put into
 one's hands, entrust
 ἀπογιγνώσκω Dt 32. 27 Job
 21. 29 renounce, reject
 χρώζω, χρώννυμι Jer 19. 4
 taint, defile
 וְכָל* γιγνώσκω Thr 4. 8 distin-
 guish, recognize; cf. γνωρίζω
 הִכִּיר* ἐπι- Gn 42. 7 Dt 33. 9
 recognize
 διασκοπέω Neh 6. 12 examine
 or consider well; investigate
 (W); cf. קָרָה, p. 204
 הַתּוֹכַח* ἐπικρύπτω Gn 42. 7
 IR 14. 5 freq. in Med.,
 disguise וְכָל
 מִכָּר* γνώριμος IIR 12. 6 well-
 known; Subst., acquaintance
 הִכָּרָה* γνώρισμα, ἀναγνώρισις
 Jes 3. 9 that by which a thing
 is made known; γνώσις: (γι-
 γνώσκω) inquiry, investigation;

- σκέψις: inquiry, investigation;
 διά-: examination
- נָכַר ἐγχώριος, -pos Gn 17. 12
 Dt 31. 16 in or of the country;
 Subst., dweller in the land
- נָכַר Gn 31. 15 Dt 17. 15 Est
 10. 11
- נָכַר πάθος Ob 12 Job 31. 3
 incident, accident, unfortunate
 accident; in a bad sense, mis-
 fortune, calamity; cf. אָסֶן, אָד,
 פִּיד πάθος Job 31. 29
- הָכַר* αἰσχόω, -χύνω Job 19. 3
 dishonour, tarnish עָכַר
- הָגִיל ἀποτελέω Jes 33. 1 bring
 to an end, complete
- בֹּזָה* ὑβρίζω Gn 25. 34 Jes 49. 7
 Mal 1. 6 Neh 2. 19 treat
 despitefully, outrage, insult,
 maltreat
- הָבֹהַ* Esth 1. 17
- בָּזִין* ὑβρισμα, -μός Esth 1. 18
 wanton or insolent act, outrage
- נִסְבָּה ἀρπαγμα, ἀρπακτός IS 15.
 9 booty, prey; gotten by rapine
- נִבְלָה* ὑμῶν נִבְלָה Prv 6. 6
 winged male of the ant
- מָל* μασχαλίζω Gn 17. 23 Dt
 10. 16 put under the armpit;
 mutilate; v. p. 667
- נִבְלָה* Gn 17. 10; Pass.
- מָלָה* μασχαλίσματα Ex 4. 26
 extremities cut off from a corpse
- הָכִיל* ἐξαπόλλυμι Ps 118. 10
 destroy utterly
- נִבְלָה* μαραίνω Job 14. 2 waste,
 wither; Pass., waste away
- הָתַלְלָה* Ps 58. 8
- מָלָל* κατα- Ps 90. 6 cause to
 wither; Pass., die away
- מָלִילָה* πυρός Dt 23. 26 Jes
 30. 24 Job 6. 5, 24. 6 إبليله
 wheat, pl.; a grain of wheat
- מָלַל* προειπεῖν, -πον Gn 21. 7
 foretell; cf. προλαλέω
- מָלָה* ἔπος IIS 23. 2 Ps 139. 4
 Job 4. 2, 13. 17, 26. 4, 29.
 9, 22, 30. 9 word, utterance,
 speech, tale, song or lay; דְּבַר
- מֶתְדֹרִיִּן Ps 19. 5 pl., borders,
 marches
- נָמַר* μεριστός (μείρομαι) נִמְר
 Jer 13. 23 divided
- סָבַב* ἀμφιβαίνω Dt 2. 3 Dt 32.
 10 Jos 6. 15 go about or
 around; surround, encompass;
 guard, protect; נָסַב* Gn 19. 4;
 סָבַב* Ps 26. 6; נָסַב* Jos 6. 11
- סָבָה* συμβεβηκός (-βαίνω) IR
 12. 15 chance event, contingency
- נָסַבָה* IICH 10. 15
- סָבַב* στρέφω turn, convert, turn
 round or about, turn to or from
 an object, turn back, go about
 Nu 34. 4, 36. 7 Dt 2. 3 IS
 7. 16, 17. 30, 22. 22 IR 2. 15
 Jes 23. 16 Jer 6. 12 Ez 1. 9,
 42. 19 Ps 114. 3, 5 Prv 26. 14
 Eccl 1. 6 IICH 17. 9, 23. 2
- סָבַב* Jes 28. 27
- סָבַב* ἀναστρέφω IIS 14. 20
 turn upside down; invert
- סָבַב* ἐπι- Dt 32. 10 IIS 14. 20
 turn or convert from an error,
 correct; שָׁבַב Mal 2. 6
- סָבַב* μετα- IIR 16. 18, 23. 34
 Esr 6. 22 carry across, transfer,
 change, alter
- אֲפֹ-, דִּיא- Cant 6. 5 IICH 35.
 22 turn away or aside, divert

- סבב (סוב) θέω (A), τρέπω Cant 2. 17 run, betake oneself; turn
- סבב* (סוב) ἴζω IS 16. 11 sit, sit down; sit, recline at meals
- סובב* ἴζω, καθ- Jer 31. 22 (21) lie in ambush
- סבב ἵσμα Cant 1. 12 seat
- סבבה στρέμμα Job 37. 12 conspiracy, band of conspirators
- סביב* ἀμφί Gn 23. 17 about, around, all round, the neighbourhood of
- סביבה* Ex 7. 24 Dt 21. 2 Ps 79. 3
- סבב* χάζομαι IIS 1. 22 give way, draw or shrink back, recoil, retire
- סבב Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19
- סבב ἀναχάζω Dt 19. 14 make to recoil, force back
- סבב Jes 59. 14
- סבב* συγγίγνομαι Mich 6. 14 have sexual intercourse with
- סבב, סבי ψιμύθιον Ez 22. 18 white lead
- סבב Jes 1. 25 Prv 26. 23
- סבב Jes 1. 22
- סבב ζευκτός (ζεύγνυμι) Cant 7. 3 joined
- סבב αἶθω Ps 4. 7 light up, kindle
- סבב βασανίζω Gn 22. 1 put to the test
- סבב βάσανος Ex 17. 7 Dt 4. 34 test, trial of genuineness
- בασανισμός Job 9. 23 torture
- סבב* σείω Prv 15. 25 shake, Pass., metaph., shaken to its foundations
- סבב Dt 28. 63
- סבב* ἐκ- Esr 6. 11 Pass., shake out or off
- סבב πάντως IIR 11. 6 in all ways, absolutely
- סבב τήκω, τάκω Jes 40. 19 melt, melt down, of metals
- סבב ἐν- Prv 8. 23 Pass., to be cast; τίκτω: engendered
- סבב τηκτός Jes 48. 5 melted, molten
- סבב Dan 11. 8
- סבב σπένδω Jes 29. 10 Hos 9. 4 rarely without the religious sense, simply pour; make a drink-offering; cf. סבב
- סבב* κατα- ICh 11. 18 pour as a drink-offering
- סבב Ex 25. 29
- סבב Dan 2. 46
- סבב Nu 28. 7
- סבב* ἐπι- Gn 35. 14 pour upon or over, esp. a drink-offering
- סבב* σπονδή Jes 57. 6 drink-offering
- סבב* Esr 7. 17
- סבב Dt 32. 38
- סבב* ἡγεμών Jos 13. 21 Ps 83. 12 נגיד מִשְׁבֵּחַ
- סבב* σπονδήσιμος Jes 30. 1 of or for a drink-offering
- סבב* τηκτόν Ex 32. 4 capable of being softened, dissolved, melted
- סבב ἵστημι Ps 2. 6 set up, appoint
- סבב* ἱστόν, -τός Jes 28. 20 the web cut from the loom and finished, web of a certain size, piece; web, cloth, sheet

- מִסְכַּח יִסְתִּיֹן, יִסְתֹּס Jud 16. 13
 beam of a loom, which stood
 upright, instead of lying
 horizontal as in our looms
 מִן יִסְתֹּס Nu 21. 8 rod, pole
 יִסְתִּיֹן Jes 33. 23 Ez 27. 7
 sail, web, cloth, sheet
 מִסְכַּח אֲנֹתֶה, -תִּיזֶה Jes 10. 18
 bloom, be brilliant, shine with
 colour נִצַּח
 מִסְכַּח אֲנֹתֶה Jes 59. 19 show
 itself, appear plainly; to be
 bright
 מִסְכַּח אֲנֹתֶה Zach 9. 16 Ps
 60. 6 deck as with flowers;
 metaph., deck as with flowers,
 decorate, adorn, Pass.
 מִן אֲנֹתֶה (A) Ps 60. 6 blossom,
 flower, chaplet of flowers
 מִסְכַּח אֲנֹתֶה Gn 11. 2, 37. 17
 go, travel
 מִסְכַּח אֲנֹתֶה Gn 13. 3 journey
 מִסְכַּח אֲנֹתֶה Jud 16. 14 Jes 33. 20
 Zach 10. 2 נָחַח
 מִסְכַּח Jes 38. 12
 מִסְכַּח אֲנֹתֶה Ps 78. 26, 52
 נָחַח
 מִסְכַּח אֲנֹתֶה Nu 10. 2 Dt
 10. 11 leading
 מִסְכַּח אֲנֹתֶה Job 19. 10 הִנֵּי
 מִסְכַּח אֲנֹתֶה Job 41. 18 מִסְכַּח
 מִסְכַּח אֲנֹתֶה Eccl 10. 9
 carry over or across, simply
 convey
 מִסְכַּח אֲנֹתֶה IR 5. 31 Ps 80. 9 carry
 in, bring in for oneself
 מִסְכַּח אֲנֹתֶה IIR 4. 4 carry away,
 carry back
 מִסְכַּח אֲנֹתֶה IR 6. 7 im-
 portation
 מִסְכַּח אֲנֹתֶה Ps 139. 8 march, go
 מִסְכַּח* מִסְכַּח* Dan 3. 22 lead in
 or into, introduce נִצַּח
 מִסְכַּח* מִסְכַּח* Dan 6. 24 lead out,
 lead away, bring out from, bring
 out of prison, release
 מִסְכַּח* Dan 6. 24
 מִסְכַּח* מִסְכַּח* Dt 13. 7 per-
 suade completely, over-persuade
 מִסְכַּח* IR 21. 25
 מִסְכַּח מִסְכַּח Jud 3. 23 shut,
 close, bar
 מִסְכַּח מִסְכַּח Jud 3. 24 closed
 מִסְכַּח מִסְכַּח Cant
 5. 5 bar for closing door
 מִסְכַּח מִסְכַּח Ez 16. 10
 bind or fasten; esp. underbind
 the feet, i.e. shoe, because the
 ancient sandals or shoes
 were bound on with straps
 מִסְכַּח IICh 28. 15
 מִסְכַּח, מִסְכַּח מִסְכַּח Gn 14. 23
 Dt 33. 25 מִסְכַּח sole bound
 under the foot with straps,
 sandal; cf. מִסְכַּח
 מִסְכַּח מִסְכַּח Gn 49. 15 IIS 1. 26
 Cant 7. 7 to be well inclined or
 favourable; Pass., to be kindly
 or affectionately treated
 מִסְכַּח מִסְכַּח Cant 1. 16 well-
 disposed, kindly, friendly
 מִסְכַּח מִסְכַּח Ps 16. 11 in pl.
 impulses of kindness, favours,
 benevolences, gift or present in
 token of goodwill
 מִסְכַּח Ps 90. 17
 מִסְכַּח מִסְכַּח (מִסְכַּח) Ps 16. 6
 Job 36. 11 = מִסְכַּח מִסְכַּח
 מִסְכַּח אֲנֹתֶה Jes 17. 10 poppy,
 anemone

- מַעֲסָם ἔδεσμα Ps 141. 4 *meat, food; pl. eatables; cf. מַסְעָם*
 וְצִצְרִי ἀκανθικός Jes 7. 19, 55. 13 *spinous*
 נֶעַר ὠρύομαι Jer 51. 38 *Ion. and poet. Verb, very rarely used in Att., howl, prop. of wolves and dogs; of lions, roar*
 נֶעַר ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*
 הַחֲנֹנֶר ἐκσείω Job 38. 13 *shake out or off; drive out* הַחֲנֹנֶה
 נֶעַר Neh 5. 13 *shake out one's clothes*
 נֶעַר σειστός Neh 5. 13 *shaken*
 נֶעַר σείω Jes 33. 15 נֶעַר
 הַחֲנֹנֶר ἐπενείρω Jes 52. 2 *Pass., to be roused from sleep, wake up; cf. ἐκσείω*
 נֶעַר ἐγείρω Jud 16. 20 *rouse or stir oneself, arouse oneself*
 φέρω Ps 109. 23 *Pass., to be borne or carried involuntarily, esp. to be borne along by waves or winds, to be swept away*
 נֶעַר κατα- Ex 14. 27 *bring down*
 נֶעַר φορυτός Jes 1. 31 *whatever the wind carries along; chips or shavings*
 νευρά, -ρον Jud 16. 9 *string or cord of sinew; sinew, cord made of sinew*
 נֶעַר ἔρρω (A) Zach 11. 16 *wander* חרה
 νεανεύομαι Gn 37. 2 *act like a hot-headed youth, wilfully or wantonly, swagger*
 נֶעַר νεανίας (νέος), -αρός, νέος Gn 22. 5, 41. 12 Ex 2. 6 IS
 1. 24 *young man; poet, for νέος (young, youthful, of children, youths, and of men at least as old as 30—cf. Gn 41. 12, 46)*
 נֶעַר νέα, νεάνις, -αρά Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden, of a young married woman*
 נֶעַר Gn 34. 3 Dt 22. 15
 נֶעַר νέος, -ότης Job 36. 14 *youth*
 נֶעַר νεότης Gn 46. 34 Ps 127. 4 *youth, in pl.*
 נֶעַר Jer 32. 30
 נֶעַר πείνα Ps 88. 16 *hunger, famine*
 נֶעַר πνέω Jer 15. 9 *blow, breathe out*
 נֶעַר ἐκ- Job 31. 39 *make one give up the ghost*
 נֶעַר οὐσάω Jes 54. 16 *blow, puff (opp. ἀάω: breathe with the mouth wide open* נֶעַר Ps 119. 131), of bellows
 נֶעַר πνέω, φύχω Gn 2. 7 *breathe, blow*
 נֶעַר φύσητός Jer 1. 13 *blown, blown out*
 נֶעַר διαφυσάω Job 20. 26 *blow or breathe through, Pass.*
 נֶעַר φύσημα Job 11. 20 *that which is blown up; metaph., conceit*
 נֶעַר φυσητήριον Jer 6. 29 *a furnace with bellows (opp. αὐτοματάρειον)*
 נֶעַר* φημί, -ίζω, εἰπεῖν Ps 27. 12 *say, speak, utter*
 נֶעַר φημίζω Hab 2. 3 *prophecy*
 נֶעַר* ἑκπνεύω, -έω Jer 4. 31

- breathe out; metaph., lose power, lose breath* נוּ
 פִּעַ* φεύγω Cant 2. 17 *flee*
 פִּעַ* φημίζω Prv 6. 19 פִּעַ* καταπνέω Ez 21. 36 *blow or breathe upon or over*
 ἀπο- Job 31. 39 *make them give up the ghost; cf. ἐκ-*
 פִּעַ* φύσημα Ex 9. 8 *dust which is blown or produced by blowing*
 נִפְלֵ אֲנֹרֶאֶס Ex 28. 18 Ez 27. 16 *precious stone of dark-red colour, including the carbuncle, ruby and garnet* بَشْرَه
 بَشْرَه جَمْرَه بِاقْوَت جَمْرِي عَظِيمِ
 عَتِيق (احمر) فرخ جمر عَتِيق
 cf. פִּעַ Prv 26. 21 פִּעַ*
 Jes 3. 24 قَرْحَه جَمْرَه
 נִפְלֵ βάλω Gn 25. 18 Dt 21. 1
 Jud 5. 27 IS 26. 20 IIR 6. 5
let fall; pour; to be lucky, successful; fall, lie down
 נִפְלֵ Ez 28. 23 *hit with a missile, freq. opposed to striking with a weapon in the hand; fall, lie down*
 נִפְלֵ ἐμ- IS 14. 42, 18. 25 Jes 34. 17 Jer 38. 26 Esth 3. 7
let one fall into someone's hands, hand in, submit a petition, draw lots
 κατα- Dt 25. 2 Jud 2. 19 IS 3. 19 IIR 19. 7 Ps 106. 26, 27
throw down, strike down with a weapon, let fall, drop, abandon
 נִפְלֵ ἐπι- Gn 43. 18 *fall upon, esp. in hostile sense, set upon*
 upon
 נִפְלֵ βολέω Gn 33. 4 *fall about someone's neck*
 נִפְלֵ ἀντι- Dt 9. 18 Esr 10. 1
meet as a suppliant, entreat, supplicate
 נִפְלֵ νεφελίζω Gn 4. 5, 6 *wrap in clouds, in Pass.*
 נִפְלֵ הפיל Jes 26. 19 Job 29. 24
 נִפְלֵ πίπτω Gn 17. 3, 25. 18
 Nu 6. 12 Jud 5. 27, 16. 30
 IS 25. 24 IIS 1. 19, 19. 19
 IIR 10. 10 Jer 25. 27, 38. 19
 Ps 16. 6 Job 1. 15, 12. 3, 13. 2
 Ruth 3. 18 Eccl 4. 10
Radical sense, fall down and (when intentional) cast oneself down; fall; fall violently upon, attack; throw oneself down; fall in battle; fall, be ruined; fall short, fail; escape; generally, fall, turn out, see how it would fall (Hdt 7. 163); to be lucky; v. p. 643
 נִפְלֵ* Dan 2. 46
 נִפְלֵ δια- Nu 5. 21, 22, 27 Job 31. 22 *fall away, slip away, fall asunder*
 נִפְלֵ πτωμα Am 8. 6 *payment which falls due*
 נִפְלֵ Jes 23. 13, 25. 2 *ruin*
 נִפְלֵ Jes 17. 1
 נִפְלֵ Jud 14. 8 *fallen body, corpse, carcass*
 נִפְלֵ σφάλω Jes 14. 12 Prv 11. 14
Pass., to be overthrown, fall, esp. of persons falling from high fortunes
 נִפְלֵ πτωμα, σφάλμα Ez 27. 27
trip, stumble, false step, fall,

- failure, defeat; misfortune, calamity*
 נפל ἀμβλύς Nu 24. 4, 16
metaph., dim, faint, of sight
 נפל אֶל־אֶמְבִּלְוֹתִידִיוֹן Ps 58. 9
 مِلِص abortive child
 נפל Eccl 6. 3
 נפל ὄπλον Job 41. 15 *arms and armour, pl.; v. p. 342*
 נפל πετάννυμι Gn 9. 19 IS 13. 11
spread out; Pass., to be scattered abroad, dispersed
 נפל* Gn 11. 4
 נפל* Gn 10. 18 IIS 18. 8
 נפל* ἐκ- Gn 11. 9 Jer 13. 24
spread out; scatter to the winds
 נפל ἀποπετάννυμι, -άζω Hab 3. 6
spread out
 נפל ἀπο-, δια- IR 5. 23 *open and spread out*
 נפל πέτασμα Jes 11. 12
anything spread out
 נפל φύσητός Jer 22. 28 נפל
 נפל σποδέω Jud 7. 19 *pound, smite, crush*
 נפל Jes 27. 9
 נפל σποδέω Ps 2. 9, 137. 9
dash against the rocks
 נפל σφάζω Jer 51. 20, 21 *slay, slaughter, properly by cutting the throat*
 נפל σφάγμα Ez 9. 2 *slaughter*
 נפל σφαγεύς Jer 51. 20 *slayer, butcher, murderer, cut-throat; sacrificial knife*
 נפל νιφάς, ἄδος Jes 30. 30
snowflake, snowstorm
 נפל* σποδέω Jer 23. 29 נפל
 נפל* πιέζω Job 16. 12 *press tight, squeeze*
 נפל* σφάζω Hab 3. 14 נפל
 נפל ἀναψύχω Ex 23. 12, 31. 17
 IIS 16. 14 *cool, refresh; Pass., to be revived, refreshed*
 נפל ψυχή Gn 1. 20, 30, 12. 5, 35. 18, 46. 18 Ex 1. 5 IS 18. 1, 3, 19. 5 IR 17. 21 Am 2. 14, 15 Job 2. 4, 6, 6. 11 Thr 3. 51
life, of life in animals. departed spirit, ghost, soul, person, self
 נפל ὄπισμα, ὀπός Ps 19. 11 Prv 5. 3
the juice of plants; juice
 נפל αἶθωμαι Jer 48. 9 *burn, blaze; akin to αἰθύσσω*
 נפל Jes 37. 26
 נפל αἶθος Jes 1. 31 *fire*
 נפל ἵστημι Gn 37. 7 *stand*
 נפל ἀν- IR 16. 34 Jer 31. 21
 (20) *set up, build; build up again, restore; set up a statue*
 נפל Gn 28. 12 *make to stand up, raise up*
 נפל καθ- Gn 21. 28, 35. 14 Dt 32. 8
set up, erect, of stones; set in order, array, of soldiers
 נפל* ἐφίστημι Dt 7. 24 IIS 18. 30 Job 41. 2
stand by or near; in hostile sense, stand against
 נפל- Nu 11. 16 Ps 2. 2, 94. 16 Job 1. 6 IICh 11. 13
combine, associate, unite; stand together; meet in fight, be engaged with; of friends, form a league or union, band together; league themselves with one side or the other
 נפל ἰστός Jud 3. 22 *rod*

- נציב Gn 19. 26 *anything set up-
right, rod, pole*
- נצב ἐπιστάτης IR 4. 7, 9. 23,
22. 48 *one who is set over,
chief, commander; president,
overseer, superintendent in
charge of any public build-
ing or works*
- נציב IIS 8. 6, 14 IR 4. 19 ICh
11. 16 ICh 17. 2 *governor,
administrator*
- מצב σύστημα IS 14. 1 IIS 23. 14
body of soldiers, corps
- מצב Jes 29. 3
- מצבה IS 14. 12
- מצבה Zach 9. 8
- מצב στάσις Jos 4. 3 Jes 22. 19
*the place in which one stands or
should stand, position, station*
- מצבה ιστίον, ιστός Ex 24. 4
Dt 7. 5, 16. 22 Mich 5. 12
- נציב
- מצבת Gn 35. 20 IIS 18. 18
- נצב σέβομαι Ps 82. 1, 119. 89
*revere, worship; generally,
pay honour or respect to*
- נצב* σέβω Ex 38. 8 IS 2. 22
*worship, honour, mostly of the
gods; of suppliants*
- מצבה σέβασμα Hos 3. 4 *that
for which awe is felt, an object
of awe or worship*
- מצב Jud 9. 6
- נציב ἀποξύνω, -ξέω IS 13. 21
bring to a point
- נציב ? Nah 2. 8
- נציב νήστης, -τις (νήστεύω)
Zach 11. 16 *one who is
fasting; not eating, fasting, of
persons*
- נציב ἀλήθεια, ἀλά- Dan 2. 8
truth אמנה
- נציב* Dan 7. 16
- נציב* ἀληθής, ἀλα-, -θινός Dan
2. 45 *true; of oracles, true,
unerring אמנה*
- נציב* Dan 6. 13
- נציב κίβδηλος, κίβδος Dan 2.
41 *dross of gold, dross of silver*
- נציב εἰσάγω Gn 43. 9 Am 5. 15
*introduce a child to the mem-
bers of one's ὄρατρά; to bring
a cause into Court*
- κατ- Jer 51. 34 Job 17. 6
reduce to a state
- נציב ἐξαιρέω Ex 10. 24 *take out
of a number, except; cf.
αἰρέω = ἀγρέω; κατέχω*
- נציב σείω Thr 4. 15 נון
- נציב μάχομαι Ex 2. 13 *fight;
generally, quarrel, wrangle*
- נציב δια- Nu 26. 9 Ps 60. 2
*fight, contend; resist to the
uttermost*
- נציב μάχη Jes 58. 4 *battle,
combat, contention, strife*
- נציב Jes 41. 12
- נציב* αἰδύσσω Jes 9. 17 *kindle*
- נציב* Jer 2. 15 Neh 1. 3 Pass.,
αἰδομαι: burn, blaze נציב
- נציב* καταίθω Jos 8. 8 Jes 27. 4
burn down, burn to ashes
- נציב ἐπιστατέω Esr 3. 8, 9 *to
be set over, to be in charge of;
stand by, aid*
- נציב ἐπιστάτης ICh 34. 13 *one
who is set over, supervisor נציב*
- ἡγεμών Hab 3. 19 Ps 4. 1
leader of a chorus
- נציב ἐπαίδω ICh 15. 21 נון *sing*

- to or in accompaniment; ὑπόδω:
sing by way of accompaniment
נצה *aidōs* ICh 29. 11 *respect,*
reverence
ἀίδιος IS 15. 29 (cf. אביר
ישראל) Jer 15. 18
everlasting, eternal
ἀιδίως Am 1. 11 *eternally*
נצה *ἀίδιος* Jer 8. 5 נצה
עד-נצה *ἐς ἀίδιον* Job 34. 36
for ever, ad infinitum
נצה *δόκημα, προσ-, προσδοκία*
Thr 3. 18 *expectation*
φόνος Jes 63. 3, 6 *blood when*
shed, gore
התנצח * *ἡγέομαι* Dan 6. 4
rule, have dominion; cf. מנצה
נצל *σώζω* Mich 4. 10 *save,*
keep alive, preserve, rescue; of
things, keep safe, preserve
נצל Ez 14. 14
הציל Ex 12. 27, 18. 10 Hos 2. 11
הציל * Dan 3. 29, 6. 15, 28
הצלה *σωτηρία* Esth 4. 14
deliverance, preservation, salva-
tion
נצל *ἀποσυλάω* Ex 3. 22 *strip*
off or take away from
התנצל *συλάω* Ex 33. 6 Pass.,
to be stripped, deprived of a
thing
הציל *σκιάζω, ἐπι-* IIS 20. 6
overshadow, darken; throw a
shadow upon
נצץ *ἀνθέω (ἀνθίζω)* Ez 1. 7 *be*
brilliant, shine with colour
נצץ * Ez 7. 10 *blossom, bloom*
הנץ *ἐξ-* Cant 6. 11 *put out*
flowers, bloom
הנץ * Nu 17. 23
- נץ *ἄνθος (A)* Gn 40. 10 *bloom,*
flower נס
נצה Job 15. 33
נצץ * Ex 28. 36 Lev 8. 9 Nu 17.
23 Jes 28. 1 *crown, wreath,*
garland
נצצה * Jes 28. 4
נץ *ἄνθος (B)* Lev 11. 16 *a kind*
of bird, perh. the yellow wagtail
נצן Cant 2. 12
נצצה * *θύσανος, αἰσυβος* Nu 15.
38 Ez 8. 3 *tassel, mostly*
in pl.; fringe
נצר *τηρέω* Piv 13. 3 *watch*
over, take care of, guard נטר
נצר *τηρητής, -ρός* IIR 17. 9
Job 27. 18 *ناظر ناظر ناظر*
keeper, observer, warden,
guard נטר
נצר *κεραμεύω* Job 7. 20 *manu-*
facture, make earthenware
נצר Gn 2. 7, 8 Jes 45. 9, 64. 7
Jer 18. 11
נצר *κεραμεύς* Jes 29. 16, 45. 9
Jer 18. 2-6 *potter*
נצר *κέραμος* Jes 29. 16 *any-*
thing made of potter's clay
הקר Ib 45. 9
נצר *σώζω* Ps 32. 7 נצל
נצר *σώστος* Ez 6. 12 *safe*
נצר Jes 49. 6
נצר *νεκρῶν, νεκρία* Jes 65. 4
burial place; cemetery, pl.
נצר *νεκρός, -κυσ, -υρ* Jes 14. 19
corpse
κορμός (A) Jes 11. 1 *trunk of a*
tree (with the boughs lopped
off)
נקב *διακόπτω* IIR 12. 10, 18.
21 *cut through; Pass., receive*

- a gash; of a coin, have a hole drilled in it
- נקבה διακοπή Gn 1. 27 Lev 5. 6, 12. 5 gash, cleft *نَقَب*; cutting or canal through an isthmus or mountain, narrow passage; v. pp. 189, 647
- נקבה κόπανον: = κοπίς IR 6. 7 chopper, cleaver
- נקבה Jud 4. 21
- σκάμμα Jes 51. 1 that which has been dug, tunnel, pit
- נקב κείμαι Gn 30. 28 Nu 1. 17 Jes 62. 2 to be ordained, be laid down, give, have a name given
- נקב εὐχομαι Lev 24. 11, 16 Nu 23. 8 Job 3. 8 pray for something (good or bad) for a person
- נקב* κατεύχομαι Nu 22. 11, 23. 13, 27 pray earnestly; pray against one, imprecate
- נקב φακώδης Gn 30. 32 fleckled
- נקב Jos 9. 5
- נקב φακωτός Cant 1. 11 lentil-shaped, of hot-water bottles
- נקב ἵημι Jer 49. 12 release, let go
- נקב Ex 21. 19
- ἀφ- Ex 34. 7 Jer 2. 35 Job 10. 14 let go, loose, set free, release from a thing, acquit of a charge
- נקב ἀφετος (ἀφίημι) Gn 24. 41 let loose, ranging at large, esp. sacred flocks that were free from work, released; free
- נקב ἀγνίζω Nu 5. 28 Jer 2. 35 Job 10. 14 wash off, cleanse away; cleanse, purify; purify oneself
- נקב ἀγνός Job 4. 7 pure, chaste, holy; after Hom., of persons, undefiled, chaste, generally, pure, upright
- נקב ἀναγνός Job 22. 30 unclean, unholy, defiled
- נקב ἀγνεία, -νότης Hos 8. 5 purity, chastity, integrity
- נקב ἀγνιστήριον Ex 25. 29 instrument of purification
- נקב ἀγγεῖον ἀγνιστήριον Ps 26. 6 vessel; of metal, jar for water
- נקב* ἀχθομαι Ps 95. 10 to be loaded; mostly of mental oppression, to be weighed down, vexed, annoyed, grieved, at a thing, or with a person
- נקב* Job 10. 1
- נקב* Ez 6. 9, 20. 43, 36. 31
- נקב* ἐπ- Ps 119. 158, 139. 21 to be annoyed at
- נקב ἐκδικάζω, -κέω Dt 32. 43 Jos 10. 13 IS 24. 13 prosecute one's right against another; avenge, punish, exact vengeance for; avenge or vindicate
- נקב Ex 21. 20 Jud 15. 7 IS 14. 24 Pass.
- נקב IIR 9. 7 Jer 51. 36
- נקב Gn 4. 15
- נקב Jer 5. 9 Ps 8. 3
- נקב δικαστήρ, -ής Nah 1. 2 avenger
- נקב ἐκδικαστήρ, -ής Ps 8. 3 avenger
- נקב δίκη Dt 32. 43 Jud 16. 28 Jer 34. 8 vengeance, punishment, atonement, satisfaction, penalty; sometimes pl.

- נְקִמָּה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10; 94. 1
 יִקַּע* ἀρκέω Ez 23. 17 Pass.,
to be satisfied with
 נִקְעַ* Ez 23. 18 *to be enough, endure*
 יִקַּע* Gn 32. 26 *to be strong enough*
 הִוָּקִיעַ* ἐποίχομαι Nu 25. 4 IIS
 21. 9 *draw near to the gods with sacrificial feasts; approach with hostile purpose, attack (?)*
 הַמוֹקְעִים* οἱ κατοιχόμενοι IIS
 21. 13 *the departed, the dead*
 נִקַּח κόπτω Jes 17. 6 *cut off, chop off; cf. ἐπι-, p. 209*
 נִקַּח κατα- Jes 10. 34 *cut down, fell, of trees, in Pass.*
 נִקַּח ἔχω Jes 29. 1 *keep up, maintain*
 הִקִּיחַ περι- Jos 6. 11 Ps 88. 18
 IICh 23. 7 *encompass, embrace, surround; surround so as to guard*
 נִקְפָּה σηπεδών Jes 3. 24 غنونه
decay, putrefaction, in animal bodies or wood, or even stone
 קִיחַ* κῆβος IICh 9. 21 *a long-tailed monkey, perh. the nisnas monkey*
 הַקִּוּפָּה* τὸ ἔσχατον Ex 34. 22
 IS 1. 20 *the farthest part, pl.; the end*
 נִקִּיחַ διακοπή Jes 7. 19 נִקְבָּה
 נִקַּח ὀρύσσω IS 11. 2 *dig; gouge out the eye*
 נִקַּח ἐξ- Nu 16. 14 Job 30. 17
dig out, gouge out
- נִקַּח Jes 51. 1
 נִקְרָה ὀρυγμα Ex 33. 22 *excavation, trench, ditch, moat*
 נִקְשַׁח διακτυόμαι Jes 8. 15 Ps 9. 17
to be caught in a net, Pass.
 יִנְקֹשׁ* Eccl 9. 12
 נִקְשַׁח Dt 12. 30
 יִנְקֹשׁ* δικάειν Jer 50. 24 Ps 141. 9
throw, cast
 יִנְקֹשׁ* διακτυωτός Hos 9. 8
made in net fashion
 יִנְקֹשׁ* Ps 91. 3
 יִנְקֹשׁ* δίκτυον Jer 5. 26 Prv 6. 5
net, fishing-net, hunting-net
 מִנְקֹשׁ* Dt 7. 16 Jos 23. 13 Am 3. 5
 Ps 64. 6, 140. 6
 מִנְקֹשָׁה Ps 141. 9
 נִקְשַׁח φενακίζω Ps 38. 13 *play the όέναξ, cheat, lie*
 הַנְּקֹשׁה ἀπο- IS 28. 9 *delude, mock*
 נִקְשַׁח* κόπτω Dan 5. 6 *strike, beat, knock*
 נִרְדַּ נάρδος Cant 4. 14 *spikenard, oil of spikenard*
 נִסָּא φέρω, φάρω (ἐνεγκεῖν, ἐνείκε, οἶσειν) Gn 13. 6 Ex 10. 13
 Nu 23. 7 Dt 1. 31 Jes 14. 4, 46. 3 Jer 10. 19 Ez 17. 23, 19. 1, 29. 19 Joel 2. 22 Hag 2. 19
bear or carry; of a pregnant woman; of wind, bear along; endure. suffer; tell, announce; bring forth, produce, bear fruit; rob, plunder; generally, take and carry away, esp. to one's own home; v. p. 638
 נִסָּא Ex 25. 28 IIR 20. 17
 ἀπο- Am 4. 2 *carry off or away*
 προσ- IIS 19. 43 IR 9. 11 Esr

- תִּשְׁמַח Jer 6. 1
 שָׂחָא μάντις Gn 25. 14 Prv 30. 1,
 31. 1 *diviner, seer, prophet*
 שָׂחָא Gn 41. 51 Jud 18. 30
 שָׂחָא Ex 2. 10 Jud 18. 30
 שָׂחָא μυθέομαι Nu 23. 7 Jes 14. 4,
 37. 4 Ez 19. 1 *speak, say,*
recount; cf. φέρω
 שָׂחָא ἤχέω Jes 42. 2 Ps 72. 3
 Job 21. 12 *sound, ring, peal;*
impers. of an echo
 שָׂחָא ἤχη, ἤχος Job 13. 11, 31.
 23 *noise, rarely of articulate*
sounds; sound, echo
 שָׂחָא Job 41. 17
 שָׂחָא φύω Ez 17. 23 Joel 2. 22
 Hag 2. 19 *Pass., grow, esp.*
of the vegetable world;
produce; cf. φέρω
 שָׂחָא φύμα Lev 13. 2 *growth;*
freq. of diseased growths,
tumour, tubercle, etc.
 שָׂחָא ἀντιάζω, -άω Esth 2. 15
encounter; cf. φορεύω
 שָׂחָא λανθάνω Ps 102. 11 *to escape*
one, i.e. to forget نَسِيَ
 שָׂחָא ὀνομάζω Ex 20. 7 Ps 16. 4
name, specify by naming; utter
names or words
 שָׂחָא σείω Nah 1. 5 טַד
 שָׂחָא τίθημι Jud 21. 23 Ruth 1. 4
 Esr 9. 12 *make a woman*
one's wife, take her as a wife
 ? Dt 24. 15, 33. 3 Prv 19. 18
 Job 11. 15, 40. 20
 שָׂחָא* φέρω Dan 2. 35 שָׂחָא
 שָׂחָא* ὑψόω Esr 4. 19 שָׂחָא
 שָׂחָא εὐχομαι IR 8. 31 IICh 6. 22
 נָקַב
 שָׂחָא σείω Jer 23. 39 טַד
 δαείζω Jes 24. 2 Jer 15. 10
put out money at usury, lend;
have lent to one, borrow; cf.
 נָשָׂה
 נָשָׂה Dt 24. 11
 שָׂחָא Ps 89. 23
 שָׂחָא δανειστής IS 22. 2 *money-*
lender or creditor
 שָׂחָא δανεισμός Neh 5. 7 *money-*
lending; borrowing
 שָׂחָא δάνεισμα Dt 24. 10
 = δάνειον: *loan*
 שָׂחָא πείθω, πείθω Jes 19. 13
prevail upon, persuade, usually
by fair means; in bad sense,
talk over, mislead
 שָׂחָא ἀνα- Jer 4. 10 Ob 7 שָׂחָא
 שָׂחָא πειθώ Prv 26. 26 *persua-*
sion; means of persuasion;
inducement
 שָׂחָא Ps 73. 18
 שָׂחָא ὑψωμα Ps 74. 3 *elevation,*
height; metaph., exaltation
 שָׂחָא* μαντεῖον Gn 10. 30 *seat*
of an oracle
 שָׂחָא* δηϊόω Jes 6. 11 *waste,*
ravage a country
 שָׂחָא* Jes 6. 11 *Pass.*
 שָׂחָא* κατα- Jes 37. 26 *ravage,*
waste
 שָׂחָא* IIR 19. 25
 שָׂחָא* δηϊοτής Jes 24. 12
battle-strife, the battle; mortal
struggle, death; cf. δαίς
 שָׂחָא* Thr 3. 47
 שָׂחָא* θεάομαι / ἀγαίομαι,
 ἀγαμαι, ἀγάομαι Gn 24. 21
gaze at, behold, mostly with
a sense of wonder; look on
with jealousy or envy; in good

- sense, admire; admire, wonder
at; v. συν-, p. 235
- שׂוֹאָה * πᾶγη Jes 47. 11 שׂוֹאָה
שׂוֹאָה * κακώω Ps 35. 17 maltreat,
distress לַע
- שׂוֹאָה * κακόν Ez 38. 9 Zeph 1. 15
Ps 63. 10 Job 30. 3 evil, ill
سوء
- שׂוֹאָה * Zeph 1. 15
שׂוֹאָה * Job 30. 3
- שׂוֹאָה * πᾶγη Ps 35. 8 anything
that fixes or fastens, snare,
noose; fowling net; metaph.,
trap, snare; cf. שׂוֹאָה Jer 18. 20,
22
- שׂוֹאָה ἡχέω Jes 17. 12 שׂוֹאָה
שׂוֹאָה * ἡχῆμα, ἄχ- Jes 66. 6
sound
- Zeús, Jáν, Zán, Zhén, Tán
Jer 48. 45 Zeus; cf. בֵּית שֵׁאן
Jos 17. 11 יֵאן; cf. Jud
12. 6
- נָשַׁב πνέω Jes 40. 7 blow, of wind
and air, breathe, breathe out
- נָשַׁב ἐκπνέω Ps 147. 18 blow
through, breathe out or forth
διαφυσάω κατασοβέω Gn 15.
11 blow in different directions,
disperse; frighten away, scare
the birds
- נָשַׁב ἐξικνέομαι Gn 44. 4 Lev
25. 26, 26. 5 Hos 10. 9
reach, arrive at a place; arrive
at, reach an object
- ἐπιθιγγάνω Gn 47. 9 Lev 26.
5 Prv 2. 19 reach as far as
ἀναχάζομαι Job 24. 2 חָסִי
- נָשַׁב λαιθάνω, λήθω Dt 32. 18
Thr 3. 17 שׂוֹאָה
- נָשַׁב Jes 44. 21
- ἐπι- Gn 41. 51 cause to forget,
let a thing escape one, forget,
lose thought of
- נָשַׁב הָשָׁה Job 11. 6
- ἐκ- Job 39. 17 make one
quite forgetful of a thing
- נָשַׁב λήθη Ps 88. 13 forgetting,
forgetfulness; after Hom., of
a place of oblivion in the lower
world
- נָשַׁב ισχίον Gn 32. 33 hip-joint,
in which the thigh turns;
fleshy parts round the hip-joint,
haunches
- נָשַׁב σείω Jer 23. 39 נָשַׁב
τίθημι Dt 24. 11 Jer 15. 10
τίθεσθαι seems to have the
same meaning as ὑποτίθημι
(v. p. 239) שׂוֹאָה; cf. שׂוֹאָה
- נָשַׁב הַנִּשְׁכָּה ὁ θέμενος (τίθημι) Jes 24.
2 the mortgagee; cf. שׂוֹאָה
- נָשַׁב הַנִּשְׁכָּה בּו ὁ θέεις (τίθημι) Dt 24. 11
Jes 24. 2 the mortgagor; cf.
שׂוֹאָה
- נָשַׁב הָשָׁה ὑποτίθημι Dt 15. 2 put
down as a deposit or stake,
pawn, pledge, mortgage
- נָשַׁב δανειστής Jes 50. 1 שׂוֹאָה
נָשַׁב הָשָׁה בּו δανείζω Dt 24. 10 שׂוֹאָה
- נָשַׁב δάνειον IIR 4. 7 loan דָּנִין;
שׂוֹאָה
- נָשַׁב ἐπιλανθάνω, -λήθω Gn 41.
51 שׂוֹאָה, שׂוֹאָה
- נָשַׁב δάκνω, -νάζω Nu 21. 9
Mich 3. 5 bite, sting
- נָשַׁב δακνιστήρ, τοκιστής Hab 2.
7 biter, stinger; money-lender,
usurer
- נָשַׁב καταδάκνω Nu 21. 6 bite
- נָשַׁב τοκίζω (τόκος) Dt 23. 20

- lend on interest*
 שִׁחַ Dt 23. 20, 21
 שִׁחַ τόκος (τίκτω) Ex 22. 24
 Lev 25. 36 *offspring*;
metaph., produce of money
lent, hence interest
 כֶּסֶף לֵאֶשְׁחָה Neh 13. 7
 כֶּסֶף* Neh 13. 5 *lounging*
place, resort of idlers or
beggars; later, public building
or hall, used as a lounge or
meeting place, esp. at Sparta
and in other Doric cities,
also in Attica; at Cnidus
council chamber
 שִׁחַ ψιλώω Dt 28. 40 *strip bare,*
mostly of hair; strip trees
bare; strip off, pull out
 שִׁחַ σιλάω, -λέω Ex 3. 5 Dt 7. 1
strip off, esp. strip off the arms
of a slain enemy; take off or
out; take the lid off the
quiver; Pass., to be carried off
as spoil, to be taken away
 שִׁחַ ἀπο- IIR 16. 6 *carry off*
 שִׁחַ* σιλάω Ez 26. 12, 29. 19
 Ruth 2. 16 שִׁחַ
 שִׁחַ שִׁחַ Jes 59. 15 Ps 76. 6
 שִׁחַ σιλητής, -ήτωρ Jer 50. 10
plunderer
 שִׁחַ* σύλη, σῦλον Jud 5. 30
 Jes 10. 6 *booty; τὰ σῦλα*
booty
 πολὺς Jud 5. 30 *many*
 πολλά Prv 31. 11 *in Hom.*
as Subst., much riches, great
possessions
 שִׁחַ* ψιλός Mich 1. 8
generally, bare, uncovered;
naked, unarmed, defenceless
- שִׁחַ* Job 12. 17
 שִׁחַ ψύχω/πνέω Jes 42. 14 שִׁחַ
 שִׁחַ θυμός Jes 30. 33 *wrath*
 שִׁחַ πνεῦμα Dt 20. 16 IR 17.
 17 Job 27. 3 *breath, breath*
of life; life, living being
 שִׁחַ* Dan 5. 23
 שִׁחַ ? Lev 11. 18
 שִׁחַ πνέω ψύχω Ex 15. 10 Jes
 40. 24 שִׁחַ
 שִׁחַ νύξ (νυκτός) Prv 7. 9 Job 3.
 9 *night*
 שִׁחַ σκῶψ Jes 34. 11 *a small*
kind of owl (γλαῦξ, שִׁחַ,
being the little horned owl)
 שִׁחַ Lev 11. 17; εὐσκοπος
 שִׁחַ αἶθω, -θομαι Ps 78. 21
light up, kindle; rarely intr.,
burn, blaze; Pass. שִׁחַ
 שִׁחַ κατ- Ez 39. 9 *burn down,*
burn to ashes
 שִׁחַ- Jes 44. 15 *poet., = שִׁחַ-*
καίω: burn by applying fire
below
 שִׁחַ αἶθομαι Hos 13. 2 שִׁחַ
 שִׁחַ ἐσθίω Gn 41. 40 *eat; cf.*
ἀσπάζομαι
 שִׁחַ ἰκνέομαι Job 31. 27 שִׁחַ
 שִׁחַ βόσκω Ps 2. 12 *prop. of*
herdsmen, feed, tend; gener-
ally, feed, nourish; maintain,
keep
 שִׁחַ ἀσπάζομαι, ἀσπακά- Gn 27.
 26, 29. 11, 41. 40 *welcome*
kindly, greet; salute; from the
modes of salutation in use,
kiss, embrace; eagerly cleave
to; of things, follow
 שִׁחַ Gn 31. 28 IR 19. 20 *take*
leave of

- נִשְׂקָה ἄσπασμα Cant 1. 2 greeting, embrace; esp. in pl., embraces
 נִשַּׁק θιγγάνω Ps 85. 11 נִשַּׁק ἐπι- Ez 3. 13 נִשַּׁק τοξάζομαι Ps 78. 9 ICh 12. 2 shoot with a bow
 נִשַּׁק τόξον Job 20. 24 arrow τεῦχος IR 10. 25 Jes 22. 8 prop. tool, implement: but mostly in pl., implements of war, armour, arms, freq. in Ep.
 נִשַּׁק πρίων Jes 10. 15 saw נִשַּׁק πρίω ICh 20. 3 saw נִשַּׁק χάρων Lev 11. 13 poet. for χαροπός (fierce), of the eagle; cf. τανύπτερος (αἰετός) (נִשַּׁק) long-winged (eagle)
 נִשַּׁק* Dan 7. 4 نسر kēruš ناسر Hos 8. 1 herald, pursuivant
 נִשַּׁק ἀπλέω Jes 41. 17 Jer 51. 30 bail out bilge water; generally, draw water; metaph., drain dry
 נִשַּׁק Jes 19. 5 נִשַּׁק στίβος Job 28. 7 trodden way, track, path נִשַּׁק נתיבה Jes 43. 16 στειβομένη (στείβω) Prv 12. 28
 נִשַּׁק αἱ στειβόμεναι ὁδοί Jud 5. 6 the beaten tracks נִשַּׁק διασπείρω Jes 18. 5 scatter or spread about
 נִשַּׁק ἐντέμνω (τεμαχίζω) Lev 1. 6 cut up a victim κατα-, κατατάμνω Jud 19. 29 cut in pieces, cut up
 נִשַּׁק τόμος (τέμαχος) Ez 24. 4 slice; generally, piece
 נִשַּׁק τόμια (τόμιον) Lev 1. 2-9 IR 18. 20-39 τὸ τόμιον, victim cut up for sacrifice, over which oaths were taken; τὰ τόμια, the parts of the victim used at this solemnity
 נִשַּׁק καταχέω Ex 9. 33 Jer 7. 20, 42. 18 Job 3. 24 Dan 9. 11 pour, shower down; τήκω: bring clouds down in rain; dissolve
 נִשַּׁק τήκω Ez 22. 21, 24. 11 נִשַּׁק נִשַּׁק κατα- Ez 22. 20 melt נִשַּׁק נִשַּׁק Ez 22. 20 Job 10. 10 נִשַּׁק נִשַּׁק Ez 22. 22 נִשַּׁק נִשַּׁק τήκεδών Ez 22. 22 melting, of snow
 נִשַּׁק נִשַּׁק δίδωμι Gn 3. 12, 4. 12 נִשַּׁק נִשַּׁק δότηρ, -ης Hos 2. 7 נִשַּׁק נִשַּׁק δότης Nu 3. 9 Dt 28. 31, 32 Esth 3. 11 granted
 נִשַּׁק נִשַּׁק Nu 8. 16 נִשַּׁק נִשַּׁק Esr 8. 17 ICh 6. 33 נִשַּׁק נִשַּׁק Esr 8. 20 Neh 11. 3
 נִשַּׁק נִשַּׁק δώρημα, -ρον Gn 34. 12 Nu 18. 11 Prv 19. 6, 21. 14 gift, present, gift of honour; votive gift or offering to a god; a bribe
 נִשַּׁק נִשַּׁק Gen 25. 6 Ez 46. 16 נִשַּׁק נִשַּׁק IR 13. 7 Eccl 3. 13
 נִשַּׁק נִשַּׁק μεθίημι Gn 31. 7 Nu 21. 23 Jud 1. 34, 15. 1 IS 18. 2, 24. 8 IIS 21. 10 permit; allow
 נִשַּׁק נִשַּׁק τείνω, ἐν- Ex 9. 23 Jer 12. 8 Joel 2. 11 Hab 3. 10 Ps 46. 7 Thr 2. 7, 5. 6 strain the voice,

- raise it high; stretch, hold out
one's hands, extend to
τίνω Ex 21. 22, 23 Lev 27. 23
 IR 8. 32 Ez 17. 19, 23. 49
 ICh 6. 30 pay a price by
 way of a return or recom-
 pense, mostly in bad sense,
 pay a penalty, make atonement
 for, make return or requital;
 punish; make another pay
 for a misdeed, visit it on his
 head
τίθημι Gn 3. 12 IR 2. 35 ICh
 8. 9 set, put, place, assign,
 award, make her a wife; make
 one something
נתן אל **נָתַן** Ex 25. 16 Eccl 7. 2
 Neh 2. 12 generally, put in
 or into; lay to one's heart
נתן על **נָתַן** Neh 5. 7 make an
 attempt upon, attack, make an
 attack
נתן θεός Neh 13. 4 placed, set
נָתַן **ἀνάθημα** Nu 18. 6, 7 that
 which is set up; hence, votive
 offering set up in a temple,
 of a slave in a temple;
 dedicatory offering (W)
נָתַן **εἰ μοι γένοιτο** Nu 11. 29
נָתַן **מִי** Dt 5. 26
נָתַן **ἀδὲ ἀνδὲ ἀνδὲ**
 Esr 7. 20 **נָתַן**
נָתַן **δῶρημα, -ρον** Esr 7. 20
נָתַן
נָתַן **Δαν** 5. 17
נָתַן **Δαν** 2. 6
נָתַן **δοτός** Esr 7. 24 **נָתַן**
נָתַן **μάντις/ἀνάθημα** IIR 11.
 18 **נָתַן**, **נָתַן**
נָתַן **μαντείον** Nu 21. 18
נָתַן **μάντις/δῶρημα Παιᾶνος**
 IIR 24. 17 prophet/gift of
 Paean
נָתַן **μάντις/δῶρημα Διός**
 (Διός) ICh 25. 4 prophet/
 gift of Zeus
נָתַן **δίδωμι** IIS 7. 2 (God) gave
נָתַן **ἡλίου/θεοῦ δῶρον** Nu 1. 8
 gift of the Sun-god/God
נָתַן **Διός Παιᾶνος δῶρον** IIR
 25. 23 the gift of Zeus/Paean
נָתַן **Διῶδῶρον** Jer 40. 8 the
 gift of Zeus
נָתַן **κατάγρυμι, -άσω** Job 4. 10
נָתַן **Lev 14. 45** Jud 6. 30 Jer 1.
 10 Ps 58. 7 break in pieces,
 shatter; v. pp. 217, 254
נָתַן **Jer 4. 26** Nah 1. 6 Pass.
נָתַן **ICh 31. 1, 36. 19**
נָתַן **Jud 6. 28** Pass.
נָתַן **Lev 11. 35**
נָתַן **ωθέω** Jud 20. 32 Jer 22.
 24 force out, thrust out
נָתַן **Jos 4. 18** Pass.
נָתַן **ἐξ-** Ez 17. 9, 23. 34 thrust
 out, force out, wrench out
נָתַן **Jud 20. 31**
נָתַן **Jos 8. 6**
נָתַן **κατ-** Jer 12. 3 push down
נָתַן **σχιστός** Lev 22. 24 cloven,
 divided, split
נָתַן **σχίζω** Jes 5. 27, 33. 20
 Eccl 4. 12 split, cleave, cut
 out, tear, shatter
נָתַן **Jud 16. 9** Jer 2. 20 Ez 23. 34
נָתַן **στοῖχος** Ez 41. 16, 42. 3,
 5 row in an ascending series,
 course of masonry
נָתַן **Ez 41. 15**
נָתַן **ἐπιθρώσκα** Lev 11. 21

<i>leap upon; leap over a space,</i>	נתר	νίτρον, λί-	Prv 25. 20
<i>spring at a bound</i>		<i>sodium carbonate</i>	
נתר Job 37. 1	נתר*	σπείρω	Dan 4. 11 נוה
נתר διαχαλάω Jes 58. 6 Ps 105.	נתש	ωθέω	IR 14. 15 נתק
20 <i>loosen, relax</i>	נתש	έξ-	Jer 18. 14 נתק
κατατίθημι IIS 22. 33 <i>lay</i>	נתש	κατάγωμι	Ps 9. 7 נתץ
<i>down, make a road; cf. Ps 18.</i>	נתש	Jer 31. 40 (39)	נתץ
נתש Jes 43. 16, 19	נתש	Ez 19. 12	נתץ

XI. GREEK PREPOSITIONS

XLIX. The Greek prepositions homologize in Hebrew separately and in combination with nouns, adjectives, verbs, and adverbs.

ALL prepositions in compound verbs homologize with the prefix ה־ of הפעיל and the prefix הַת־ of התפעל.

ἀμφί, Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by περί in later Greek. Of place, *about, around* עַל Gn 13. 11, 18. 2, 29. 2; *all around, round* סְבִיב IR 7. 36 סְבִיבָה Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about* עַל־פִּי Ex 14. 9; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; סְבִיבֵי Ps 76. 12 מְפִיבֶשֶׁת IIS 4. 4 מְפִיבֶשֶׁת Ib 21. 8 שְׁמוּאֵל IS 1. 20; *on both sides* פִּי־שְׁמוּאֵל Ps 149. 6 פִּי־שְׁמוּאֵל IIS 3. 7 פִּי־שְׁמוּאֵל Gn 35. 22 [ἀμφὶ λέχος] παλακίς [an atavism].

ἀνά, Aeol, Thess, Arc, Cypr ὀν, Prep.; by apocope ἀνά becomes ἀν before dentals, ἄγ before gutturals, ἀμ before labials; *on, upon*, without any notion of motion, עַל Gn 1. 11 [cf. εἰς, ἐπὶ] Ez 16. 12 [cf. ἐν] עַל־יבִיב Ib 49. 17 עַל־יבִיב; *implying motion upwards* בְּ־ Ex 19. 12–13 [cf. ἐν] עַל Jos 2. 8; *as advb., up! arise!* עֲלֵה Ps 47. 6; *among, in* בְּ־ ICh 36. 23 עַל Gn 33. 1 [cf. ἐπὶ]; *of time, throughout*, ἀνὰ νύκτα *all night through* הָיָה עֲלֵהָ Esth 6. 1.

ἀντί, Prep.—original sense, *over against* תַּחַת Dt 4. 11 Jos 11. 3. Of place, *in the presence of* תַּחַת ICh 29. 24; *instead, in the place of* תַּחַת Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for* תַּחַת IIS 4. 10 תַּחַת Ex 21. 23, 24; ἀνθ' ὧν *wherefore* לָכֵן Gn 4. 15; *wherefore? why?* ἀντὶ τοῦ מִדְּוָע Ib 26. 27 Ez 18. 19; *because* תַּחַת Dt 21. 14, 28. 47 Prv 30. 21–3; *for the sake of* תַּחַת IS 24. 20.

ἀπό, Aeolian, Thessalian, Arcadian, Cyprian ἀπύ, Prep.—original sense *from*. Of place, of motion *from, away from* בְּ־ IIS 22. 16 (cf. Ps 18. 16) Ps 10. 1 Thr 3. 15 (cf. Job 9. 18) Thr 3. 30 (cf. Jer 46. 10) ה־ Ps 123. 4 (cf. Jer 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28) ה־ IR 20. 33 ה־

Dt 6. 21, 32. 25 מִן Gn 19. 37 מִן Ex 1. 10 Nu 23. 7 מִן Dan 2. 41
 מִן Ib., Job 11. 20 מִן Job 14. 11 מִן Jes 30. 11; partitive,
 part taken from מִן IS 30. 26 מִן Gn 9. 21 מִן Job 9. 3; from being,
 instead of מִן Gn 29. 19 Dt 28. 55 Prv 30. 2; of time, from, after
 מִן Jes 22. 7 מִן Job 20. 4; from the beginning מִן Jes 41. 4 מִן
 Ps 78. 2; descent from מִן Gn 4. 1 מִן Jud 5. 14; of the material
 from or of which a thing is made מִן Cant 3. 9; of the person
 from whom an act comes, i.e. by whom it is done מִן Gn 4. 1 מִן
 Gn 24. 50 IS 20. 9; of the source from which life, power, etc., are
 sustained מִן ICh 29. 14 מִן Zach 9. 15, 10. 7; in consequence of
 מִן Jes 53. 5 מִן Ex 2. 23 מִן Ps 88. 10; with one accord ἀπὸ
 μιᾶς Jos 9. 2.

διά, poet. διαί, Aeol. ζά, Prep.—radical sense *through*. Of place
 or space, in the midst of בֵּין Jer 25. 27 Ez 19. 2 [cf. μετά]; between
 בֵּין Gn 1. 7, 13. 3, 8, 31. 53 [cf. μετά]; of time, διὰ παντός con-
 tinually תָּמִיד Ex 25. 30; between two points of time בֵּין Ib 12. 6;
 causal, through, by בִּי Dt 4. 34; of the instrument or means, בִּי
 Jer 38. 6, διὰ χειρῶν by hand בִּיד Ex 6. 6 Gn 38. 20
 Nu 33. 1 IS 28. 15 IIR 19. 23 Ps 77. 21 Prv 18. 21; of manner,
 בִּי [cf. ἐν]; through passion, in passion, διὰ ὀργῆς Ps 55. 15;
 of persons, thanks to, by aid of, διὰ σε, διὰ τοῦτο, διὰ ταῦτα by means
 of, on account of אֲדוֹת Gn 21. 11, 25 [cf. παρὰ]; of things, to
 express the cause, occasion, or purpose, because of, by reason of בִּיד
 Jes 64. 6 בֵּינָן Lev 26. 43 יַעַן Gn 22. 16 Lev 26. 43.

εἰς or εἰς, Prep.—both forms are found in Homer, Ionic poets,
 and early metrical inscriptions. Originally, εἰς; radical sense, *into*,
 and then more loosely *to*; Latin, *ad*: of places *into* or *to* אֶחָד
 Ex 3. 1 אֶל Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֶל Jud 19. 18
 אֶל Gn 38. 25 Jos 4. 23 אֶל Gn 10. 19 IS 9. 9 Ps 36. 6 אֶל Nu
 24. 20 Jes 65. 18 Ps 147. 6 אֶל Lev 14. 26, 50; upon אֶל Lev 14.
 25 Esth 1. 2 [cf. ἐπὶ]; up to, until אֶל Ex 15. 16 Dt 34. 6 Cant 2. 7;
 towards אֶל Ez 13. 17, 21. 7 [cf. ἐν] אֶל Ez 29. 2, 35. 2 Ob 1; till
 now, hitherto εἰς τὸ νῦν אֶתְּ Eccl 4. 3 עדֵנָה Ib 4. 2; εἰς αἰῶνα for ever
 עדֵי אָבֶד, עדֵי-עַד, לְעַד Nu 24. 20 Ps 83. 18 Prv 12. 19.

εἴσω, ἔσω—ἔσω (as εἰς for εἰς) prevailed in Ionic and old Attic
 prose—advb. of εἰς, *inside*, *within* אֶלִי Job 5. 26 תּוֹךְ Ex 14. 23, 24.
 18 IIS 3. 27; *inside*, i.e. by the side of the road τῆς ὁδοῦ εἴσω יֵךְ
 Ex 2. 5 IIS 15. 2 יֵךְ IS 4. 13.

ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἐν; Prep.—radical sense, *in, into* ־ב Jer 38. 6 Ps 119. 11 IIR 10. 15 IICH 36. 23 [cf. ἐπι] לֵא Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 29 Jer 38. 6 Thr 3. 41 Eccl 7. 2 ־מ Dt 32. 25; with names of cities or islands ־ב IICH 36. 23; *on* ־ב Ex 24. 18; *towards* לֵא Ez 21. 7; of the Instrument, Means, or Manner, *by* ־ב Jer 20. 4; *with* ־ב IS 2. 16 Jer 20. 4; to see *with one's eyes*, i.e. have the object in *one's eyes* ־ב Jes 6. 10; of time, ־ב Gn 2. 4, 19. 27, 21. 22.

ἐκ, before a vowel ἐξ; also in Attic inscriptions before σ ξ ζ ρ and, less frequently, λ; ἐγ in inscriptions before β γ δ λ μ ν; Cretan and Boeotian ἐσ; ἐχ frequently in Attic inscriptions before χ φ θ (and in early inscriptions before σ); also ἐ Ναυπάκτω; radical sense, *from, out of*; frequently also simply, *from*. Of origin; *in accordance with* ־כ Gn 18. 25, 44. 2. In Epic dialect it is used with adverbs in -θεν.

ἐξω, advb. of ἐξ; without any sense of motion, *outside*; τὸ ἐξω the *outside*; *except, besides*.

ἐξωθεν, rarely ἐξωθε, advb. *from without or abroad* חוּצָה IR 6. 6; *outside* מִחוּץ Lev 13. 46 Jer 21. 4 Thr 1. 20; *besides, apart from* חוּץ Eccl 2. 25; = ἐξω: the *outside* חוּץ Lev 18. 9 חוּצָה Dt 25. 5 Ez 34. 21; *except, besides* חוּץ Eccl 2. 25. [Cf. ἐκτός; ὁδός/חוּץ, חוּצָה.]

In compounds the sense of *removal* prevails: *out, away, off*. Also to express *completion*, like our *utterly*.

ἐπί, Thessalian (before τ) ἐτ, preposition denoting the *being upon or supported upon a surface or point*. Of place, *upon, on* עַל; *in* ־ב; *to, towards* לֵא Dt 1. 1 Thr 3. 41; *towards* פֶּתַח/פֶּתַח Ez 48. 4; ἐπ' οἴκου *homeward* בֵּיתוֹ אֶל־ Jud 11. 34 [cf. οἰκαδε] הַמִּצְפָּה Ib. הַרְמָתָה IS 2. 11 עַל־בֵּיתוֹ Ib.; *in addition to, over and above, besides* עַל Ex 20. 3 Prv 31. 29 [cf. παρὰ]; with verbs of eating and drinking, *with* אֶל IS 14. 34 עַל Nu 9. 11 IS 14. 33; *according to* לְפִי Lev 25. 16 עַל־פִּי Gn 43. 7; in a hostile sense, *upon or against* אֶל Gn 4. 8 עַל Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* מִלִּפְנֵי Gn 19. 27 IS 2. 11, 17 עַל־פִּי Nu 33. 7; in the quarter or direction *towards or in which a thing takes place, to the right or left* עַל Gn 24. 49; *on the side* עַל Gn 16. 7; *among* עַל Gn 33. 1 [cf. ἀνά]. Of time, *in* ־ב Gn 14. 1 Ps 44. 2; *at dinner* ־ב Esth 5. 6 [cf. ἐν].

In composition, *inter alia*: of Place, denoting: Support or Rest *upon*; Motion, *to or towards*: ἐπέρχομαι, ἐπιστέλλω; *against*;

up to a point; *over* a place; *over* and *beyond* boundaries; extension *over* a surface; accumulation of one thing *over* or *besides* another; accompaniment, *to*, *with*. Of Time and Sequence, *after*. In causal senses: superiority felt *over* or *at*. Authority *over*. Motive *for*; to give force or intensity to the verb.

κατά: rare poetical, καταί—found in compounds, as in καταί-
βασις, poetical for κατάβασις. Preposition: *downwards*. Denoting
motion from above, *down from*; denoting *downward motion*
תחת Gn 21. 15; *opposite, over against* תחת Dt 4. 11 Jos 11. 3.
Of fitness or conformity, *in accordance with* כפי Ex 16. 21 Nu 6.
21; *according to* כפי Lev 25. 26 Dt 25. 2; *according to a description*
of him, like, כ Nu 13. 33 Dt 2. 10. Of Time, κατά is sometimes
dispensed with [as in Hebrew], e.g. καθ' ἡμέραν, κατ' ἡμέραν day
by day, daily יום יום Gn 39. 10 Ps 61. 9, 68. 20 Prv 8. 30, 34
Esth 3. 4 (יום ביום Neh 8. 18 ICh 30. 21 יום ביום Dan 1. 5
ICh 16. 37 ICh 8. 14, 31. 16 יום ויום Esth 3. 4); periphrasti-
cally with abstract Subst., *by force* κατ' ἰσχύν בחוקה IS 2. 16;
καθ' ἔτος *this year* השנה IIR 19. 29 תעצ Gn 18. 10.

κατά in compounds, *inter alia*: *downwards, down*; *in answer to*,
in accordance with; *against*, in hostile sense; frequently only to
strengthen the notion of the simple word.

κατά as a Preposition was shortened in some dialects, esp. in
Epic, into κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ, before γ, δ, κ,
μ, ν, π (or φ), ρ, σ (or θ), respectively. In compound verbs κατά
sometimes changes into καβ, καλ, καρ, κατ, before β, λ, ρ, θ,
respectively; and before στ and σχ, the second syllable sometimes
disappears.

μετά, poet. μεταί, Aeol, Dor, Arc πεδά: Prep. which, with the
gen., gradually superseded σύν; *in the midst of, among, between*
בין Gn 1. 4, 10. 12, 31. 37 Ex 12. 6 Dt 1. 16 Jes 2. 4 Ez 1. 13,
19. 2 Ob 4 Ps 104. 10 Job 40. 30 Cant 2. 2, 3 Esth 3. 8 בית
Prv 8. 2; *with, along with* (implying a closer union than σύν) תא
Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—μ)] עם Gn 18. 23 Jos
22. 14 مع Gn 3. 12; *with, by aid of* תא Jud 8. 7; *with,*
together with תא Neh 5. 15 עם IS 2. 26 IR 14. 31, 22. 50 (') עמד
Gn 3. 12; *and* ו IR 10. 15 עם Dt 32. 14 IIR 10. 15; *in* תא Ib.
עם ICh 22. 7; *to seek after* תא Gn 37. 17 IS 12. 14 IIR 23. 3
Zach 2. 12; *after, behind* תא Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9

אֲחֵרִי Gn 24. 61 בְּעַד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13
 بعد; *beyond, on the far side of* אַחֵר Ex 3. 1; *after* אַחֵר Gn 9. 28
 אֲחֵרִי Gn 5. 4.

In compounds, *μετά* denotes participation, succession, position, change.

παρά, Epic and Lyric also *παράι*; shortd. *πάρ*: Prep., properly *beside*: hence—*from the side of, from the side* מֵאֵצֶל IR 3. 20; *beside* אֵצֶל Gn 41. 3 עַל Ib 33. 1; *by, near* אֵצֶל Dt 11. 30; *without* בְּלִי Job 24. 10 בְּלִי; *before, in the presence of* קִבֵּל IIR 15. 10 [cf. *πρός*]; *to the side of, to* אֶל Gn 1. 9, 24. 29 אֶל Job 5. 26 אֶל; *on account of* עַל Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הֵלָאָה Gn 19. 9, 35. 21 Ez 39. 22 Am 5. 27; *over and above, in addition to* עַל Gn 28. 9, 31. 50, 32. 12.

In Composition all its chief senses recur.

περί, Thess, Delph, also Aeol *περ*, Elean *παρ* (prop. different from *ἀμφί*, *on both sides*): *round about, all round; about, near* עָלַי Gn 49. 22 Nu 24. 6 קְרוֹב Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 קָרִיב; *about, concerning* כִּי Nu 31. 16 Dt 3. 26 עַל IIS 13. 22 IR 5. 13; of Place, *round about, around* עַל Gn 29. 2 [cf. *ἀμφί*] חֹל; of persons who are *about* one, esp. a person's attendants, connexions, associates, or colleagues; school (בֵּעַל) מְרִי ICh 9. 40 (בֵּעַל) Ib 8. 34, 9. 40 קְרוֹב Esth 1. 14; *family* קְרוֹב Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 קָרִיב.

In Composition all its chief senses recur.

πρό, Prep.; *before, forth*; of Time, *before* בְּטָרָם Gn 2. 5 בְּטָרָם Ib 27. 4 Jes 28. 4 בְּטָרָם Ruth 3. 14 בְּטָרָם Hag 2. 15 קֵיץ. Except in Jes 28. 4, where *טָרָם* governs a noun, it always qualifies a Verb. In fact, it is quite possible that it is the homologue of *πρίν*, an Adverb formed with a *comparative* force from *πρό*. Hence, the significance of the isolated instance of *טָרָם*.

In Compounds, *πρό* denotes position and distance.

πρός, Ep. *προτί*, Argive *προτ(ί)*, Joannes Gramm *πρές*, Cret *πορτί*, Pamphylian *περτ(ί)*, Ep., Dor *ποτί*, Cypri *πός*, *πότ* (apocope

for *πоти*), Dor *ποί*, Prep. expressing direction, *on the side of, in the direction of, قِبَله*; hence: *from, at, to; from מוֹל* IR 7. 5 Gn 9. 5. IS 17. 37, 20. 16 Jes 47. 14 Ez 33. 6 Ps 22. 21; *on the side of ל* Ex 32. 26 Jud 7. 18, 20 IIS 20. 11; *מִלְּמֹל* Lev 5. 8 Jos 8. 33 IS 17. 30 IIS 5. 23, 11. 15 *עֵבֶר* Ex 28. 26 IS 14. 4; *towards אֶל* Ez 6. 2, 21. 7 *قِبَله* Dt 1. 1 *מוֹל* Ex 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the north side, on the south side, قِبَله, etc. מוֹל* Jos 18. 18 IR 7. 39 IICH 4. 10 *פָּאָה* Ex 27. 9, 11, 12, 13 Nu 34. 3, 35. 5 Jos 18. 14 Ez 47. 17, 18, 19, 20; cf. *ἐπί*; Od. 13. 110; *on the face-ward side מוֹל* Lev 8. 9 *פָּאָה* Ib 13. 41 *قِبَله*; *before, in presence of ל* Gn 47. 19 Jer 51. 24 *מוֹל* Ex 18. 19 *מִלְּ* Nu 22. 5 *קִבֵּל* IIR 15. 10 *قَبֵּל*; *in the name of the god ב* Gn 44. 18 Jer 22. 5; *hard by, near, at; close to אֶל* Gn 24. 11 *בְּעַד* IS 4. 18 *מוֹל* Ex 34. 3 *מִלְּ* Nu 22. 5 *עַל* Gn 24. 30, 29. 2; *of place, towards, to אֶל* Gn 1. 9 *ל* Esr 1. 3; *with Verbs implying previous motion, upon, against אֶל* Nu 22. 25 *עַל* Gn 24. 47 Lev 5. 9; *over and above עַל* Gn 28. 9, 31. 50, 32. 12; *with Verbs of seeing, looking, etc., towards אֶל* Ex 14. 24 IIR 9. 32 *עַל* Gn 18. 16 Ps 14. 2; *in a hostile sense, against אֶל* Jer 39. 1, 51. 1 Ez 14. 21, 24. 2 *ב* Nu 21. 7 Dt 4. 26 IICH 24. 19 *עַל* IR 14. 25 Jer 51. 1 Ez 14. 22 Ps 2. 2; *in consequence of, for בְּעַד* Jer 11. 14 Job 2. 4 *עַל* Thr 1. 5, 16, 5. 17, 18; *with the accompaniment of musical instruments ל* Ps 121. 1 *עֲלֵי* Ib 92. 4; *for the sake of בְּעַד* Nu 21. 7 IIS 10. 12 *ל* Jud 7. 18, 20.

In Composition all its chief senses recur.

σύν, old Att *ξύν*, Boeot *σούν*; Prep., gradually gave way to *μετά* with gen.; *with עִם* Gn 21. 10 Ex 22. 29; *in company with עִם* Gn 44. 33; *together with עִם* Ib 18. 23 Dt 32. 24, 25; *with God's help or blessing עִם* IS 14. 45, cf. Il. 9. 49; *of things that belong or are attached to a person עִם* IS 16. 12 IIR 10. 15; *generally, of personal cooperation עִם* ICh 12. 21 (22); *consult with עִם* Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

ὑπέρ, Ep. also *ὑπείρ*, Arc *όνέρ*, Prep.; *of Place, over; in a state of rest, over, above עַל* Gn 29. 2 Ex 14. 16 Lev 16. 2 Nu 9. 15, 17 Dt 32. 11 Neh 8. 5 ICh 21. 16, 28. 18 IICH 5. 8 *מֵעַל*

ἀμφιάσις: garment תְּלַבֵּטָה Jes 59. 17 جَلَابِيَّة (cf. κάλυψις)

ἀμφιάσμα, -μός: garment בִּגְד Gn 28. 20 לְבוּשׁ Job 24. 7 מְלִבוּשׁ Zeph 1. 8

وَقِنطَان مَلْبُوس قِنطَان نُسْتَان (cf. κάλυμμα)

ἀμφιβαίνω: go about or around סָבַב Jos 6. 3 IS 7. 16 Cant 3. 3 סוֹבֵב

Ps 26. 6 הִסֵּב Jos 6. 11 طَاف; to reach in his course נָסַב Jos 15. 3;

bestride בּוֹגֵן Dt 32. 10 סוֹבֵב Jer 31. 22 (21); protect סוֹבֵב Ib.; of

titulary deity, guard, protect בּוֹגֵן Dt 32. 10 הִסֵּב Ib 33. 3 הִפֵּךְ Ib

33. 12 סוֹבֵב Ib 32. 10; surround, encompass אָפַף Jon 2. 6 (cf. Ps 88.

18) Ps 18. 5 (cf. IIS 22. 6) סָבַב IIS 22. 6 Ps 88. 18 נָסַב Gn 19. 4

طَاف طَاف حَتَّ Dt 32. 10 Ps 7. 8 IICH 14. 6 הוֹסֵב Ex 28. 11

= ἀμφιβάσκω

ἀμφικίων: with pillars all round אֶפְיָקִים Job 40. 18, 41. 7

ἀμφορεύς: liquid measure, = μετρητής (a liquid measure); 1½ Roman

amphorae or nearly 9 gallons; (shortened form of ἀμφοφόρεύς, from

having two handles) פִּירָה Hag 2. 16

ἀναβαθμός, ὁ: a flight of steps, stair מְבוֹא Ez 46. 19 מַעְלֹת Ib 40. 31

Neh 12. 37 מַעְלֹת Ex 20. 26 IIR 9. 13; degrees מַעְלֹת Jes 38. 8;

= ἀναβασμός

ἀνάβαθρον, τό: raised seat or chair מְבוֹא IIR 16. 18; = ἀνάβαθρα

(flight of steps מְבוֹא Ez 46. 19 מַעְלֹת Ib 40. 31 Am 9. 6 עֲלִיה IIS

19. 1; going up מַעְלָה Est 7. 9; going up, ascent מַעְלָה Nu 34. 4)

ἀναβαίνω: go up, mount עָלָה IS 15. 34 IR 18. 42; go up to heaven עָלָה

Ps 107. 26; go up to the upper rooms עָלָה IIS 19. 1 (cf. Ib 19. 6, 8);

go up to a temple עָלָה Dt 17. 8 Jud 21. 5, 8 IS 1. 3 IIR 20. 8

Zach 14. 16 Ps 122. 4; ascend to heaven עָלָה IIR 2. 11 Ps 68. 19;

of rivers in flood, rise, overflow the fields וַבַּע Prv 18. 4 עָלָה Jer 46.

7, 8; of plants, shoot up עָלָה Gn 40. 10; climb on sticks עָלָה Thr 1. 14;

generally, shoot, spring up עָלָה Jer 4. 7; of the male, mount, cover עָלָה

Gn 31. 10, 12; surpass עָלָה Prv 31. 29; enter into one's heart, of

thoughts עָלָה Jer 7. 31; in causal sense, make to go up עָלָה Jos 2. 6

IS 12. 6 IR 17. 19 IICH 8. 11

ἀναβράζω: intr., also trans., boil or foam up, varia lectio for βράσσω, Att.

-άπτω, boil well, seethe רָתַח Ez 24. 5 רָתַח Job 30. 27 הִרְתַּח Ib

41. 23 הִרְקִיחַ Ez 24. 10; cf. βράζω

ἀναβρασμός, ὁ: prop. boiling up רָתַח Ez 24. 5 מְרַקַּח Ez 24. 10 Job 41.

23; hence ἀ. γῆς kind of earthquake מְרַקַּח Ib.; cf. βράσμα

ἀναγallis, ἡ: pimpernel, Anagallis arvensis and A. caerulea תְּבַצֵּלֶת Cant

2. 1

ἀναγιγνώσκω, later ἀναγινώσκω; after Hom., fut. ἀναγνώσομαι:

- know well, know certainly*, aor. Pass. once in Euripides, *Helena* 290, מִקְרָבָם Ps 58. 6 Prv 30. 24
- ἀναγκάζω*: *force, compel; constrain a person*, esp. by argument. אֶנְכֵּס Esth 1. 8
- ἀναγκαῖος*: *constraining, applying force; urgent, of compulsory nature* נִתְּחַץ IS 21. 9 לִצְרִיב; *necessary* לִצְרִיב; מ/ב
- ἀναγνός, ον*: *unclean, unholy, defiled* אֶנְכֵּס Job 22. 30
- ἀναγνωρίζω*: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3
- ἀναγνωρίσις, ἡ*: *recognition* הִכָּרָה Jes 3. 9
- ἀνάγω*: *celebrate* הִנֵּה (הִנֵּה) Ex 5. 1, 12. 14
- ἀναδείκνυμι*, also -ύω: *proclaim* אֶזְכֵּר Ps 23. 5 אֶזְכֵּר
- ἀναδέσμη*: *band for woman's hair, snood; fillet (W)* מַעֲדָנָה Job 38. 31; = *ἀναδεσμός, ἀνάδημα*, poet. ἀνδῆμα
- ἀναδέχομαι*: *receive* קָבַל IICh 29. 22; *receive, entertain as a guest* קָבַל ICh 12. 18 (19); *take upon oneself, submit to; undertake* קָבַל Esth 9. 23, 27; *accept, receive* קָבַל Job 2. 10 Esth 4. 4; *take upon oneself, κινδύνους (dangers, hazards)* קָבַל-לוֹ ICh 21. 11; cf. ἐπι-, προσ-
- ἀναδέω*, poet. ἀνδέω: *bind, tie up* בָּלַם Ps 32. 9 הִנֵּה Gn 50. 2, 26 עֲבַד Prv 6. 21 אֶלְזֵם חֶזֶם; *utheats* עֲטָר Ps 8. 6 Cant 3. 11 הָעֲטִיר Jes 23. 8 עֲבַד Job 31. 36; cf. ἐκ-
- ἀνάδηγμα, τό*: (δάκνω) *bite* עָשָׂה
- ἀναδίδωμι*, poet. ἀνδ-: *deliver* הוֹצִיא IR 10. 29; *give forth, send up* הוֹצִיא Ex 3. 10—esp. of the earth, *yield* הוֹצִיא Gn 1. 24 Jes 61. 11; intr., of springs, fire, etc., *burst, issue forth* יָצָא Gn 2. 10, 25. 25-6, 27. 30 Ex 22. 5 Lev 15. 16, 32 Dt 8. 7 IIS 2. 23 IR 10. 29 Jer 4. 4 Ez 21. 9
- ἀναζωγραφέω*: *paint completely, delineate; Pass., to be painted on* הִצְבִּיר Jos 9. 4 (cf. διαζωγραφέω)
- ἀνάθημα*, poet. ἀνθεμα, τό: prop., like ἀνάθημα, *anything dedicated; dedicatory offering (W)* מִנְחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5 מִנְחָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* מִנְחָה Jes 1. 13; *curse* שָׁמָה; ἀνάθημα, τό: of a slave in a temple *devoted to service* מִנְחָה Nu 18. 6 נָתַן Esr 2. 43, 58 נָתַן Ib 8. 17; = ἀφάιρημα; = δῶρον: *gift, gift of honour; votive gift or offering to a god* מִנְחָה Prv 19. 6 מִנְחָה Ez 46. 16, 17 מִנְחָה IR 13. 7 Ez 46. 5 מִנְחָה Esth 9. 22
- ἀναίθω*: *light up* אֶחָר Jes 50. 11 הִסִּיב Ex 30. 7; cf. ἐπεγείρω
- ἀνακαινίζω*: *renew* הִחַיֵּה IICh 24. 4, 12; *revive, Pass., be renewed (W)* הִחַיֵּה Ps 103. 5; cf. -νόω
- ἀνακαλύπτω, ἀγκ-*: *uncover; reveal; unveil oneself* נִלְפַּח Ruth 3. 8

- ἀνάκειμαι: *depend on, depend* הִתְעַנַּנְתִּי Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10
 تَوَكَّلَ; *lie at table, recline* הִתְעַנַּנְתִּי Jes 55. 2, 66. 11 Ps 37. 11
- ἀνακτίζω: *rebuild* שָׁדַחְתִּי Jes 61. 4 קָדַשׁ Neh 3. 1
- ἀνάλαϊς, ὁ, ἡ: *without strength, impotent, feeble* נָכָא Prv 15. 13 נֶכֶחַ IIS
 4. 4 Jes 66. 2
- ἀνανδρος, ον: *husbandless, of virgins* عَذْرَاء; *without men* לֹא-אִישׁ Job 38. 26
- ἀναεάζω: *become young or new again* נַעֲרָר Jud 16. 20
- ἀναεόδομαι: *renew, revive* הִתְנַחֵץ Jes 52. 2
- ἀναεὺω: *throw the head back in token of denial, make signs of refusal*,
 opp. κατα-, ἐπι-; *deny, refuse*; *shake one's head (W)* הִנִּיא Nu 30. 6;
reject הִנִּיא Ps 33. 10
- ἀναξύω: *scrape up or off; Pass., having the surface scraped off; to be scraped*
down קָצַץ IIR 16. 17, 18. 16, 24. 13 IICH 28. 24
- ἀνάπαυμα, ἀμπ-, τό: *repose, rest* מְנוּחָה Thr 1. 3 מְנוּחָה Ruth 1. 9 ICH
 22. 9 (8) נַחַת Prv 29. 9; *resting-place* מְנוּחָה Gn 8. 9 מְנוּחָה ICH 28. 2
- ἀνάπαυσις, ἀμπ-, ἡ: *repose, rest; esp. relaxation, recreation* מְנוּחָה Jer
 51. 59
- ἀναπαύω, ἀμπ-: *to relieve* הִנִּיחַ Jos 23. 1; *lay it in a reposeing posture* הִנִּיחַ
 Ex 17. 11; *give rest* הִנִּיחַ Jos 23. 1 IICH 14. 5; cf. εἰσπίπτειν
- ἀναπείθω: *persuade, convince* פָּתָה Prv 25. 15; *persuade, move to do a thing*
 פָּתָה Jud 14. 15; *seduce, mislead* פָּתָה Ex 22. 15 IR 22. 20 הִסִּיא IIR
 18. 29
- ἀναπέτομαι, ἀμπ-: *fly up, fly away* הִתְאַבֵּיר Job 39. 26
- ἀναπληρόω: *fulfil* מָלֵא IR 8. 15 IICH 36. 21 מָלֵא Lev 22. 21
- ἀναπνοή, ἀμπ-, ἡ: *breath* אָף Gn 27. 45, 30. 2 Nu 32. 14 Dt 29. 19
 Jes 30. 30 Jer 23. 20, 30. 24 Ps 78. 31 Prv 29. 8 Cant 7. 9 [cf. πνοή];
respiration, breathing נְשָׁמָה IR 17. 17 Dan 10. 17; *breathing organ*,
of the nose אָף Ex 34. 6 Dt 32. 22 Jer 15. 15 אָף Dan 2. 46 أُنْف; and
mouth פֶּה Ps 115. 5 פֶּה Dan 4. 28 نَم—only pl. in Trag.
- ἀναπτύσσω: *undo* פָּתַח IR 20. 11 Ps 30. 12 Job 12. 18 הִתְפַּתַּח Jes 52. 2
 פָּתַח Ez 2. 8 פָּתַח Prv 13. 3 פָּתַח Jes 22. 22 פָּתַח Ez
 16. 25 פָּתַח Jes 60. 11; cf. πετάσσειν
- ἀναπυρίζω: *kindle, of fire* הָאִיר Mal 1. 10
- ἀναρρήγνυμι, -ύω: *break up* שָׁבַר Lev 6. 21 שָׁבַר Ex 34. 1; *tear open*
a carcass, of lions שָׁבַר IR 13. 26, 28 (cf. II. 18. 582; θραύω)
- ἀνάρτιος, α, ον: *uneven, odd; at odds with one, hostile* יָרֵס Nu 22. 32
- ἀνάστημα, τό: *erection, building* מִצְבָּה Gn 28. 18 Ez 26. 11 מִצְבֹּת Gn
 35. 14, 20 IIS 18. 18; cf. σταθμός

- ἀναστρέφω, ἀνσ-: *turn upside down* הפך Hos 7. 8; *turn back* הפך IIR 9. 23 IIR 9. 12 הפך Gn 14. 16; *bring back* הפך Jer 41. 16; *dwell in a place* נפל Gn 25. 18; *revolve* הפך Jud 7. 13; of soldiers, *face about, rally* הפך Jud 20. 41; *to be reversed* הפך IIR 21. 13 Hos 7. 8; *retreat* הפך Ps 78. 9; cf. ἀνατρέπω
- ἀνασώζω: *recover what is lost, rescue* מִשָּׁה Ex 2. 10; cf. ἀπο-
- ἀνατείνω, ἀντ-: *threaten* הטח Am 5. 12; *extend, stretch out* הטח Prv 5. 13
- ἀνατέλλω, ἀντ-: *make to rise up* הָעֵלָה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; *bring forth* הָעֵלָה Gn 50. 24 Esr 1. 11; *give birth* הָעֵלָה Gn 33. 13 IS 6. 7, 10 חָלַץ Job 39. 3 חָלַץ Ib 21. 11, 39. 3; *grow, spring up, rise up* וָרָחָב Gn 32. 32 Dt 33. 2 Jes 60. 1 הָעֵלָה Gn 32. 25, 41. 5 أَشْرَقَ
- ἀνατίθημι: *dedicate* תָּעַד Ps 20. 4, 23. 5 دَتَنَ; cf. ἀναδείκνυμι
- ἀνατολή, ἡ, ἀντ-: *rising* הָעֵלָה Gn 32. 25 طُلُعَ شَرْقُهُ شُرُوق; *the quarter of sunrise, east, opp. δύσις* (בֹּא Ex 17. 12 בּוֹא Jos 10. 27) מִזְרָח Nu 21. 11 Jos 11. 3 קִדְמָה Gn 25. 6 קִדְמָה Ib 2. 14 شَرْقِ شَرْقِ; *the ascendant, i.e. the point where the eastern horizon cuts the zodiac* سَتّ عَالِ
- ἀνατολικόν, τό: κλύμενον (*honeysuckle*) غُلَيْقُ
- ἀνατολικός: *eastern* קִדְמָנִי Ez 10. 19
- ἀνατρέπω, ἀντ-: *overturn* הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9; *overthrow, ruin* הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. ἀναστρέφω
- ἀνάτρεψις: *turning upside down; ἀναστροφή: overthrow; ἀνατροπή: overthrow, ruin* הפך Gn 19. 29 הפך Dt 29. 22
- ἀναφέρω, poet. ἀμφ-, fut. ἀνοίσω; aor. ἀνήνεγκα, Ion ἀτήνεια, also inf. ἀνοῖσαι: *bring, carry up* נָסָא IR 10. 11; *raise up* נָסָא Jer 10. 32 הָנִיךְ Jos 8. 31 IIR 5. 11 Job 31. 21 נָסָא Gn 13. 10 IIS 20. 21 Jer 52. 31 Ez 44. 12 נָסָא Esth 5. 11; d. πόδα *lift* it הָנִיךְ ... נָסָא Gn 29. 1; *take with one* נָסָא IIS 17. 13; *utter* ἀνευέικατο μύθον נָסָא Nu 23. 7 וְנִסְּאָה הַמִּשָּׁלָה Jer 14. 4, φωνήν קָלוּ ... נָסָא Gn 27. 38. [ἀράν] אֵלָה ... נָסָא IR 8. 31, [μαντείον] הַמִּשָּׁא IIR 9. 25, [ἀντιβολίαν] תַּשָּׂאת הַפִּלָה Ib 19. 4, [θρήνον] קָנָה Ez 19. 1 נָסָא Jer 7. 16, cf. IR 8. 28; *offer in sacrifice* הָנִיךְ Ex 35. 22 Lev 9. 21 Nu 5. 25; v. p. 148
- ἀνταίρω = ἀνταίρω (*raise against, χεῖράς τινι; intr. rise up or rebel against, withstand*), only in Med., ἀνταίρεσθαι χεῖράς τινι *raise one's hands against one, make war upon him* יָד הָרִים IR 11. 26, 27; cf. IIS 20. 21 Ez 44. 12, v.s. ἀναφέρω/הָנִיךְ/נָסָא
- ἀνταλλάσσω, Att. -ττω: *exchange one thing with another* הִחָלַף Lev 27. 10 Jes 9. 9; *change* הִחָלַף Gn 31. 7, 41, 35. 2
- ἀναποδίδωμι: *give back* أَعَادَ

ἀνταπόδομα, τό: *requital* عَوَض

ἀνταπόδοσις, ἡ: *rendering, requiting, repayment* تَعْوِض

ἀντανιάω: *illuminate* دَبَّحَ زَوْق

ἀντάω: *come opposite, meet face to face, meet with* נִצַּח Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense נִצַּח Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* נִצַּח Ex 22. 5 Lev 25. 26, 28 Jes 10. 10 Job 31. 25 (cf. Lev 25. 49).—The simple Verb never in Com. or Att. Prose; but cf. ἀπαντάω: = ἀντιάω (q.v.), ἀπομα:

ἀντίπρον: aor. 2 without any pres. (cf. ἀντέρω, ἀντιλέγω, ἀνταγορεύω) *speak against or in answer, gainsay* הִסִּיחַ Ez 21. 2, 7 Am 7. 16; ἀ. ἔπος *utter a word of contradiction* הִסִּיחַ Job 29. 22; cf. ἐνδοατέομαι:

ἀντιάω: *meet face to face; c. acc. pers., encounter*, whether as friend or foe נִצַּח Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* עָנָה IS 14. 37; *approach as suppliants, hence, simply, entreat, supplicate* נִצַּח Jer 10. 18 Hos 12. 5 Ps 32. 6 עָנָה Ib 102. 1 עָנָה Thr 2. 11 הִשָּׁעַתְּ Thr 2. 12 استعطف تَوَلَّى; = ἀντιάω II, v. ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* נִצַּח Nu 20. 14 Dt 19. 5; *obtain* נִצַּח Lev 25. 26 Thr 2. 9; *match or measure oneself with* נִצַּח Nu 11. 22; II. c. dat. pers. *meet with, encounter, as by chance* נִצַּח Gn 36. 24 IS 9. 11; III. *happily meet* נִצַּח Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* נִצַּח Jer 10. 18 Ps 32. 6 עָנָה Ps 102. 1 הִשָּׁעַתְּ Thr 2. 12; = ἀντιάω = ἀπομα: *meet; approach with prayers, entreat*

ἀντιβόλέω: *meet as a suppliant, entreat, supplicate* הִשָּׁעַתְּ Ps 106. 30 הִשָּׁעַתְּ Dt 9. 25 Esr 10. 1 הִשָּׁעַתְּ Dt 9. 26 IR 8. 33, 42 Esr 10. 1

ἀντιβόλησις, ἡ: = ἀντιβολία (*an entreaty, prayer*) הִשָּׁעַתְּ IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy, esp. of copies of a book* نُسْخَة

ἀντίος, ἰα, ἰον: *set against* נִגַּד Ex 10. 10 עָמַד Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (*one's adversaries, the enemy*) נִגַּד Gn 49. 27 Jes 33. 23 עָמַד; *against, over against, abs.*, נִגַּד Neh 7. 3, 12. 24 נִגַּד Jud 19. 10 עָמַד IIS 16. 13 Ez 1. 20, 21 نَجَاهُ; more freq. like a Prep. c. gen., *before* נִגַּד Jes 49. 16 נִכַּח Ez 14. 4; *in the presence of* נִגַּד Gn 31. 32, 37 Ps 119. 46 נִגַּד Ib 116. 14, 18; *facing* נִגַּד Ez 40. 13 נִכַּח Esth 5. 1 עָמַת Ex 25. 27; *against* נִגַּד Eccl 4. 12 עָמַת Ez 48. 13; in the phrase τὸν δ' ἀντίον ηὔδα, *answered* עָמַת Ez 3. 13. The word is almost confined to Poets and Ion. Prose; in Att. Prose ἐναντίος is preferred, though Xenophon uses ἀντίος; cf. κατ-

- ἀντιφρίζω: *set oneself against, measure oneself with* עָרַךְ Ps 89. 7
 ἀντιφωνέω: *sound in answer, reply, rejoin* עָנָה Cant 5. 6; esp. *answer in a loud voice* עָנָה Ex 19. 19; ἀ. ἔπος *utter a word in reply* דָּבַר עָנָה Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, controvert, disagree* עָנָה Job 9. 32
 ἀντλέω: *bale out bilge-water, bale the ship; generally, draw water; metaph., drain dry* אָזַל Job 14. 11 וְשָׁחַ Jer 19. 5, 41. 17; v. ἀντλος
 ἀντλημα, τό: *bucket for drawing water* דָּלִי Nu 24. 7 מִדְּלִי Jer 40. 15
 ἀντλος, ό: *bucket* דָּלִי Nu 24. 7 Jer 40. 15 سَطْلٌ ذَلُو; *heap of corn, threshed but not yet cleansed* אֶזְרִי IS 20. 19; v. ἀντλέω
 ἀντολίη, ή: collat. poet. form of ἀνατολή; as Adj., *eastern* קִדְמוֹן Ez 47. 8
 ἀντωμοσία, ή: (ἀντόμνυμι, וְשָׁבַע) *oath or affidavit* יָכִין Ps 144. 8 יָמִין IR 2. 43 Ez 21. 28; cf. συνόμνυμι
 ἀνυδρία, ή: *want of water, drought* בְּצָרָה Jer 17. 8
 ἀνυδρος, ον: (ὑδωρ) *waterless, of arid countries; esp. without spring water, ή ἀνυδρος* (sc. γῆ) מִדְּבָר Dt 32. 10 Jer 32. 15, 41. 18, 50. 2 Prv 21. 19
 ἀνυμέναιος, ον: *without the nuptial song, unwedded* אֶלְמֶן Jer 51. 5 שִׁירָה אֶלְמֶן Gn 38. 11 Ex 22. 21 IR 11. 26 אֶלְמֶן Jer 54. 11; cf. ἀγαμος
 ἀνυποδησία, ή: *a going barefoot* יָחַף Jer 2. 25
 ἀνυπόδητος, ον: *unshod, barefoot* יָחַף IIS 15. 30 حَافٍ; = ἀνυποδήματος
 ἀνω (B), ὄνω: Adv. (ἀνά) with Verbs implying Motion, *upwards*; with Verbs implying Rest, *aloft, on high; above; in heaven, opp. earth* מִלְּמַעַל Gn 1. 8 מֵאֵל; geographically, *on the upper side, i.e. on the north* מִלְּמַעַל Gn 14. 15 Jud 3. 21 מִלְּמַעַל Ez 16. 46, 39. 3 מִלְּמַעַל; ἀ. καὶ κάτω *up and down, to and fro* מִלְּמַעַל IR 2. 36 מִלְּמַעַל Ib 20. 40 (cf. ἐνθα καὶ ἐνθα)
 ἀνώγειον or ἀνώγειον, τό: (ἀνω, γαῖα) *anything raised from the ground* מִלְּמַעַל IIS 19. 1 Ps 104. 3; *the upper floor of a house* מִלְּמַעַל IR 17. 19, 23 IIR 1. 2; used as granary מִלְּמַעַל ICh 28. 11; ἀνώγειον and ἀνόκαιον are also found in codd.; = ἀνώγειον, ἀνώγειον
 ἀνωθεν and ἀνωθε: in a narrative or inquiry, *from the beginning, from further back* מִלְּפָנֶיךָ Lev 25. 22 מִלְּפָנֶיךָ Ib 26. 10; = ἀγκαθεν, ἀνέκαθεν
 ἀνωθον ὀξύ (sharp, keen) غَیْف
 ἀνώνυμος: (from ὄνυμα, Aeol ὄνομα) *nameless, inglorious* בְּלִי-שֵׁם Job 30. 8
 ἀπάγω: *lead away, remove, carry, carry away* (W) הָנָה (הָנָה) IIS 20. 13
 ἀπαίρω: poet. from ἀπαίρω, *depart* דָּבַר Cant 5. 6 עָבַר Ib 2. 11, 5. 6; trans. *remove* הָעֵבִיר Gn 47. 21

- ἀπαιωρέομαι: *hang down from, hover about* דַּעֲרָה Dt 32. 11
- ἀπαλεύομαι: *keep aloof from* מִן־הַצָּהָר Dt 22. 1 Ps 55. 2; cf. ἀλέομαι
- ἀπαλλαγῇ, ἡ: (ἀπαλλάσσω) *deliverance, release, relief from* خلاص; generally, *relief from* مدد; abs. *divorce, in pl.* מִן־הַנִּשְׁתָּרָה Ex 18. 2
- طلاق; *going away, means of getting away, escape* מִן־הַפְּלִיטָה IIS 15. 14
- فراق; *separation* انفلات
- ἀπάλαξίς, ἡ: = ἀπαλλαγῇ III (*going away, means of getting away, escape* تَخْلُص; *separation* تفريق)
- ἀπαλλάσσω: *set free* מִן־הַצָּהָר Ps 7. 5; *deliver from* מִן־הַצָּהָר Ib 116. 8 [cf. ἐξέλκω] מִן־הַצָּהָר Ib 116. 4 מִן־הַצָּהָר Jes 31. 5 מִן־הַצָּהָר Mich 6. 14 Ps 18. 49 מִן־הַצָּהָר Mich 6. 14 أطلق خلتص; *make away with, destroy* מִן־הַצָּהָר Thr 2. 8 (cf. ἀπόλλυμι) מִן־הַצָּהָר Jes 5. 29; intr. *get off free, escape* מִן־הַצָּהָר Job 10. 20 מִן־הַצָּהָר Am 2. 14, 15; Pass. and Med., *to be set free or released from* מִן־הַצָּהָר IS 20. 29 Jes 49. 24, 25 Dan 12. 1; *get off, escape* מִן־הַצָּהָר Jud 3. 29 Jer 48. 8 Ps 124. 7 מִן־הַצָּהָר Job 19. 20, 41. 11 تَمَلَّص تَخْلُص; *to be acquitted* מִן־הַצָּהָר Ez 17. 15, 18 Mal 3. 15 Job 22. 30; *to depart from enmity, i.e. to be reconciled, settle a dispute* مَوَّلَحَ اصْلَحَ; cf. διαλλαγή
- ἀπαλλητός, όν: *marvellous* מִן־הַצָּהָר Ex 15. 11 Ps 119. 129 מִן־הַצָּהָר Ex 34. 10 Ps 139. 14; cf. ἑκπαγλος
- ἀπαλλοτριόω: *estrangle, alienate; Pass., to be alienated; to be alienated from one* מִן־הַצָּהָר ICh 12. 8 (9); *of property, alienate* حَوَّلَ; *separate* מִן־הַצָּהָר Gn 1. 6 מִן־הַצָּהָר Ps 55. 10 Job 38. 25; Pass., מִן־הַצָּהָר Neh 10. 29 מִן־הַצָּהָר Gn 10. 25 فَرَّقَ; *distinguish* מִן־הַצָּהָר Gn 1. 14 מִן־הַצָּהָר Ex 8. 18 فَرَّقَ; (Pass.) מִן־הַצָּהָר IIS 1. 26; *alter* بَدَّلَ, (Pass.) تَبَدَّلَ; cf. ὀρίω
- ἀπαλλοτριώσεις, ἡ: *alienation* تَحْوِيل
- ἀπανθίζω: *pluck off flowers* קָטַף Ez 17. 4 نَشَى تَطَفَ; *gather honey from flowers* קָטַף Job 30. 4; *cull flowers* اِنْتَقَى تَقَى; Pass., *to be withered* מִן־הַצָּהָר Ib 8. 12 جَفَ; = ἀπολωπίζω; cf. κόπτω
- ἀπαντάω: *mostly of persons, and generally, meet, encounter* נִפְגַּע Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. מִן־הַצָּהָר Ex 25. 22 מִן־הַצָּהָר Nu 10. 3 מִן־הַצָּהָר Ib 14. 35; freq. in hostile sense, *meet in battle* מִן־הַצָּהָר Ib., Ib 16. 11, 27. 3; generally, *resist, oppose in any way* מִן־הַצָּהָר Nu 10. 3 מִן־הַצָּהָר Jer 49. 19; *face* מִן־הַצָּהָר Ib 24. 1 Ez 21. 21 מִן־הַצָּהָר IR 7. 25 Jes 8. 21 Jer 2. 27 מִן־הַצָּהָר IR 17. 3 מִן־הַצָּהָר Jer 48. 39; freq. as a law term, *meet in open court* מִן־הַצָּהָר Job 9. 19
- ἀπάντη, ἡ: = ἀπάντησις = ἀπάντημα (*chance*) بَحْت
- ἀπάντημα, τό: (ἀπαντάω) *meeting* מִן־הַצָּהָר Ex 30. 36 Nu 16. 2 Dt 31. 10 Jud 20. 38 Hos 9. 5, 12. 10 Ps 75. 3 Job 30. 23 Thr 1. 4, 15, 2. 7, 22 ICh 1. 3

ἀπαρχή, ἡ: mostly in pl. *ἀπαρχαί*; *primal offering* (of hairs cut from the forehead) [cf. Nu 6. 18 ראש נזרו]; *firstlings* for sacrifice or offering בכור Gn 10. 15 Ex 13. 2, 12-15, 22. 28-9, 34. 19-20 Lev 27. 26-7 Nu 3. 12, 13, 40-51, 8. 15-19, 18. 15-18 Dt 15. 19-22 IIR 3. 27 בכירה Gn 19. 31 בכר; *first fruits* בכורה Hos 9. 10 בכרה Jer 24. 2 בכורים Ex 23. 16, 19, 34. 22 Lev 2. 14, 23. 17-20 Nu 13. 20, 18. 13, 28. 26 IIR 4. 42 Ez 44. 30 Neh 10. 35-7, 13. 31; ראשה Nu 18. 12 Jer 2. 3 Ez 44. 30 Hos 9. 10 Neh 10. 38; cf. αἰρετός, ἐξ-

ἀπάρχομαι: *make a beginning* בִּכְרַח Ez 47. 12 הַבְּכִירָה Jer 4. 31; esp. in sacrifice בִּכְרַח Lev 27. 26; *τρίχας ἀπάρχεσθαι* *begin the sacrifice with the hair*, i.e. by cutting off the hair from the forehead and throwing it into the fire קָרַח Lev 21. 5 Mich 1. 16 יִקְרַח Jer 16. 6 הַקְּרִיחַ Ez 27. 31 הַקְּרִיחַ Ib 29. 18; cf. Nu 6. 18; cf. ἐφαίρειν, κείρω, ἀπο-

ἀπατάω, -έω: (*ἀπάτη*) *cheat, deceive* הַפְּתָה Prv 24. 28 פְּתָה Jer 20. 7 פְּתָה; = ἀπατεύω. The compd. ἐξαπατάω (*deceive or beguile, deceive thoroughly* פְּתָה Jer 20. 7 פְּתָה Ib 20. 10 הַפְּתָה Prv 24. 28 הַפְּתָה Gn 31. 7 הַפְּתָה Ib 27. 12 הַפְּתָה IIR 36. 16 גָּשָׁה; *seduce a woman* פְּתָה Ex 22. 15; *swindle, trick* غش; *beguile or assuage* פְּתָה Hos 2. 16 (חַדָּא) is more common; cf. πείθω, ἀνα-, δια-, ἐπι-

ἀπατεύων, τό: *cheat, rogue* פְּתָה Prv 1. 22 הַפְּתָה Gn 27. 12 טָנָן מַחֲדָע; = θηητής

ἀπάτη: *trick, fraud, deceit; guile, treachery* פְּתָה Prv 1. 22

ἀπατιμάω: *dishonour greatly* فضح; = ἀπατιμάω

ἀπατμιζω: *evaporate* صَدَّ تَبَخَّرَ بَخَر

ἀπάτμις, ἡ: *evaporation* تَصْعِيد

ἀπαυγάζω: *flash forth* تَشَعَّع

ἀπαύγασμα, τό: *radiance, effulgence*, of light beaming from a luminous body شَعْشَعَة شُعَاع تَشَعُّع شُعَاع

ἀπεικάζω: *form from a model, represent, express, copy* شَخَّص; cf. ἀπεικονίζω

ἀπεικασία, ἡ: *representation* تَشْخِص

ἀπεικασμός, ό: *representation* פָּקַד Dt 29. 16; v. pp. 637-8

ἀπεικονίζω: (*εἰκών*) *represent in a statue, express; generally, represent* شَخَّص

ἀπειλέω, later Ep. pres. *ἀπειλείω*: *hold out either in the way of promise or threat* הַפְּלִיא Jes 29. 14, and therefore, sts. in good sense, *promise* פָּלַח Lev 22. 21 Nu 15. 3, 8 הַפְּלִיא Lev 27. 2

- ἀπειπον*: fut. in use *ἀπερῶ* (Ion *ἀπερέω*), pf. *ἀπείρηκα*; *speak out, tell out, declare* דַּבֵּר Ex 6. 11, 28; *to give full notice* דַּבֵּר Jes 1. 20; *to deliver a verbal message* דַּבֵּר Ex 19. 6; *renounce, disown, give up* נָדַבֵּר Mal 3. 13; intr., *fail, tire, sink from exhaustion* יָצַף Jud 4. 21 יָצַף Jer 4. 31; *to be tired* יָצַף Jes 40. 28, 29, 30, 31 יָצַף Gn 25. 29, 30 Jud 8. 4 IIS 17. 29 הָעֵיף Jes 8. 22, 23
- ἀπέρχομαι*: *go away, depart from, depart* בָּרַח Gn 31. 20–22 Ex 14. 5 IIS 19. 10 Job 9. 25 בָּרַח־לֹו Gn 27. 43 Nu 24. 11 Am 7. 12 בָּרַח יֵרֵחַ
- ἀπευθύνω*: *make straight, restore* הוֹכִיחַ Lev 19. 17, 25 Prv 9. 7, 8 Job 13. 3, 15; *guide aright, direct* הוֹכִיחַ Gn 24. 44 Jes 2. 4 Prv 19. 25; *correct, chastise* הוֹכִיחַ IIS 7. 14; = *ἀπιθύνω*
- ἀφέθος, ον*: by dissimulation from *ἀφέψω* (*ἀφέψω*) *boiled down, a. χρυσός refined gold* אָפָו כְּתָם Dan 10. 5 כְּתָם אֹפִיר Jes 13. 12 Job 28. 16 כְּתָם פִּז Cant 5. 11 כְּאֹפִיר Jer 10. 9 אֹפִיר Job 22. 24 פִּז Jes 13. 12 Ps 21. 4 [cf. *ἀφέψω*]
- ἀπέχω*: *hold oneself off a thing, abstain or desist from it, refrain from* (W) הָיִיד Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; abs., *refrain oneself* הִתְאַפֵּק Gn 45. 1; *fail* הִתְאַפֵּק IS 13. 12
- ἀπύλλω*: *exclude* הִפְלָה Ex 8. 18 (nisi leg. *ἀπελλ-*); cf. *ἀπαλλοτριώω*
- ἀπισσώ*: *make equal* שָׁוָה Ps 18. 34 הִשָּׁוָה Jes 46. 5
- ἀπόβασις, ἡ*: *landing place* מְבוֹא Ez 27. 3; = *ἀγών ἀποβατικός* (*ἀγών*: *gathering, assembly; assembly of the Greeks at the national games; ἀποβατικός*: *of or for one who rode several horses leaping from one to the other*) מְבוֹא־עַם Ib 33. 31
- ἀποβολή, ἡ*: *loss* אֶבְדָּה Lev 5. 22, 23
- ἀπόβρεγμα, τό*: *infusion* כֶּרֶק־חַה Ez 24. 10; = *βρέγμα*; cf. *φάρμακον*
- ἀπογιγνώσκω*: *renounce, reject* נָדַר Dt 32. 27 Jer 19. 4 Job 21. 29 אָנָּק; as law term, *reject a charge brought against a man, i.e. acquit him* נָדַר Ib 34. 19; cf. *ἐπι-, συγ-*
- ἀποδύω*: trans. used by Hom. (esp. in Il.) of *stripping armour from the slain* פָּשַׁט IS 31. 9; c. acc. rei, *strip off* פָּשַׁט Lev 6. 4 הִפְשַׁט Mich 3. 3; c. acc. pers. *strip* פָּשַׁט IS 31. 8 הִפְשַׁט Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of one's clothes; ἀποδυσόμενος stripped of its shell, of the nautilus* עָטָה Ez 21. 20; Med., *strip off oneself, take off clothes* הִתְפַּשֵּׁט IS 18. 4; = *ἀποδύνω*; cf. *ἐκ-*
- ἀποζέω*: *boil till the scum is thrown off; simply boil* הָיִיד Gn 25. 29; = *ἀποζέινυμι*
- ἀποθερίζω*: *cut off; Med., of the tonsure of monks* הִנָּזַר Hos 9. 10

ἀπόθεται, αἱ: a place in Lacedemon into which misshapen children were thrown as soon as born תָּהָן Jer 7. 31, 32, 19. 13; cf. ὀπτησις

ἀπόθρισμα, τό: that which is cut off נִזְר Jer 7. 29

ἀποικία, ἡ: (ἀποικος) settlement far from home, colony, settlement תְּשֻׁעָה Jos 15. 53

ἀποικίς, ἡ: pecul. fem. of ἀποικος, ἀ. πόλις a colony; and without πόλις תְּשֻׁעָה Jos 15. 53

ἀποικος, ον: away from home, abroad; mostly as Subst., of cities קִישָׁא Ez 34. 13

ἀποιμῶζω: bewail loudly הִתְהַיַּיַּץ Ps 55. 3

ἀποινα, τά: (by haplology for ἀπόποινα [ποιή]) ransom or price paid, whether to recover one's freedom when taken prisoner, or to save one's life כֶּפֶר Ex 21. 30, 30. 12; generally, atonement, compensation, penalty כֶּפֶר Ib 29. 36 כְּפָרָה; redemption, rescue from death כֶּפֶר Job 33. 24; cf. σκεπάζω

ἀποκαλύπτω: uncover נִלְפֵּת Ruth 3. 8; disclose, reveal נִלְפֵּת Job 6. 18; unmask נִלְבֵּס Prv 10. 8

ἀποκαμπτός, όν: bent מִצְרֶדֶת IIS 20. 8

ἀποκάμπω: ἀποκεκαμμένον ῥάμφος, curved beak מִצְרֶדֶת IIS 20. 8

ἀποκείρω: clip, cut off, prop. of hair נִלְחַ IIS 14. 26; to have hair shorn close נִלְחַ Jes 7. 20 תְּהַלֵּל Lev 13. 33; cut off one's hair, esp. in token of mourning נִלְחַ Jer 41. 5 תְּקַרֵּחַ Ez 27. 3; תְּקַרֵּחַ Ib 29. 18; Pass., shorn or clipped נִלְחַ Jud 16. 22 Jer 41. 5 תְּקַרֵּחַ Ez 29. 18; cf. ξυρέω

ἀποκοπτός, ἡ, όν: severed from others בָּהָר Gn 15. 10 Jer 34. 18, 19 בָּרָא

ἀποκόπτω: cut off, hew off, freq. in Hom. of men's limbs בָּהָר Gn 15. 10 בָּהָר Ib.; amputate בָּרָא; cut off בָּרָא; cf. διακόπτω

ἀποκρίνω: separate, set apart בָּקָר Ez 34. 11; distinguish בָּקָר Lev 27. 33; choose; Pass., to be parted or separated, parted from the throng בָּקָר Ib 27. 26 [cf. ἀπάρχομαι]; reject on examination בָּהָל Zach 11. 8 בָּהָלָה Prv 20. 21; פרַע Ib 1. 25

ἀπόκρισις, ἡ: separation בָּקָרָה Ez 34. 12; decision, answer בִּירָה ICh 29. 1 [cf. αἵρεσις]; answer; defence בָּקָרָה Lev 19. 20

ἀποκυδαίνω: glorify greatly כָּבֵד Jes 29. 13, 43. 23

ἀποκυλίω: roll away הָגֵל Gn 29. 10; cf. κατα-

ἀπολαμβάνω: take or receive from קָבַל Job 2. 10; accept קָבַל Esth 4. 4, 9. 23, 27; hear, learn קָבַל Prv 19. 20 [cf. ἀναδέχομαι]

ἀπολείπω: leave hold of, lose הִרְפָּה Jos 1. 5 Prv 4. 13 Cant 3. 4; leave, allow הִרְפָּה IS 11. 3; desert, abandon הִרְפָּה Dt 4. 31, 31. 6 Jos 1. 5; fail,

- flag, lose heart* הִתְרַפָּה Prv 18. 9, 24. 10; of the moon, *wane* תִּפְרָה
Jes 24. 23; *leave off; depart from* תִּרְפָּה Ps 37. 8
- ἀπόλλυμι or -ύω: stronger form of ὀλλυμι, *destroy utterly, kill*, in Hom.
mostly of death in battle אָמַלְלָהּ Jes 24. 4 Hos 4. 3 בָּלַהּ ICh 17. 9 בָּלַע
Thr 2. 2, 5, 8 חָלַל Ib 2. 2; *demolish* אָמַלְלָהּ Jer 14. 2 Thr 2. 8
הָאָבִיל Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 חָבַל Cant 2. 15 חָלַל Thr
2. 2 אָמַלְלָהּ Jes 33. 9; *ruin a woman* (חָלַל) חָלְלָהּ Lev 21. 7; *perish,*
die אָבַל Jes 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָמַלְלָהּ Jes
24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jes 25. 8 נָבַל Ex 18. 18
Jes 24. 4, 40. 7; *cease to exist* בָּלַע Jes 25. 8; *simply, to be undone*
אָמַלְלָהּ IS 2. 5 Ps 6. 3 בָּלַע Jes 19. 3; as an imprecation, freq. in part.
fut. ὦ κάκιστ' ἀπολούμενε *o destined to a miserable end! i.e. o thou villain,*
scoundrel, knave! אָמַלְלָהּ Neh 3. 34; of fruit, *fall untimely* אָמַלְלָהּ Jes 24. 7
Joel 1. 12; = ἀπόλλω, late form
- Ἀπόλλων, ὁ: *Apollo* פִּלְאִי Jud 13. 18; acc. Ἀπόλλω (mostly in adjura-
tions, νῆ τὸν Ἀπόλλω), Ἀπόλλωνα; = Εὐρύαλος אַרְבָּאֵל Hos 10. 14
- Ἀπολλώνιος, α, ον: *of or belonging to Apollo* פִּלְאִי Jud 13. 18; -ώμιος, ὁ,
(sc. μῆν) name of month at Elis, Methymna, etc. אֶלִיל Neh 6. 15;
-ωνισκός, ὁ, Dim. of Ἀπόλλων; *statuette of Apollo* אֶלִיל Jer 14. 14
אֶלִיל Jes 10. 10 אֶלִילִים Ez 30. 13 [cf. εἰδωλον]; Ἀπολλωνιών, ὁ, (sc.
μῆν) name of month at Halicarnassus אֶלִיל Neh 6. 15
- ἀπολύτρωσις, ἡ: *ransoming* (pl.); *redemption by payment of ransom* פְּלִילִים
Ex 21. 22
- ἀπολύω: *loose from; set free, release, relieve from; abs., acquit*; in Il. always
= ἀπολυτρόω, *release on receipt of ransom* פָּלַל IS 2. 25; Med., *set*
free by payment of ransom, ransom, redeem הִתְפַּלֵּל Ib.; cf. ἀντιβόλέω
- ἀπομάσσω, Att. -ττω: *wipe off* מָחָה Ex 32. 32 Dt 29. 19 מָחָה Neh 13. 14,
דָּאָרְבָּא מָחָה Jes 25. 8; *wipe clean* מָחָה IIR 21. 13 Jes 44. 22 מָחָה
Jer 18. 23; esp. in magical ceremonies מָחָה Nu 5. 23; *wipe one's mouth*
מָחָה Prv 30. 20 حَيَّ سَحَّ; cf. μάσσω: *wipe* מָחָה IIR 21. 13
- ἀπόμοργμα, τό: *that which is wiped off* מָרַק Jud 6. 19, 20
- ἀπομόργνυμι: *wipe off or away from* מָרַק Lev 6. 21
- ἀπονέμω: *portion out, impart, assign* כָּנָה Job 7. 3 Dan 1. 10
- ἀπονέομαι: *go away, depart* פָּנָה Nu 14. 25 Jer 6. 4 Cant 6. 1 פָּנָה IR 17. 3
- ἀπονεύω: *bend away from other objects towards one* הִפְנָה Jer 48. 39;
turn off or incline towards פָּנָה Dt 31. 8 IR 10. 13 Jer 2. 27; Astron.,
pass away from a cardinal point פָּנָה Jos 15. 2 IR 7. 25 Ez 8. 3
- ἀπονίζω: *later -νίπτω, wash clean* וָקָה Job 10. 14

- ἀπονῶτιζω: *turn one's back and flee* נִסַּ Jud 7. 21; trans. in causal sense, הָנִיס Ex 9. 20 Dt 32. 30 Jud 6. 11; cf. φεύγω
- ἀποξέω: *scrape to a point* הִצִּיב IS 13. 21; = ἀποξύω
- ἀποξύνω: *bring to a point, Pass.; make sharp and piercing* הִצִּיב IS 13. 21
 حَذَّ حَادَّ Ez 21. 21; Pass. הִצִּיב Ib 21. 14
- ἀποπλανάω: *Pass., wander away from; wander from the truth* עָפְלָה Hab 2. 4
- ἀποπνίγω: *choke, throttle, suffocate* أَغْصَى; = ἀμαμίζαι, ἀμμιάζαι
- ἀπορρέω: *Pass., flow or run off, stream forth* הִנָּח Mich 1. 4
- ἀπόρητος, ον: *not to be spoken, secret* סֵת Dan 2. 19, 28, 4. 6
- ἀπορριζόω: *pull out by the root, ῥίχας* כָּרַע Esr 9. 3
- ἀπορρίπτω: *poet. ἀπορίπτω, throw away, put away* הִתָּרַךְ Jud 5. 18; of words, *utter, esp. in disparagement* הִתָּרַךְ IS 17. 26; cf. ἀπαύζω
- ἀποσκίασμα, τό: *shadow* מִחְשָׁה Jes 42. 16 Ps 143. 3 Thr 3. 6; *illusion* מִחְשָׁה Ps 88. 19; *deceit* מִחְשָׁה Ib 74. 20
- ἀποσκοπέω: *Pass., is visible from a distance* נִשְׁקָה Jer 6. 1 Cant 6. 10; = -πεύω, -πιάζω
- ἀποσταδά: *standing apart* בָּדַד Lev 13. 46 Dt 32. 12, 33. 28
- ἀπόστασις, ἡ: (ἀφίστημι) *defection, revolt* פָּצַע Prov 28. 2 [cf. ἀθέτημα, -της] אֶשְׁתַּדּוּר Esr 4. 15, 19 عَنَى; *Medic., suppurative inflammation* פָּצַע Jes 1. 6 (late form: ἀποστασία)
- ἀποστατέω: *fall off from, fail one* פָּצַע IIR 1. 1 [cf. ἀθετέω]; *fall away from the divine* פָּצַע Hos 14. 10; *stand aloof from; also stand aloof* בָּדַד Ps 102. 8
- ἀποστάτης, ό: *deserter, rebel* פָּצַע Dan 8. 23
- ἀποστέλλω: *send off, away from* שָׁלַח Gn 25. 6, 31. 27 Jud 12. 9; *send away* שָׁלַח Gn 21. 14, 31. 27 Ex 8. 28, 11. 10; *banish* שָׁלַח Gn 3. 23 Jud 1. 25; *dispatch, on some mission or service, שָׁלַח* Gn 28. 6 IS 31. 9; *freq. of messengers, שָׁלַח* Jes 57. 9, 66. 19 Jer 27. 3 Dan 10. 11 IICh 32. 31 שָׁלַח Ob 1 Prov 17. 11; *or forces, שָׁלַח* IIR 24. 2 שָׁלַח חֵיב Ib 15. 37; *put off, doff* شَلَحَ خَلَعَ
- ἀποστερέω: *rob, despoil, defraud one of a thing* פָּצַע IS 27. 10, 30. 14 פָּצַע IS 31. 8 IIS 23. 10 הִפְסִיט IS 31. 9 سَبَّ; = -ρίζω, -ρίσκω [cf. ἀποδύω]
- ἀποστρέφω: *turn back* הָשִׁיב Ex 4. 7 Jos 8. 26 Jud 9. 57 IIS 15. 25, 16. 8 IIR 19. 28 Ez 21. 35 Thr 2. 3, 8 IICh 25. 13 שׁוּבָה Ps 60. 3; *hence, either turn to flight, or turn back from flight* הָשִׁיב IIS 15. 25; *send home again* הָשִׁיב Gn 20. 7, 48. 21 IS 6. 7 Jer 23. 3 Ez 29. 14 שׁוּבָה Jer 50. 19 Ez 39. 27; *bring back word* הָשִׁיב Gn 37. 14 Nu 22. 8 Jes 41. 28 Ez 9. 11; *guide back again* הָשִׁיב IICh 19. 4, 24. 19 שׁוּבָה Jer 49. 5;

- turn backwards הָשִׁיב IIR 20. 11 Jes 44. 25; bring back, recall הָשִׁיב
 Gn 28. 15 Jud 11. 9 IIS 15. 25 IR 13. 20 Jer 8. 4 Thr 1. 16 Jes
 53. 12 Ps 23. 3; turn away or aside, divert הָשִׁיב IR 13. 26 Jer 8. 5
 ἀποσπλάω: strip off spoils from a person נָצַל IICl 20. 25 سلب; strip
 off or take away from נָצַל Ex 3. 22; Pass., הִתְנַצַּל Ib 33. 6; carry off נָשַׁל
 IIR 16. 6
 ἀποσχίζω: split פָּצַח Jer 23. 29; part them off, separate them, cleave off,
 tear off; sever, detach from נָפַח Jer 51. 21, 22, 23 [cf. σφάζω]; Med.,
 separate oneself הִתְפַּצַּח Hab 3. 6 נָפַח IIR 25. 5
 ἀποσώζω: save or preserve from בָּצַע Jes 38. 12 נָסָה Ex 2. 10 הִקְסָה
 IIS 22. 17 [cf. ἀνα-] פָּדָה Ib 4. 9 פָּצָה Ps 144. 7, 11; keep safe פָּדָה
 Jes 29. 22 [cf. φείδομαι spare persons and things, e.g. in war, i.e. not
 destroy them]; preserve בָּצַע Thr 2. 17 [cf. διαπράσσω, ἐκ- bring about,
 accomplish, achieve]; keep them in mind, remember הִזְכִּיר Jes 63. 7
 ἀποτεριχίζω: wall off, by way of blockade צוּר Dt 20. 12 Jud 9. 31
 ἀποτερίχισμα, τό: = ἀποτερίχισις (walling off of a town, blockading) הַצֹּר
 Dt 20. 19, 20
 ἀποτελέω: bring to an end, complete הִתֵּם Dan 9. 24 [cf. τυπώω] הִתֵּם Jes
 33. 1 Dan 8. 23 أَمَّ تَامَ خَتَمَ نَسَم; cf. δια-
 ἀποτέμνω: excise; cut off, divide, sever הִתֵּם Ez 24. 10; cut off, check, put
 an end to הִתֵּם Dan 8. 23; cf. ἀποτελέω
 ἀποτίνομι, -ίνυμι, -υνύω, -ίνω, ἀπυτεύω: repay; pay for; Med., ἀποτίνο-
 μαι, -νυμαι, c. acc. rei, take vengeance for a thing, punish it; abs.,
 take vengeance נָקַם Jud 15. 7 IS 14. 24; cf. ἐκδικάζω
 ἀποφάινω: show forth, display הִפָּאֵר Ex 8. 5;
 abs., make display of oneself, show off הִתְפָּאֵר Jud 7. 2 Jes 10. 15
 ἀποφέρω: Hom. only in fut. -οίσω (Dor -οισῶ, Med. -οίσομαι) and
 Ion. aor. ἀπένεικα, Att. aor. -ήνεγκα, aor. 2 -ήνεγκον, pf. -εμήνοχα;
 generally, bring, hand over as required נָשָׂא IIS 19. 43 IR 9. 11 Esr 1. 4;
 = φερρεύει [a structure similar to פָּעַל]
 ἀποφεύγω: flee from, escape; get safe away הָעִיר Jes 10. 31 Jer 4. 6, 6. 1 =
 -φύγανω
 ἀποφθηναι: speak out, declare flatly or plainly הִבִּיעַ Ps 94. 4, 145. 7 Prv 1. 23
 ἀποφθινύθω: causal, make perish אָבַד Ez 22. 27 Esth 8. 5 הָאָבִיד Nu
 24. 19 Ez 32. 13; lose אָבַד Prv 29. 3 Eccl 3. 6; diminish נָחַס
 ἀποφθίνω: intr. in pres., perish utterly, die away אָבַד Nu 21. 29 Mich
 7. 2; causal, make to perish, destroy, waste away אָבַד Prv 29. 3; destroy
 אָבַד Dt 12. 2 הָאָבִיד Jer 1. 10 אָבַד

- ἀποφυγή, ἡ: *escape or place of refuge* מְנוּחַ IIS 22. 3 Am 2. 14 מְנוּחָה Lev 26. 36 إغْتِيَار عَذْر مَعْذَرَه Jer 16. 19 Joel 4. 16 Dan 11. 31 إغْتِيَار عَذْر مَعْذَرَه Jer 16. 19 Joel 4. 16 Dan 11. 31
- ἀποχράω: *suffice, be sufficient, be enough* שָׁפַק IR 20. 10; *deliver an oracle* הִשְׁפִּיק Jes 2. 6; *use to the full* סָפַק Job 34. 37
- ἀποχυρόω: *fortify* בָּצַר Jes 22. 10 Jer 51. 53; *Pass.*, בָּצוּר Jes 2. 15; *form a fence, of trees* בְּצוּר Zach 11. 2
- ἀποψήχω: *wipe away* מָחָה Dt 29. 19 Jes 44. 22 مسح; *scrape or rub off* מָחָה Ex 32. 32, 33 مسح حل مسح; = ἀποψάω; cf. ἀπομάσσω
- ἀπωθέω: *thrust away, push back* הָדִיחַ Dt 13. 11; *thrust away from oneself* הָדִיחַ Jer 27. 10; *drive away* הָדִיחַ Jer 50. 17; *drive from* הָדִיחַ Dt 13. 6 הָסָה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בִּישׁ Prv 27. 7 בעַט Dt 32. 15 מאַס Jes 8. 6, *Pass.* נִמָּאס Jes 54. 6 הָסָה Am 5. 12; *reject* מאַס Job 30. 1; cf. ἐπιτείνω, κατα-, σφόδρυνμι
- διαβολή, ἡ: *false accusation, slander* רִבְיָה Gn 37. 2 Nu 13. 32
- διαγελάω: *laugh at, mock* הִלְעִיב IICh 36. 16 הִלְעִיב Neh 2. 19 IICh 30. 10
- διαδοχή, ἡ: (διαδέχομαι) *taking over from another, succession* דּוּר Gn 15. 16 Jes 34. 10, 41. 4 דּוּר Cant 1. 10, 11; *in turn; relay, relief* חֵרַח Esht 2. 12, דּוּר דּוּר 15
- διάδοχος, ὁ: *a kind of* מִיָּד
- διαειδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διαίδον
- διαζέω: *boil through* הִוִּיד Gn 25. 29
- διαζωγραφέω: *paint in divers colours* הִצְבִּיעַר Jos 9. 4 [cf. dra-]
- διαθήκη, ἡ: *testament* وَصِيَّةٌ وَثِيقَةٌ; *deposit* وَدِيعَةٌ
- διαίρεσις, ἡ: *distribution; separation; division* הִרְוּכָה Ex 25. 2, 3 Nu 31. 52
- διαίρέω: *tear away, pull down* עָרַר Ps 137. 7 עָרַר Jes 23. 13; *take down part of the wall, make a breach in it* עָרַר Jer 51. 58 הִתְעָרַר Jer 51. 58
- Ib.; 8. τὰ ὦτα *lend an ear* אָזַן Jes 50. 4; cf. ἀφ-, διαείρω
- δαίρω: *raise up, lift up* הָרַם Gn 14. 22 IR 14. 7 הָרַם IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* הָרַם Ps 118. 16 הִתְרַוּכָה Dan 11. 36; *separate, remove* הָרַם Lev 2. 9 Nu 31. 28, 52
- δίαίτα, ἡ: *way of living, mode of life* דָּת Esht 1. 8, 3. 8, 4. 16; *judgement* דָּת Esht 3. 15, 8. 17 Esr 8. 36 שָׁפַט Ex 12. 12 Prv 19. 29
- διαίταριος, ὁ: *title of a subordinate official* שֹׁפֵט Ex 5. 6, 10, 14, 15
- διαιτάω: *to be arbiter or umpire* שָׁפַט Ex 18. 22, 26; *decide* שָׁפַט Gn 16. 5 Ex 18. 16, 22, 26 Jes 2. 4 Mich 4. 3; cf. διαδάω
- διαίτημα, τό: *mostly in pl.; rules of life, regimen, esp. in regard of diet* דָּת Esht 1. 8, 3. 8; *generally, institutions, customs* דָּת Esht 1. 13, 15, 19,

3. 8 מִשְׁטָּר Job 38. 33 מִשְׁטָּט Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26
 Ez 20. 18 ICh 15. 13 ICh 35. 13; cf. ἔθνος
- διαιτητής, ὁ: arbitrator, umpire שֹׁטֵר Dt 16. 18 Prv 6. 7 ICh 23. 4 שֹׁטֵר
 Ex 2. 14 Dt 16. 18; cf. δικάστης
- διακαθαίρω, -ρίζω: purge thoroughly טָהַר Jer 33. 8 Neh 13. 30 הִטָּהַר Jos
 22. 17 طَهَّرَ; prune شَدَّب
- διάκενος, ον: thin, lank כָּהֵל Jes 53. 5
- διακενόω: empty outright הֶאֱנִיחַ Jes 19. 6 חָלַל Ez 28. 9 חָלַל Jes 53. 5
 חָלַל Ib 14. 10 חָלַל Ez 32. 26
- διακλέπτω: steal at different times גָּבַב Jer 23. 30; steal away גָּבַב IIS
 15. 6 גָּבַב Gn 40. 15 Ex 22. 6; disguise נָסַב Nu 25. 18
- διακληρώω: assign by lot, allot נָחַל Jos 19. 51 הִנָּחִיל Dt 1. 38 Jos 1. 6;
 have allotted to one הִנָּחֵל Job 7. 3
- διάκομμα, τό: cut, gash מִקְבֵּה Jes 51. 1
- διακονέω, διακ-: (διάκονος) minister, do service, serve כָּהֵן Ex 28. 41 ICh
 5. 36 כָּהֵן
- διακονία, ἡ: service כָּהֵן Jos 13. 7; attendance on a duty, ministration
 כָּהֵן Ex 29. 9 Nu 18. 1, 7 כְּהֹנֹת; body of servants or attendants
 כָּהֵן IS 2. 36
- διάκονος, διήκ-, later διάκων: servant כָּהֵן IIS 20. 26; attendant or official
 in a temple or religious guild כָּהֵן Gn 14. 18 Ex 3. 1 Lev 6. 16 IR 2. 27
 IIR 11. 18 כָּהֵן
- διακοπή, ἡ: gash, cleft הִצִּי Jer 49. 16 Cant 2. 14 נָקַב Ez 28. 13 נָקַב
 Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) נָקַב Nu 25. 8; cutting or canal
 through an isthmus or mountain; narrow channel or passage נָקַב
 (carved on the stone commemorating the excavation of the Jeru-
 salem tunnel); v. pp. 159, 647
- διακόπτω: cut through נָקַב IIR 12. 10, 18. 21 Job 40. 24; Pass., had
 a hole drilled in it נָקַב Hag 1. 6 נָקַב [נָקִיבָה] Gn 1. 27
- διακρύπτω: strengthd. for κρύπτω (hide, cover) כָּסָה Gn 18. 17, 37. 26,
 38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jes 6. 2 Ps 32. 5 כָּסָה Gn 7. 19
 כָּסָה Gn 24. 65 Jon 3. 8
- διαλαλέω: talk with; talk over a thing with another חָלַל Gn 21. 7; cf. προ-
 διαλλαγή, ἡ: (διαλλάσσω) interchange; change; change from enmity to
 friendship, reconciliation مُلِّح; difference خِلَاف; cf. ἀπαλλάσσω
- διαλλάσσω: interchange, exchange חָלַף Jes 9. 9; change חָלַף Gn 41. 14
 חָלַף Ib 31. 7, 35. 2; to be different خَالَف
- διαμετρέω: measure through, measure out or off; measure with the eye, scan

- ἔναντι Hab 3. 6; *to be in opposition, to be diametrically opposite* נִדָּב
 Job 7. 4; cf. ἐκ-
 διάνοια, ἡ: Aeol διανοία, poet. also διανοία, *thought, i.e. intention* نِيَّة
 διαπαίζω: *laugh, jest at* הִצִּיחַ Esth 1. 17 [cf. ἐπι-]
 διαπείθω: *convince; Pass.*, פָּתַח Prv 25. 15
 διαπεινάω: *hunger one against the other, have a starvation match* עָנָה Lev
 16. 31 הִעֲנִיחַ Esr 8. 21 [cf. πεινάω, -έω]
 διαπεραιόω: (πέρα) *take across, ferry over* הָעֵבִיר Ps 136. 14
 διαπεράω: (πέρα) *reach, arrive at a place* הָעֵבִיר Jer 46. 17 [cf. διαπορεύω]
 διαπέρθω: *destroy utterly, sack, waste, always of cities* הָרַס Ex 23. 24
 Jes 49. 17 [cf. ἐπι-, ἐκ-]
 διαπληρόω: *strengthened. for πληρόω (make full or complete; fulfil)* כָּלָא Ex
 23. 26; v. ἀνα-
 διαπλήσσω: *break in pieces, split, cleave* פָּלַג Ps 55. 10
 διαπολεμέω: *fight it out with one* הִתְחַבַּר IIR 3. 23 احْتَرَب تحارب
 διαράομαι: *curse* הִצִּיל IR 8. 31 אָרַר Gn 5. 29 קָלַל Gn 12. 3
 διαρρίπτω, -τέω, διαρίπτω: *throw about* הִשָּׁלַךְ Jer 7. 15; *throw down*
 הִשָּׁלַךְ IIS 11. 21 Thr 2. 1; cf. ἀπο-
 διασειώ: *shake violently* הִסִּיעַ Job 19. 10
 διασπαράσσω, -ττω: *rend in pieces* פָּרַק IR 19. 11; *dilate forcibly* פָּרַק
 Zach 11. 16
 διασπείρω: *scatter or spread about* בָּזַר Ps 68. 31 סָעַר Zach 7. 14
 סָעַר Hos 13. 3; *squander* פָּזַר Prv 11. 24; κατα-
 διαστέλλω: *command expressly, give express orders* הִשָּׁלַיָה IIR 15. 37; cf. ἀπο-
 διαστρέφω: *turn away, divert* הִסִּיב Nu 25. 11 Jos 8. 26 Ez 18. 17
 Prv 15. 1 Thr 2. 8 ICh 25. 13; cf. ἀπο-
 διαστρώννυμι: *spread, Pass.*, הִשָּׁתַרַע Jes 28. 20
 διασφάζω, ἀγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) שְׁפָכָה Dt 23. 2;
 = διάσφαξις
 διασώζω: *preserve through a danger, of persons*, הִצִּיל Gn 32. 12 Jud
 10. 15 Ps 7. 2; *of things, preserve, maintain* הִצִּיל Ex 12. 27 Hos 2. 11
 διατελέω: *bring quite to an end* כָּלָה Gn 18. 33 Jud 3. 18 Ruth 3. 18
 ICh 27. 24 כָּלָה Gn 2. 1; v. p. 197
 διατήκω: *melt* הִצִּיק Jos 7. 23; הִתִּיךְ IIR 22. 9 Job 10. 10 הִתִּיךְ Ez 22. 20
 הִתִּיךְ Ib 22. 22
 διατίθημι: *arrange* צוּהַ Lev 25. 21 نَظَّمَ; *distribute* أَوْعَى; *arrange each*
in their several places צוּהַ Jes 45. 12 Ps 78. 23; *manage, handle* سَاس; *arrange*
as one likes, dispose of; dispose of one's property, devise it by will צוּהַ IIS
 17. 23 IIR 20. 1 أَوْصَى ب; οὐ διατιθέμενος, *the testator* مَوْتَى مَوْتَى;

make a covenant with one (אָתָם) Jos 7. 11
 (אֶתְכֶם) Jos 23. 16 Jud 2. 20
 Ps 111. 9; settle a quartel צוה Ib 7. 7; set forth, recite צוה Gn 50. 16
 [cf. ἐφίστημι] Dt 32. 46

διατριβή, ἡ: pastime, amusement طَرَب

διανγάζω, -γίζω: glance, shine through זכך Job 25. 5; to be transparent
 זכך Ib 15. 15; cf. ἐν-

διανγής: translucent, of water; radiant, of gems, ὁ δ. λίθος זכוכית
 Job 28. 17

διαυλίζω: μηκύνω (delay, put off) הָחֵל Nu 30. 3

διαφέρω: carry over or across הַעֲבִיר Nu 32. 5 IIS 19. 16 [cf. μετα-,
 διαπεραιόω] הַשִּׁיא Ib 17. 13; endure, support הַעֲבִיר Job 7. 21;
 excel יָרַע

διαφθείρω, -θορέω: destroy utterly הַהָרִיב Jes 49. 17 Ez 19. 7 חָרַב
 Dt 12. 3 IICH 36. 19; make away with, kill דָּבַר Ib 22. 10 [cf. ἐκτρέβω];
 seduce a woman אִתְּרַע; Pass., to be destroyed הַהָרִיב Ez 29. 12 יָהָרַב
 Jud 6. 28 הָהָרַב Lev 11. 35 הָהָרַב Ez 19. 12; to be murdered הַהָרִיב
 IIR 3. 23 [cf. διαπολεμέω]

διαφθονέω: enty קָנָא Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίνω
 διαφθορά, -ρή, ἡ: (διαφθείρω) destruction, ruin הָרָבָה Lev 26. 31 Jer 44. 2;
 pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9

διάφραγμα, τό: midriff, diaphragm פָּרֶשׁ Ex 29. 14 Lev 4. 11; = διόφραξις
 διόσυσάω: blow in different directions, disperse הַשִּׁיב Gn 15. 11; blow or
 breathe through הַשִּׁיב Ps 147. 18 הַשִּׁיב Ez 21. 36; Pass., נָפַח Job
 20. 26; cf. ἐκθύω

διαχωρέω: pass through עָבַר Gn 15. 17 Ex 32. 27 Ez 9. 4, 5; of coins, to
 be current עָבַר Gn 23. 16

διεγείρω: wake up הָעִיר Ps 35. 23; stir up, arouse הָעִיר Joel 4. 9 Cant
 2. 7 Esr 1. 1, 5; excite עוֹרֵר Cant 2. 7; raise עוֹרֵר IIS 23. 18

διεῖδον: inf. διδεῖν, aor. 2 with no pres. in use (διοράω being used),
 see thoroughly, discern (on the Homeric usage v. δια-εἶδω); pl. δίοιδα,
 inf. διειδέναι, Ep. διύδμεναι, distinguish, discern יָדַע Gn 3. 22

διερωτάω: cross-question; ask constantly or continually דָּרַשׁ Dt 13. 15, 17. 4

διηγέομαι: set out in detail הִגִּיד Gn 3. 11, 41. 25 Ex 13. 8 Jud 14. 12, 16
 IS 8. 9 הִגִּיד Gn 22. 20 Dt 17. 4 Jos 9. 24 Ruth 2. 11; describe Ez 43. 10

διοδεύω: travel through אָשַׁר Prv 4. 14 [cf. אֶשֶׁר/όδεύω Ib 9. 6]

διοικέω: generally, control, manage, administer; abs., exercise authority,
 govern יָצַב Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8

διοπτεύω: watch accurately, spy about תִּוֵּר Nu 13. 32; cf. θεωρέω

- διοπτῆρ, ὁ: *spy, scout* תַּר Nu 14. 6; = διοπτῆρ, διοπτῆς; θεωρός
 διορίζω, διου-: *separate* הִפְרִיד Gn 30. 40 Dt 32. 8 Ruth 1. 17; Pass.,
 הִתְפַּרֵּד Ps 22. 15, 92. 10; *determine, declare*; c. inf. *determine one to be* so
 and so הִפְרִיד Prv 13. 18; *remove across the frontier, banish* הִדְרִישׁ Jud
 1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω, יִרְשׁ]
 διόρυγμα, τό: *siege-mine, subterranean passage under wall of besieged*
 fortress מִנְהָרָה Jud 6. 2
 διωθέω: *push away* הִדָּא IIR 17. 21 הִדִּיחַ Dt 13. 11, 14; cf. ἀπ-
 εἰς, μία, ἐν (μία only in late Ion. Prose)—Ep. εἰς, Dor ἧς (orig. ἐνς, assim.
 ἐν(δ) . . .) as a Numeral, *one* (ἐν) אֶחָד Ez 18. 10 (εἰς) אַחַד Zach 14. 9
 אַחַד Ez 18. 10, 33. 30 واحد) אַחַד Gn 22. 13 Jes 66. 17 אֶחָד Prv
 17. 10 (εἰς) אֶחָד Jes 40. 26 Ez 1. 23 אֶחָד Ez 33. 30 (μία) אֶחָד Gn 17. 17
 אֶחָד Ex 26. 7; *in oppos., made emphatic*
 by the Art., ὁ εἰς, ἡ μία אֶחָד Gn 19. 9, 42. 27, 32, 33 אֶחָד Ib 32.
 9; εἰς ἕκαστος *each one* אֶחָד אֶחָד Ex 36. 4 אֶחָד Lev 15. 2; *united*
 אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; ὅτε ἐν
 at once בְּאַחַת Prv 28. 18 אַחַת Esr 4. 13 אַחַת Nu 12. 4 אֶחָד Ib 35.
 22 (cf. παρ ποδός); *first*: אֶחָד Gn 1. 5, 8. 5; *one, i.e. the same* אֶחָד Ib 40.
 5 Eccl 2. 14, 3. 19, 20; *one opposite another* ἐν μὲν . . . ἐν δέ . . . אֶחָד
 אֶחָד Ex 25. 19; οὐ μίαν οὐδέ δύο *not once nor twice* אֶחָד אֶחָד
 IIR 6. 10; v. p. 361
 εἰσακούω: *hearken or give ear to one* הִאָזִין Gn 4. 23 Ex 15. 26 Nu 23. 18
 Dt 1. 45, 32. 1 Jud 5. 3 הִקְשִׁיב IS 15. 22 Jes 28. 23, 42. 23, 48. 18,
 51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34
 εἰσβαίνω: *be imported* הִבִּיא IR 10. 11; *causal in aor., make to go into,*
put into הִבִּיא Gn 6. 19 Ths 3. 13 Dan 1. 2 הִבִּיא Gn 43. 18; εἰσβαλέω
 causal of εἰσβαίνω; cf. ἄγω, εἰσ-, ἐπ-
 εἰσβάλλω: *make an inroad, fall upon* הִתְנַפֵּל Gn 43. 18; v. προσ-
 εἰσβασις, ἡ: *an entrance* אֶסְתִּי Neh 12. 25 אֶסְתִּי Ez 8. 5 אֶסְתִּי Jud 19. 27
 IR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22
 εἰσερχομαι: *go in or into, enter, visit* (נִסַּק) אֶסַּק Ps 139. 8
 εἰσιδεῖν: = εἰσοράω (*look into, look upon, behold*; generally, *look at or gaze*
upon steadily)—derivatives: אֶסַּד Job 16. 19 سَاعَد Gn 31. 47
 سِهَادَة شِهَادَة
 εἰσνέω: *swim into* שָׁחַב Jes 25. 11 אֶסַּק Job 40. 23; cf. πλέω
 εἰσόδιος, ον: *going or coming in*; οἱ εἰσόδιοι *visitors* عَائِد
 εἰσόδος or ἔσოდος, ἡ: *entrance—place of entrance, entry* אֶסְד Nu 21. 15; cf.
 a mountain-pass אֶסְד Dt 3. 17; *visit* عِيَادَة; *study, investigation* אֶסְדָּה
 Ib 33. 2

- εἰσποιέω: *to be adopted into a family* וְסִפַּח Jes 14. 1; *bring new persons into the public service* סִפַּח IS 2. 36; cf. ἀπτω
 εἰστίθηναι: *put into, place in* הִנִּיחַ Ez 5. 13, 16. 42; cf. ἀναπαύω
 εἰσφέρω: *carry in; bring in* אָסַף Jos 20. 4 IIR 22. 20 IICh 34. 28 וְאָסַף
 Ex 9. 19 Nu 27. 13 IIR 22. 20 אָסַף Jud 19. 15; cf. ἀθροίζω
 εἰσφορά, ἡ: *property-tax levied for purposes of war; in Egypt, special tax; generally, contribution* אֶזְכָּרָה Lev 2. 2, 9, 16, 24. 7 אֶזְכָּרָה
 Ez 27. 15 Ps 72. 10 زَكَاةٌ زَكَاةٌ; v. δέκατος
 εἰσχειρίζω: *put into one's hands, entrust* סָמַר IS 26. 8 IIS 18. 28 הִסְמִיר
 Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 סָמַר Jes 19. 4
 εἰσχέω: *pour in or into* יָצַק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3
 Ez 24. 3 [cf. יָצַק/הָאָה] הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 Ps 45. 3
 εἶσω, ἔσω: *inside, within* יָד IS 4. 18 הוּךְ Ex 14. 23 Dt 21. 12 IIS
 3. 27; τὸ ἔσω the inner הַיָּסוֹן Ez 41. 7, 47. 16; *inside, i.e. by the side of, the road* יָד Ex 2. 5 Jer 41. 9 יָד IS 4. 13; cf. ἡγυεύς; v. ὁδός
 ἐκβάλλω: *speak out, declare* בִּצֵּר Jes 52. 7 Ps 40. 10 בִּצֵּר; בָּאֵסָה
 ἐκβαίνω, ἐκβάω: *step out of, or off from, disembark, dismount* צָנַח Jos 15.
 18 Jud 1. 14 debouch from a defile; *go out of, depart from* יָצָא Dt 33.
 22; *leave, usually with the sense, outstep, overstep; go out of due bounds*
 יָצָא Jer 8. 5; *cause to go out* שׁוּבב Jes 47. 10; cf. ἀποσπρέω
 ἐκβακχεύω: Pass., *to be filled with Bacchic frenzy* שִׁכָּרָה Dt 28. 34 IS 21.
 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; Med., הִשְׁכִּיחַ IS 21. 15, 16
 ἐκβάλλω: *throw or cast out; expose on a desert island* נָבַל Nah 3. 6;
expel afterbirth; let fall, drop; produce, of women (of premature birth); esp. in case of a miscarriage or abortion; hatch chicks; of plants, put forth fruit הִבִּילָה Cant 8. 5 פִּלָּה Job 39. 3
 ἐκβασίς, ἡ: *deviation, declension, departure; digression* שִׁטְוָה Jer 8. 5
 ἐκβολή, ἡ: ἐ. σίτου the time when the corn comes into ear שִׁבְלֵת Gn 41. 5;
shoot שִׁבְלֵת Zach 4. 12; *mouth of a river* שִׁבְלֵת Jes 27. 12; *projection; (from Pass.) that which is cast out; earth thrown up by a mattock, upcast; = ἐκβολάς (anything thrown out)* שִׁבְלֵת Ps 69. 3, 16
 ἐκγεννάω: *beget; also bring forth* הוּשָׁה Hos 4. 10 [cf. γένος: sort, kind ||
 Dan 3. 5] הִלָּה Jes 14. 10; cf. ἐκκενόω
 ἐκγίγνομαι: *to be born of a father* הִלָּה Jes 14. 10 (ΓΕΝ → γίγνομαι →
 γένος, poet. γέννα → γεννάω)
 ἐκγοητεύω: *strengthened. for γοητεύω (bewitch, beguile) غَشَى; abs. play the wizard* שִׁחַשׁ Ps 58. 6 נִחַשׁ Gn 30. 27, 44. 5 Dt 18. 10 IICh 33. 6)
 ἐκγονος, ον, ἑγγ-, ἑσγ-: *born of, sprung from, esp. Subst., grandchild; grandson* נֶכֶד Gn 21. 23

- ἐκδέτος: (ἐκδέω) *fastened* קָשָׁר Gn 44. 30
 ἐκδέω: *bind so as to hang from* קָשָׁר Jos 2. 18 Prv 3. 3; *fasten to or on*
 קָשָׁר Dt 6. 8 Prv 7. 3; *bind* עָקַד Gn 22. 9 קָשָׁר Job 38. 31
 ἐκδηλος, ον: *strengthened for* δῆλος, *conspicuous* جَلِي ظَاہِر; *quite plain*
 صَرِيح
 ἐκδηλώω: *show plainly* הֵלִיִּךְ Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job
 20. 27, 41. 5 صَرַח
 ἐκδικέω: *avenge, punish; exact vengeance for* נָקַם Dt 32. 43 Jos 10. 13
 נָקַם IIR 9. 7 Jer 51. 36 הָקַם Gn 4. 15 הָקַם IS 14. 24 Jer 15. 15
 הָקַם Jer 5. 9; *avenge or vindicate a person, by taking up his*
cause נָקַם Ex 21. 20 הָקַם Ib. הָקַם Gn 4. 24 [cf. τίνω, ἐκ-]
 ἐκδιψάω: *to be parched with drought, of plant* הִיבֵשׁ Joel 1. 10, 12, 17
 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11
 ἐκδοσις, ἑσδοσις, ἡ: *giving in marriage* הִנָּח Cant 3. 11
 ἐκδοτήρ, ἑσδ-, ἐκδότης, ὁ: *one who gives his daughter in marriage* הָנַח Ex
 3. 1, 18. 1 Jud 19. 4 [cf. ἐδνωτής: a betrother הָנַח Joel 2. 16]
 ἐκδότις, ἡ: *bride's mother* הִנָּח Dt 27. 23
 ἐκδύω, -ύνω: *take off, strip off* הִצַּד Prv 25. 20 שָׁטַח Lev 6. 4 IS 19.
 24 Cant 5. 3; *strip me, strip me of my cloak, strip cloak* שָׁטַח
 Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med.,
strip oneself of a thing שָׁטַח IS 18. 4; Pass., *to be stripped of a thing;*
of the clothes, to be put off שָׁטַח Ez 21. 20; cf. ἀπο-
 ἐκθεραπεύω: *strengthened for* θεραπεύω; *cure perfectly* רָפָא IIR 2. 21 Ez
 34. 4; Med., *get oneself quite cured* רָפָא IIR 8. 29
 ἐκθερίζω: *reap or mow completely* הִקְצִיר Job 24. 6
 ἐκθηράομαι, -ρεύω: *hunt out, catch* כָּדַר Jud 20. 43 הִקְתִּיר Hab 1. 4
 ἐκθύω: *sacrifice* חָשַׁח Mal 1. 13; *destroy utterly* חָשַׁח Job 31. 39
 ἐκκαθαίρω: *cleanse out, purify* הִוִּיר Lev 15. 31 חָשָׂא Ps 51. 9
 ἐκκαίω, -κάω: *burn out his eyes* נָקַר IS 11. 2 נָקַר Jud 16. 21 [נָקַר Jes
 51. 1, v. ἐξορύσσω]; *light up, kindle* הִשִּׁיק Jes 44. 15 Ez 39. 9; Pass.,
to be kindled, burnt up אָדָּל Ex 3. 2 Nah 1. 10 Neh 2. 3
 ἐκκαλέω: *call out or forth, summon forth; Med., call out to oneself* הִקְהִיל
 Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπι-]
 ἐκκενόω: *empty out* הִנָּח Jes 19. 6 מָחַלְל Ez 28. 9 מָחַלְל Ib 32. 26 הִלָּח
 Jes 14. 10; *clear out* הִנָּח IICH 29. 19; *to be exhausted* מָחַלְל Jes 53. 5
 [cf. διακενόω]
 ἐκκλησία: (ἐκκλητος) *assembly duly summoned* קָהָל Nu 10. 7 Jud 20. 2,
 21. 5, 8 IICH 30. 2; *an assembly* קָהָל Jer 44. 15 IICH 20. 14, 30.
 13 קוּל Jer 51. 55

- ἐκκλησιάζω: trans., *summon to an assembly, convene* לְקַחֵהוּ Ex 35. 1
Nu 10. 7 Dt 31. 28
- ἐκκλησιαστής: *member of the ἐκκλησία*; ἐκκλητος: (ἐκκαλέω) *selected to judge or arbitrate on a point, an umpire* תִּלְקֶהוּ Eccl 1. 1 [cf. Ib 1. 12; לְקַחֵהוּ/בַּשִּׁיטָה: *judge*]
- ἐκκλύζω: *wash thoroughly* לְקַחֵהוּ Jes 58. 11
- ἐκκόπτω: *cut out, knock out, gouge out* (W) the eyes נִקְּצוּ [cf. ἐκκαίω]
- ἐκλανθάνω: *forget utterly* שָׁכַח Gn 40. 23; Act., *make one quite forgetful* of שָׁכַח Job 39. 17 שָׁכַח Gn 41. 51 שָׁכַח Thr 2. 6 שָׁכַח Jer 23. 27
- ἐκλέγω: *pick or single out, esp. of soldiers* לְקַחֵהוּ Nu 31. 3; *pick out for oneself, choose* לְקַחֵהוּ Ruth 2. 2 לְקַחֵהוּ Job 24. 6 לְקַחֵהוּ Jer 27. 12; *pull out* לְקַחֵהוּ Lev 14. 40, 43; *take toll of, levy taxes or tribute* לְקַחֵהוּ Gn 47. 14 [cf. ἀπολέγω: *pick out, choose*; ἐξέλκω]
- ἐκλείπω: *forsake, desert, abandon; fail one* הִפָּקַד Jer 50. 12; of the Sun or Moon, *suffer eclipse* הִפָּקַד Jer 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* הִפָּקַד Jer 33. 9
- ἐκλεκτός, ἡ, ὁ: (ἐκλέγω) *picked out, select* לְקַחֵהוּ Nu 31. 5
- ἐκλύω: *unloose* חָלַל; *dissolve* חָלַל
- ἐκμάσσω: *wipe off, wipe away* הִמָּחַ Jer 18. 23 Neh 13. 14
- ἐκμεθύσκω: *make quite drunk* שָׁכַח Jer 63. 6 Jer 51. 7 שָׁכַח Dt 32. 42 IIS 11. 13 Jer 51. 39, 57
- ἐκμετρέω: *measure out, measure* מָדַד IIS 8. 2 Ps 60. 8; *measure, calculate position by the stars* מָדַד Job 7. 4; cf. δια-
- ἐκνέω: *swim out* שָׁחַ Job 40. 23 שָׁחַ Jer 25. 11 [cf. εἰσνέω; p. 638]
- ἐκνίζω: *wash out, purge away* נִקְּצוּ Joel 4. 21; *wash clean, purify* נִקְּצוּ Job 10. 14 נִקְּצוּ
- ἐκπαγέομαι: *to be struck with amazement, to wonder greatly, only used in part.; wonder at, admire exceedingly* נִפְלָא IIS 1. 26 Ps 118. 23, 139. 14 Prv 30. 18
- ἐκπαγλος, ον: *terrible, violent*; in later Poets the word freq. signifies merely, *marvellous, wondrous* נִפְלָא Ex 34. 10 Ps 139. 14 [cf. ἀπαλλητός]
- ἐκπαιδεύω: *train thoroughly; teach one a thing* יָדַע Ps 18. 35
- ἐκπεράω: *pass beyond* הֵעִיב Jer 46. 17; cf. δια-, διαπεραιώω
- ἐκπέρθω: *destroy utterly, sack, of cities* חָרַס Ex 23. 24 Jer 49. 17
- ἐκπέσσω, -ττω: *cook thoroughly* בָּשַׁל Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 IICH 35. 13 בָּשַׁל Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* הִבְשִׁיל Gn 40. 10
- ἐκπετάνημι: *spread out, of a sail* הִפִּיץ Job 40. 11; *scatter something to the winds* הִפִּיץ Gn 11. 8 Jer 13. 24, 18. 17

ἐκπήγνυμι, -ύω: *congeal* אִשְׁפָּה Job 10. 10; cf. ἐκψύχω

ἐκπηδάω: *leap out, leap, jump* (W) קָפַץ Cant 2. 8; πηδάω ΠΣΦ

ἐκπίμπλημι: *fill up* אָלַף IIR 21. 16 Jer 41. 9; *filled them full of* אָלַף

Ex 35. 35 Job 22. 18; אָלַף Cant 5. 14; *satisfy* אָלַף Ps 107. 9;

fulfil אָלַף IR 8. 24 Ps 20. 6; *fill up or complete a number* אָלַף

Ex 23. 26 [cf. ἐμπίμπλημι]

ἐκπληξία, -ις, ἡ: *consternation; terror caused by misfortunes; mental disturbance* תַּצְלָה Jes 21. 4 [cf. ἀπο-, πλῆξις]

ἐκπληρώω: *fill up* אָלַף IIR 21. 16 Jer 41. 9; *make up to a certain number* אָלַף Ex 23. 26; *fulfil* אָלַף IR 8. 24 Ps 20. 6; cf. ἐκπίμπλημι

ἐκπλήσσω, -ττω: *drive out of one's senses by a sudden shock* אִשְׁפָּה Jes 29. 14; *amaze, astound* אִשְׁפָּה Jud 13. 19 Joel 2. 26 IIC 2. 8

ἐκπνέω, -είω: *breath out or forth; blow* ἐ. *breathe one's last, expire; lose breath* נָשַׁח Gn 6. 17, 25. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 5; *metaph. lose power* תַּצְלָה Jer 4. 31; but simply, *blow, of wind* הָרָחֵק Ps 147. 18

ἐκπρίω: *saw off, excise* אָרַח IR 7. 9

ἐκपुरόω: *burn to ashes, consume utterly* בָּעַר Dt 26. 14 IR 14. 10 Ez 39. 9 תַּצְלָה Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 תַּצְלָה Ez 5. 2 IIC 28. 3 תַּצְלָה IIS 12. 31 IIR 16. 31 *to be heated, to be much heated* קָרַב Hos 7. 6; cf. ἐκπεράω

ἐκपुरσεύω: *kindle* בָּעַר Ex 35. 3 Jes 50. 11 Jer 7. 13 IIC 4. 20 בָּעַר Jer 36. 22 תַּצְלָה Jud 15. 5 תַּצְלָה Nu 8. 2, 3 Prov 15. 1

ἐκπύρωσις, ἡ: *conflagration* תַּצְלָה Ex 22. 5 תַּצְלָה Nu 11. 3

ἐκπώμα, ατος, τό: *drinking cup* גִּבְעָה Gn 44. 2 Ex 25. 31 קַבְעָה Jes 51. 17 [cf. κύμβη, γαβαδόν]

ἐκπωμάτιον, τό: Dim. of ἐκπώμα קַבְעָה Jes 51. 17 [cf. κύμβη, γαβαδόν]

ἐκρέω: *shed, let fall* יָרַע Job 36. 27 הָרַע Mich 1. 6 הָרַע Jes 48. 21 הָרַע Mal 3. 10 Eccl 11. 3

ἐκριζόω: *root out* עָקַר Eccl 3. 2 עָקַר Ps 52. 7 [cf. ἐξορύσσω]

ἐκροος, contr. -pous, ό: *issue* קָרָה Dt 23. 11 [cf. πόρος]

ἐκσποδιάζω: *remove ashes* דָּפַן Ex 27. 3 Nu 4. 13

ἐκστρώννυμι: *spread* פָּשַׁח Ps 88. 10; Pass., κλίνει: ἐξέστρωτο Diogenes Cynicus, *Epistulae* 37. 3 (the couches are spread) תַּצְלָה Jes 28. 20 [cf. δια-]

ἐκσώζω, Ep. ἐκσαόω: *preserve from danger, keep safe* הָשִׁיב Job 33. 18 הָשִׁיב Jes 38. 17 הָשִׁיב Dt 20. 4 Jud 2. 18, 7. 2 Jer 15. 20 Ez 36. 29 Zeph 3. 19 Zach 12. 7 Ps 7. 2, 20. 7 הָצִיל Gn 32. 12 Ex 5. 23, 12. 27 Jos 2. 13 Jes 44. 17 Zeph 1. 18 Ps 7. 2, 70. 2 IIC 32. 14 [cf. δια-, ἀπο-]

- ἐκτείνω: *stretch out* הוֹשִׁיט Esth 4. 11 הָסֵה Jes 31. 3 Jer 6. 12, 15. 6;
stretch, spread הָסֵה IIS 16. 22, 21. 10; *extend* הָסֵה Esr 7. 28, 9. 9
 [cf. ἐκαστρώννυμι]
- ἐκτελευτάω, -έω: *bring to an end, accomplish, end, finish* (W) כָּלָה Gn
 2. 2, 18. 33, 44. 12 Ex 5. 14 IR 6. 9 Ruth 2. 21, 3. 18 כָּלָה Gn 2. 1
 ἐκτέμνω: *cut out; circumcise females* חָתַן Ex 4. 25, 26 חָתַן
- ἐκτίθημι: *pick out for separate treatment* נִסָּל Jes 63. 9; v. p. 148
- ἐκτός (ἐχθός): (ἐκ) *without, outside* חוּץ Gn 6. 14 Lev 18. 9 Jud 12. 9
 Ez 41. 17 חוּצָה ICh 24. 8, 33. 15; *except, besides, apart from* חוּץ
 Eccl 2. 25; v. ἔξωθεν, p. 170
- ἐκτρέπω: *turn away* דָּבַר Cant 5. 6
- ἐκτρέφω: *bring up from childhood, rear up* טָפַח Thr 2. 22 רָבָה Ez 19. 2
 Thr 2. 22 רָנִי
- ἐκτρίβω: *rub out, i.e. to destroy root and branch; wipe out* דָּבַר ICh 22.
 10; cf. ἐκτρέπω, ἐνέπω
- ἐκτυπώω: *model or work in relief; Pass., formed on a model, to be shaped*
 הִטְבֵּעַ Prv 8. 25 Job 38. 6
- ἐκφέρω: *bring forth, in various senses: of women, bring to the birth*
 הָרָה Job 3. 3; *of the ground, bear fruit* הִפְרִיחַ Jas 17. 11; *publish,*
delicet הִכְבִּיר Job 35. 16 הִנָּחֵה Ez 12. 10 הִנָּחֵה ICh 30. 5
- ἐκβάλεω: *to set on fire* שָׂלַח Jud 1. 8 Ps 74. 7; v. κατα-
- ἐκχέω: *pour out, prop. of liquids; יָצַק Lev 2. 1, 8. 15 IIR 3. 11 הִצִּיק*
 IIR 4. 5 הִצִּיק Lev 21. 10 Ps 45. 3 הִקִּיא Jon 2. 11 כָּבַב
 כָּבַב; cf. εἰς-, ἐνθήκω
- ἐκψύχω: *lose consciousness, swoon* קָפָא Zeph 1. 12
- ἐμβάλλω: *let him fall into Achilles' hands* (Il. 21. 47) הִשִּׁיל IS 18. 25;
hand in, submit a petition הִשִּׁיל Jer 38. 26, 42. 9 Dan 9. 18, 20;
throw upon or against הִשִּׁיל Nu 35. 23 Jer 3. 12, 22. 7; *lay oneself*
to the oars, pull at the oar חָבַל Ez 27. 29 Jon 1. 6; *abs., draw*
lots הִשִּׁיל Jos 23. 4 Jes 34. 17 Jon 1. 7 Ps 22. 19 Prv 1. 14 Job
 6. 27 Esth 3. 7 Neh 10. 35, 11. 1 ICh 26. 13, 14
- ἐμβολή, ἡ: *the head of a battering-ram, battering-ram* קֶבֶל Ez 26. 9
- ἐμβολος, ὁ, or -ον, τό: *anything pointed so as to be easily thrust in, a peg*
 خَابُور; *brazen beak, ram* יוֹבֵל Jos 6. 4, 6
- ἐμπαπέως: (μαπέειν, μάρπτω) *quickly, hastily, speedily* מָהֵר Ex 32. 8
 Jos 2. 5 Zeph 1. 14 מָהֵרָה Nu 17. 11 Jes 5. 26 Joel 4. 4 Ps 147. 15
- ἐμπαίγμονή, ἡ: *mockery* בִּזְיוֹה Neh 3. 36
- ἐμπαίγμός, ὁ: *mockery, mocking* בִּזְיוֹה Gn 38. 23 Ps 31. 19, 119. 22
- ἐμπαίζω: *mock at, mock* בִּזְיוֹה IIR 19. 21 Prv 1. 7, 6. 30, 23. 22 Cant
 8. 7 הִבּוֹה Esth 1. 17

ἐμπειρος, ον: (πεῖρα) *experienced or practised in a thing, acquainted with* מְהִיר Prv 22. 29 Esr 7. 6

ἐμπλήρημι: *fill quite full* מָלֵא IIR 21. 16; *fill full of* מָלֵא Ex 35. 35 מָלֵא Cant 5. 14; *fill a hungry man with food, satiate* מָלֵא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 (Freq. written -πίμπλ-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλ-)

ἐμπιπίσκω: *give to drink* הִשְׁקָה Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18

ἐμπλεος, α, ον, Att. -πλεως, ων, Ep. ἐμπλειος, ἐνίπλειος, η, ον; later ἐνίπλειος: *quite full of a thing* מָלֵא Ez 10. 12, 17. 3, 28. 12, 37. 1 Prv 17. 1

ἐμπολάω, -λέω: *get by barter or traffic; get by sale; purchase, buy* שָׁבַר Dt 2. 6 מְשַׁבֵּר Am 8. 5; *procure* שָׁבַר Gn 41. 56 Jes 55. 1 מְשַׁבֵּר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]

ἐμπολή, ἡ: *merchandise* שָׁבַר Gn 42. 1 Am 8. 5 Neh 10. 32; *traffic, purchase* שָׁבַר Gn 42. 26, 44. 2

ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart; market-centre for a district which had no πόλις*) שִׁבְרָה

ἐμπόρευμα, τό: *merchandise* מְרָכָה Ez 27. 24

ἐμπορεύομαι: *travel* שָׁבַר Jer 2. 10 Am 6. 2; *travel* שָׁבַר Ex 32. 27 Jos 1. 11 Jes 51. 23 Prv 4. 15; *travel for traffic or business, to be a merchant, to trade, traffic; import* רָכַל Ez 27. 3, 20, 23 [ἐμπορίζομαι, Pass.]

ἐμπορία, -ία, ἡ: (ἐμπορος) *commerce; mostly used of commerce or trade by sea* רָכַל Ez 28. 5, 16, 18; *merchandise* רָכַל Ib 26. 12

ἐμπορος, ον: *one who goes on ship-board as a passenger* שָׁבַר Jer 23. 2 Ps 8. 9; *wayfarer, traveller* שָׁבַר Jer 51. 23 Ez 5. 14 Thr 1. 12 عَابِر سَبِيل, عَابِر طَرِيق; *merchant trader, distd. from the retail trader (κάπηλος) by his making voyages and importing goods himself* רָכַל Cant 3. 6 רָכַל Ez 27. 3, 20, 23; as Adj. = ἐμπορικός (τὰ ἐμπορικὰ χρήματα *money to be used in trade* שָׁבַר Gn 23. 16)

ἐμπροσθα, -θεν, sts. also -θε: Adv. of Place, *before, in front* לְפָנַי IIR 15. 10 قُدَّام; of Time, *before* قَبْل; of old קִדְמִי Mich 5. 1 Ps 74. 12 Thr 5. 21; as Prep., *before, in front of* קִדְמִי Jer 9. 11 قُدَّام

ἐμόρων: *intelligent, sensible* عَفَارِم (Iraqi vernacular)

ἐναγής: = ἐν αἰγῇ ὢν, *under a curse* نَحْس; or *pollution* نَجَس

ἐναικίζω: *scourge; aikízō: maltreat; Pass., to be tortured* מַעַבֵּד Dt 15. 2, 3 IIR 23. 35 Jer 9. 3; more freq. in Med. -ζομαι מַעַבֵּד Lev 5. 21, 23

ἐναίρω, also ἐννα-: *slay* נָחַר; cf. ἐναπα

ἐναντίος, α, ον: *opposite* = ἀντίος (which is rare in Prose) *on the opposite side, opposite* נֹכַח Jos 3. 16 נֹכַח Ex 14. 2, 26. 35, 40. 24 Esth 5. 1 עִמָּת IIS 16. 13; hence, *fronting, face to face* נֹכַח Ex 10. 10 Neh 12. 24 עִמָּת Ib.; *before* נֹכַח Gn 31. 32, 37 נֹכַח Jud 18. 6 Jes 57. 2 Ez 14. 4 Esth 5. 1; *in the opposite direction* נֹכַח Jos 15. 7 עִמָּת Eccl 5. 15; in hostile sense, *opposing, facing in fight* נֹכַח IR 20. 29, 22. 35; *contrary* עִמָּת Eccl 7. 14; *opposite, facing* נֹכַח Jos 8. 11 נֹכַח Nu 19. 4 עִמָּת Ex 25. 27; *in the face* נֹכַח Nu 25. 4 Ps 23. 5; in hostile sense, *against* נֹכַח Jes 59. 12 Eccl 4. 12 עִמָּת Ez 3. 8; cf. κατ-

ἐναπα: (ἐναίρω) only pl., *arms and trappings of a slain foe* הַרְגֵימָם Jes 10. 4, 14. 19; cf. ἐναρίζω

ἐναρίζω: (ἐναπα) *slay in fight* הָרַג Gn 4. 8, 25; generally, *slay* הָרַג Gn 4. 14, 15 Ex 4. 23 Lev 20. 15 IIR 17. 25 רָצַח Ex 20. 13 Nu 35. 27, 30

ἐναυγάω: *illuminate*; intr. *shine* נָגַהּ Jes 9. 1 הִנֵּיהּ Ib 13. 10

ἐναύγασμα, τό: *illumination* נֹגַהּ Jes 4. 5 Joel 2. 10 נִתְהַהּ Jes 59. 9

ἐνδατέομαι: *distribute or fling about* נָדָה Ps 1. 4 נָדָה Lev 26. 36 הִנְדִּיף Ps 68. 3; *speak in detail*, i.e. in bad sense, *reproach, revile* הִסִּיף Ez 21. 2 Am 7. 16 Mich 2. 6; *dwell on, celebrate* הִסִּיף Mich 2. 11; *scatter or shower abroad* נָסַף Jud 5. 4 Cant 5. 5 הִסִּיף Am 9. 13

ἐνδικος, Arc ἐνδικος, ον: (δική) of things, *according to right, just, legitimate* צָדִק Lev 19. 36 Dt 16. 20, 25. 15 צָדִיק Ib 4. 8; *truth* צָדִק Prov 8. 8 צָדִיק Jes 41. 26 צָדָא Dan 3. 14 حَقِيقَة; πόλις a city in which justice is done עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צָדִיק Gn 6. 9, 18. 23 Dt 32. 4 Ez 3. 20 حَقِيقَة; Adv. ἐνδίκως *right, with justice, fairly* בְּצֶדֶק Lev 19. 15

ἐνδον: Adv. *within* בְּטֵן IR 7. 20 Jon 2. 3; οἱ ἐ. *those of the house, the family, esp. the domestics* עֲבָדָה Gn 26. 14 Job 1. 3 [cf. οὐκ ὀφείδης]; *below* מִתַּח Ex 26. 24 Dt 28. 13, 43 IIR 19. 30 Prov 15. 24 Eccl 3. 21 [cf. ἐνερθε]

ἐνδυμα, τό: *garment, covering* כְּעִסָּה Jes 61. 3 כְּעִסָּה Ib 3. 22 מַעֲלֵל Ex 28. 34, 29. 5 Lev 8. 7 Esr 9. 3; = δῦμα

ἐνδυτός, όν: τό, *garment, dress* צִדָּן IIS 1. 24

ἐνδύω or ἐνδύνω, with Med. ἐνδύομαι: of clothes, *put on, wear* עָדָה Jes 61. 10 Jer 4. 30, 31. 4 (3) Ez 16. 13 Hos 2. 15 עָטָה IS 28. 14 Jes 59. 17 Jer 43. 12 Ps 104. 2, 109. 29 [δ/θ] עָשָׂה Ib 65. 14; *put on another, clothe in, clothe* עָדָה Jes 61. 10 Ez 16. 11 יָעַשׂ Jes 61. 10 עָטָה Jer 43. 12 הָעֵשָׂה Ps 89. 46 הָעֵלָה IIS 1. 24 [δ/λ]

ἐνεγγύς: falsa lectio for ἐγγύς, of Places, *near, nigh, at hand, hard by, near to* עַל יָד Ex 2. 5 Nu 13. 29; cf. ἐγγίζω

ἐνέπω, lengthd. ἐννέπω, ἐνίσπω in later poets: *tell* or *tell of* תַּלַּח Job 15. 17 תַּלַּח Gn 24. 66 Ex 9. 16 תַּלַּח Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* תַּלַּח Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* תַּלַּח Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 תַּלַּח Ps 87. 3 Cant 8. 8

ἐνερθε and -θεν, ἐνερθα, also νέρθε and -θεν: Adv. *from beneath*, *up from below*; without sense of motion, *beneath*, *below* תַּחַת Job 36. 16 תַּחַת Ib., Gn 1. 7 Ex 38. 4 תַּחַת Ex 19. 17; esp. of the nether-world, οἱ ἔ. the gods *below* תַּחַת Dt 33. 27 תַּחַת Dt 32. 22 Ez 31. 14; cf. κάτω

ἐνέχω: Pass., *to be held*, *caught*, *entangled* תַּחַת Eccl 9. 12 תַּחַת Gn 22. 13 Eccl 9. 12

ἐνῆλατον, τό: as Subst. mostly pl., *rungs of a ladder*, which are fixed in the poles or sides תַּחַת Ex 20. 26; cf. ἀναβατήρες

ἐνθα, Adv.: Demonstrative, of Place, *there* תַּחַת Gn 2. 8, 48. 7 תַּחַת Ib 23. 13, 49. 31 תַּחַת; also with Verbs of motion, *thither* תַּחַת IS 9. 6 תַּחַת Gn 19. 20, 24. 6; ἔ. καὶ ἔ. *hither and thither* תַּחַת IR 2. 36 תַּחַת IIR 2. 8; *where*; with Verbs of motion, *whither* תַּחַת IS 9. 18 IR 22. 24; *at the place whence* תַּחַת Gn 16. 8 IIS 1. 3

ἐνθάδε, Adv.: of Place, *thither* תַּחַת IS 20. 20; *hither* תַּחַת Gn 15. 16; after Hom. more freq., = ἐνθα, *here* תַּחַת Gn 38. 21 IS 21. 10 [cf. ὧδε] תַּחַת Nu 14. 19 IIR 4. 35 תַּחַת, or *there* תַּחַת Ib. תַּחַת; of Time, *here, now* תַּחַת Gn 15. 16 Nu 14. 19 Jud 15. 13

ἐνθάπερ, Adv.: *there where*, *where*; stronger form of ἐνθα באשר Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 באשר Ib 1. 16

ἐνθεμα, -θημα, τό: *thing put in*, *graft* תַּחַת; = ἐνθεμα: ἢ ἐντίθημι

ἐνθεν, Adv.: Demonstrative, *thence* תַּחַת Gn 11. 8 Lev 2. 2; Relat., for ὅθεν, of Place, *whence* תַּחַת IIS 1. 3 תַּחַת Gn 3. 23; ἔ. μὲν . . . ἔ. δὲ . . ., *on one side . . . on the other . . .*, תַּחַת . . . תַּחַת IIR 4. 35, . . . תַּחַת . . . תַּחַת Ex 17. 12, 26. 13; ἔ. καὶ ἔ., *on both sides of* . . ., תַּחַת . . . תַּחַת Ib.

ἐνθένδε, Adv.: *hence* תַּחַת Gn 37. 17, 50. 25

ἐνθουσιάζω, -ιάω: *to be inspired* or *possessed by a god*, *to be in ecstasy* תַּחַת IS 21. 16 Jer 29. 26 תַּחַת IS 21. 15

ἐνθουσιασμός, ό: *inspiration*, *enthusiasm*, *frenzy* תַּחַת Dt 28. 28 IIR 9. 20

ἐνιαυτός, ό: (ἐνί, αὐτός) prop. *anniversary* (pl.); *lapse of a year* תַּחַת IS 17. 12; ἐνιαυτῷ *on the expiry of a year* תַּחַת Gn 18. 10 IIR 4. 10 [cf. תַּחַת]; and so, *any long period of time*, *cycle*, *period* תַּחַת Dan 7. 25; *times* תַּחַת Esth 1. 13 Dan 11. 13; cf. ἔτος; ἢ προβαίνω

- ἐννατον, τό: *falsa lectio* for νατόν (= ναόν . . .) [ναός, temple; inmost part of a temple, shrine] מַעוֹן Ps 26. 8, 68. 6
- ἐνναίω: dwell עוֹנָה Jes 13. 22 Hos 2. 17
- ἐννοέω:—Att. also Dep. ἐννοοῦμαι—have in one's thoughts, consider, reflect; intend הִתְחַוָּה Gn 27. 42 נוֹי עֲנִי; cf. ἐπι-
- ἐνόπη, ἡ: (ἐνέπω) generally, voice; of things, sound נֵיב Jes 57. 19
- ἐνοχος, ον: = ἐνεχόμενος, held in, bound by; connected with אָחָז Eccl 9. 12 Esth 1. 6 נֶאֱחָז Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]
- ἐνριζόω: implant הִסְרִישׁ Ps 80. 10; Pass., metaph., to be rooted, grounded in סִרְשׁ Jes 40. 24 Jer 12. 2
- ἐντατός: (ἐντείνω) stretched נִטָּו Ex 6. 6 Jes 3. 16 Ps 102. 12 ICh 21. 16
- ἐνταῦθα, ἐνθαῦτα, ἐντοῦθα, ἐνταῦτα: Adv. formed from ἐῖθα, but more common in Prose; of Time, at the very time, then תִּתְּ, תִּתְּ, תִּתְּ; of sequence, thereupon תִּתְּ, תִּתְּ, תִּתְּ
- ἐντείνω: stretch or strain tight נִטָּה Jos 8. 26; esp. of any operation performed with straps or cords נִטָּה Gn 33. 19 [cf. πηγνυμι] Jes 44. 13 Ps 104. 2 נִטָּה Dan 11. 45 [cf. πηγνυμι]; pitch the tune high נִתָּן Jer 12. 8, 51. 55 Thr 2. 7 מִזְזֵן; place exactly in, esp. put into verse, set to music אָזַן Eccl 12. 9 מִזְזֵן [cf. τείνω, ἐντατός]
- ἐντειχίζω: wall in, i.e. blockade צוֹר Dt 20. 12 Dan 1. 1 ICh 20. 1
- ἐντείχιος, ον, -χίδιος, ον: enclosed by walls קְסוּר Ez 46. 22
- ἐντέμνω: cut up a victim נִתָּה Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23
- ἐντερον, τό: in Hom. always pl., except Od. 21. 408, guts, bowels מַעֵי IIS 16. 11 Jon 2. 1 Cant 5. 4 Thr 1. 20 מַעֵי מַעֵי IS 4. 19 Dan 10. 16 מִסְרָן; womb, belly בֶּטֶן Gn 25. 24, 30. 2 Jud 3. 21, 13. 5, 7 Ps 44. 26 Prv 13. 25, 18. 20 Cant 7. 3 Eccl 11. 5 מַעֵי Cant 5. 14; cf. ἐντός
- ἐντεῦθεν, Ion ἐνθεῦθεν, Adv. (related to ἐνθεν, as ἐνταῦθα to ἐνθα): of Time, henceforth הֵנֶּחָּה Jes 9. 6, 48. 6
- ἐντήκω: pour in while molten נִסָּךְ Jes 40. 19 נִתָּךְ Ez 22. 21 הִתָּךְ IIR 22. 9 Ez 22. 20 הִנְחִיךְ Ib. הִצִּיק Jos 7. 23 הִתָּךְ Ez 22. 22; to be cast הִצִּיק IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]
- ἐντηρέω: guard נִסָּר Cant 1. 6, 8. 11, 12 נִצָּר Prv 13. 3, 27. 18 [cf. τηρέω]
- ἐντίθημι: generally, put in or into הִנֵּחַ Ez 5. 13 הִנֵּחַ Gn 50. 26; laid it to his heart (Od. 21. 355) נָתַן אֶל לִבּוֹ Eccl 7. 2 שָׁחַב IIS 13. 33, 19. 20 Dan 1. 8; engraft עִוֵּק Jos 5. 2 טָעַם
- ἐντολή, ἡ: injunction, order, command, freq. in pl., orders, commands תּוֹרָה

- Gn 26. 5 Lev 7. 37 Nu 19. 2 Dt 33. 4 Jes 1. 10, 24. 5 Ez 22. 26, 43. 11, 12 Ps 78. 5 Prv 1. 8, 3. 1, 28. 4, 7 Dan 9. 10
- ἐντός: Prep., Adv., *within, inside*, opp. ἐκτός, בְּטֵן Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 ביתה Ex 28. 26 חדרים Prv 18. 8 תוך Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בתוך Gn 1. 6 Ex 9. 24 IICH 23. 20 מתוך Gn 19. 29; *within, i.e. on this side*, ἐ. Ἄλυσος ποταμοῦ בתוך הנהל Jos 13. 9, 16; ὁ ἐ. inner, interior (W) יאתון (איתון) Ez 40. 15 אִישׁוֹן Dt 32. 10 إِنْسَان; *between* בתוך Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; τὰ ἐ. the inner parts of the body בְּיָדַי Gn 15. 4 Jon 2. 1 Cant 5. 4 [cf. ἔνδον, ἔντερον]
- ἐντοσθε, -εν: = ἐντός, *within, inside* בתוכי Ps 116. 19, 135. 9
- ἐντυγχάνω: *light upon, fall in with, meet with; find* מצא Gn 2. 20, 4. 14, 15. 8. 9, 31. 34, 35, 37, 36. 24 Ex 22. 5 Nu 20. 14 Dt 4. 29, 19. 5, 22. 3, 23, 27, 28; ὁ. ἀντιάω
- ἐνύπνιον, τό: (ὕπνος) *thing seen in sleep*, in appos. with ὄνειρος; a vision in sleep سَنَام
- ἐνώδιον, τό: = ἐνώτιον, *ear-ring* נֶזֶם Gn 24. 22, 47, 35. 4 Ex 32. 2 Jes 3. 21 Ez 16. 12 Prv 11. 22
- ἐνωθέω: *thrust in or upon* הִדִּיתִי IIS 15. 14
- ἐνωπαδῖς, Adv., = -ίως, -πιδίως, Adv.: (ἐνωπῇ) *in one's face, to one's face* הִפְגִּיתִי Job 2. 5 עַל-פְּנֵי Ib 1. 11 בְּפָנַי Job 16. 8
- ἐνωπῇ, Adv.: *before the face, openly* קִבַּל IIR 15. 10; cf. ὑποπρό or ὑπὸ πρό
- ἐνώπιος, ον: *facing, to the front* לְפָנַי Gn 6. 13, 18. 22 Ex 16. 34, 17. 5; neut. ἐνώπιον as an Adv., *face to face; in person* פָּנִים IIR 14. 8
- ἐνωτίζομαι: (οὖς) *give ear, hearken to* אָזַן Eccl 12. 9 [cf. ἐντείνω] הָאָזִין Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1
- ἑξ: *six* שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 16 שֵׁשׁ Esr 6. 15 שֵׁשׁ
- ἐξαγγέλλω: *tell out, proclaim, make known*, with collateral sense of *betraying a secret* גִּלֵּי IIS 19. 28 [cf. παραγγέλλω]
- ἐξάγγελος, ὁ, ἡ: *messenger who brings out news from within* מְרַגֵּל Gn 42. 9 Jos 2. 1 [cf. παραγγελεύς]
- ἐξαγορεύω: *tell out, make known, declare* אִשֵּׁר
- ἐξάγω: *lead out, lead away* הוֹצֵא Gn 15. 5, 45. 1; *bring out from* הוֹצֵא Gn 15. 7 Ex 12. 51 הוֹצֵא Ez 38. 8; *lead out to execution* הוֹצֵא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוֹצֵא Gn 38. 25; *bring out of prison* הוֹצֵא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 הוֹצֵא Dan 6. 24 הוֹצֵא Ib.; of merchandise, etc., *carry out, export* הוֹצֵא IR 10. 29 IICH 9. 28 [cf. ἐξοδάω]; *bring off, produce* הוֹצֵא Ps 104. 14; *draw off water* הוֹצֵא Ps 78. 16

ἐξαγωγή, ἡ: *evacuation* צאֵ Dt 23. 14 צאֵ Jes 4. 4, 28. 8; cf. κάκκη
ἐξαγωγήμος: *unsettled, migratory*, of people מוצא Ez 12. 4; *for drawing*
off water מוצא IIR 2. 21; cf. ἐξοδισμός

ἐξαγωγίον, τό: *duty on exports* אצט IR 10. 28

ἐξαγωνίζομαι: *fight, struggle hard* שִׁקַּק Joel 2. 9 הִתְקַדֵּשׁ Nah 2. 5

ἐξαιρητός, ἡ, ὄν: *taken out, and so, picked out, chosen, choice; esp. of booty and things given as a special honour, not assigned by lot* בְּכֹרֶה Jer 24. 2 בְּכֹרֶה Hos 9. 10 בְּכֹרֶה Ex 23. 16 Lev 2. 14

ἐξαίρῶ, ἐξαγρῶ: choose for oneself, carry off as booty הָעֵלָה Esr 1. 11; take out of a number, except הֵצִי Ex 10. 24; remove people from their country; generally, remove הָעֵלָה Gn 50. 24, 25 Esr 1. 11, 4. 2 IICh 1. 4, 8. 11; set free, deliver חָרַר [non-biblical! שָׁחַרַר]

ἐξαιρέω, Ep. ἐξαιρέω: *lift up, lift off the earth* העלה Jer 38. 10 Ez 29. 4,
 37. 12 רומם Ps 9. 14 Gn 14. 22, 41. 44 Lev 2. 9, 6. 3 Esr 9. 6:
raise in dignity, exalt, magnify העלה Ps 137. 6 רומם Ex 15. 2 IS 2. 7
 Prv 14. 34 רומם Jes 33. 10 Neh 9. 5 הרים Jes 14. 13 Ps 75. 8,
 113. 7 החרומם Dan 11. 36; *remove* הסיר Gn 8. 13 Ez 21. 31 ICh
 34. 33 העיר Joel 4. 7 העלה Gn 50. 25 IIS 6. 2, 21. 13 Esr 1. 11
 ICh 15. 3, 12, 28 הרים Lev 4. 8, 19 Nu 17. 2, 18. 30, 32 Jes 57. 14
 Ez 21. 31 הורם Lev 4. 10; *arouse, stir up* עורר Cant 2. 7 העיר Jes
 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* העלה IS 2. 6
 עורר IIS 23. 18 Jes 10. 26 רומם Ps 107. 25 הרים Gn 14. 22, 39. 18,
 41. 44 IS 2. 8 Esr 9. 6

ἐξαίωως: Adv., on a sudden غفلة غفلة

עֲלִילָה, -וֹת: *change utterly or quite, strengthd. for אֲלִילָהּ*
 Gn 31. 7 Lev 27. 10; *changes of raiment; change one's clothes (W)*
 חֲלִיף Gn 41. 14 חֲלִיף Gn 35. 2; *take one thing in exchange for another*
 חֲלִיף Jes 9. 9

ἐξαμαρτάνω: miss the mark, fail, miss one's aim אָפּטײַטשן Jud 20. 16; err, do wrong, commit a fault פֿאַר אַהאַנגען Lev 4. 13, 22 Jud 21. 22 Jer 2. 3; Pass., to be mismanaged, to be a failure פֿאַר אַהאַנגען Joel 1. 18; cf. ἀό-

ἐξαρπάω (A): *mow or reap out, finish mowing or reaping* עָמַר Ps 129. 7

ἐξανθέω: put out flowers, bloom 7:1 Cant 6. 11

ἔξαπατάω: deceive or beguile, deceive thoroughly פתה Jer 20. 7 Ez 14. 9
פתה Ib. Gn 31. 7; beguile or assuage פתח Hos 2. 16; cf. πείθω

ἐξαποστέλλω: *dispatch* שְׁלַח Gn 43. 4 IICh 24. 23; *Pass., to be dispatched* שְׁלַח Ob 1 Dan 10. 11; *send forth* שְׁלַח Jud 12. 9; *send away* שְׁלַח Ib 7. 8; *send away, dismiss*, e.g. a prisoner שְׁלַח Ex 8. 17, 28, 13. 17, 14. 5 Lev 14. 7 Dt 21. 14, 24. 1 Jer 34. 9, 10, 11, 14, 16 Zach

9. 11; ἐ. τινὰ κενόν (הַנֵּם) *send away empty-handed* שָׁלַח Gn 31. 42
 Job 22. 9 (cf. Ex 21. 2, 11); *divorce a wife* שָׁלַח Dt 24. 1 Jes 50. 1
 Jer 3. 8 Mal 2. 16 أَطْلَقَ سَرَّحَ; *destroy*, τὰ ὀχυρώματα ἐξαποστελεῖς ἐν
 πυρὶ LXX 4Ki. 8. 12, שָׁלַח IIR 8. 12 [cf. φλογίζω]; *expel* שָׁלַח Gn
 3. 23 Dt 24. 1
 ἐξαποστολή, ἡ: *sending away* שָׁלַח Ex 18. 2; *discharge of an engine or
 projectile* أَطْلَقَ
 ἐξάπτω: *fasten from or (as we say) to* קָבַר Ex 26. 6 קָבַר Ex 28. 7; *set
 fire to* הָצִיחַ IIS 14. 30, 31 Jer 51. 30; *kindle* הִשִּׁיב Ex 30. 7
 ἐξαρτύω: *equip thoroughly, fit out* הָרִיק Gn 14. 14
 ἐξεγείρω: *awaken* הָעִיר Zach 4. 1; Pass., *to be awakened* הִתְעוֹרָר Jes 51.
 17; *wake up* הָעִיר Jes 50. 4; *raise from the dead* עוֹרֵר Jes 14. 9;
wake up, arouse הָעִיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Est 1. 5
 [cf. συν-, ἐξαίρω]
 ἐξελαύνω: *drive out, esp. drive out, expel from a place; banish* הָגִלָּה IIR
 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)
 ἐξέλαω: *draw, drag out* הָלַךְ Lev 14. 40, 43; *rescue from* הָלַךְ Ps 116. 8
 خَلَّصَ; cf. ἀπαλλάσσω, ἐκλέγω
 ἐξηρημόω: *make quite desolate; empty* (W) שָׁמָה Gn 24. 20
 ἐξετάζω: *examine well or closely, scrutinize, review* חָקַר Jer 17. 10 Ps
 139. 1, 23 Prv 25. 2 חָקַר Neh 6. 12; *make inquiries into a thing from*
 חָקַר Dt 13. 15; *examine, approve* חָקַר Eccl 12. 9; *examine or question*
 a person *closely* חָקַר Prv 18. 17; *estimate; Pass., to be numbered* נִחְקָר IR
 7. 47; cf. σκοπέω, δια-; v. p. 150
 ἐξέτασις, ἡ: *close examination, scrutiny, test* חָקַר Jud 5. 16 Prv 25. 3;
an inquiry חָקַר Job 8. 8; *comparison* חָקַר Jes 40. 28 Ps 145. 3 Job
 11. 7, 36. 26; cf. σκέψις
 ἐξετασμός, ὁ: = ἐξέτασις, (pl.), *test* חָקַר Ps 95. 4; cf. σκεμμός
 ἐξηγέομαι: *to be the leader of; lead, govern* הָסִיעַ Ps 78. 52
 ἐξιάομαι: *cure thoroughly* אָסַף IIR 5. 11
 ἐξικνέομαι: *reach, arrive at a place* הָשִׁיג Prv 2. 19; *come to as a suppliant*
 הִפְגִּיעַ Jer 36. 25; *arrive at, reach an object* הָשִׁיג Lev 26. 5 Jes 35. 10;
accomplish הָשִׁיג Zach 1. 6; *suffice* הָשִׁיג Lev 5. 11, 14. 22; v. p. 214
 ἐξισάζω: *make equal* הָשִׁיג Thr 2. 13
 ἐξισόω: *make equal* שָׁוָה IIS 22. 34 שָׁוָה Thr 2. 13; or *make even* יָשַׁר Jes
 40. 3, 45. 2 הוֹשִׁיעַ Ps 5. 9 שָׁוָה Jes 28. 25; *bring to a level with* יָשַׁר IICH
 32. 30 שָׁוָה Ps 131. 2; Pass., *to be reduced to a level with* נִשְׁתָּוָה Prv 27.
 15; Pass., *is levelled, equalized, i.e. resolved in harmony* יָשַׁר IR 6. 35;
to be equal or like שָׁוָה Esth 7. 4

ἐξίστημι: *stand aside from, stray* (W) שטה Nu 5. 12 Prv 4. 15, 7. 25
ἐξοδεύω: *march out* יצא Jes 37. 9 Jer 37. 5; *depart* יצא Gn 27. 30; *egress*
יצא Ib 25. 26

ἐξοδισμός, ὁ: = ἐξοδία (*expedition, journey*) מוצא Nu 33. 2

ἐξοδος (A), ἡ: pl., *discharges from the bowels* צאה Jes 4. 4 Prv 30. 12
צאה Dt 23. 14 Ez 4. 12; cf. ἐξαγωγή

ἐξοδαίνω: = -δέω, *swell or be swollen up* להצבות Nu 5. 22

ἐξοιμάζω: *wail aloud* ההים Ps 55. 3

ἐξομοιάζω: *compare, liken* דמה Cant 1. 9 Jes 46. 5 سأل; Pass.,
become or be like התמשל Job 30. 19

ἐξορίζω (A): *send beyond the frontier, banish* הוריש Nu 21. 32, 33.
52; Pass., גור Jes 53. 8 ICh 26. 21 גורו Ps 31. 23; *get rid of* ירש Dt
28. 42 פרק Ex 32. 2 התפרק Ib 32. 3

ἐξορύσσω: *dig up* יקח Jes 51. 1; *uproot* (W) עקר Eccl 3. 2 ירש Job 31.
12; *gouge out the eyes* Nu 16. 14; v. p. 525

ἐξυψώω: *exalt, elevate* יבסא IIS 5. 12 Esth 5. 11, 9. 3 התנשא Nu 16. 3,
23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 ICh 32. 23

ἐξω, Adv.: with Verbs of motion, *out or out of* הוצו Dt 23. 13 הוצה
Ez 34. 21; without any sense of motion, *outside* הוצו Gn 15. 5 Dt 23.
13, 14, 24. 11 IR 8. 8 ICh 5. 9 הוצה Ib 32. 5; ὁ ἐ. the outside
ההוצו Jud 12. 9 IIR 4. 3 Ez 47. 2 הוצה Ib 40. 44; ἐ. τοξεύματος *out of*
range of arrows כחצותו Gn 21. 16; without, except, besides הוצו Eccl 2.
25 (ἐξω is Adv. of ἐξ, as εἰσω is of εἰς; cf. ἐκτός); cf. τόξευμα

ἐξωθέω: *thrust out, force out* הוציא IIS 13. 18 Ez 17. 9 התיק Jos 8. 6
התק Jud 20. 31; even by pulling, *wrench out* נתק Ez 17. 9, 23. 34;
displace העתיק Job 9. 5; *expel, eject, banish* הוציא Est 10. 3, 19
העתיק Prv 25. 1 Job 32. 15; *put forth* התיק Jer 12. 3; cf. ἄξιω

ἐπαγάλλομαι: Pass., *glory in, exult in* התהלל Jer 9. 22, 23 Ps 97. 7; cf.
αἰνίζομαι, ἐπαίρω

ἐπαγείρω: *gather together, collect, of things* התגורר Jer 30. 23; *of men,*
assemble העיר Joel 4. 9

ἐπαγκαλιζομαι: *embrace* חבק IIR 4. 16 חבק Prv 5. 20 Cant 2. 6 [cf.
ὑπ-]

ἐπαγλατίζω: *pride oneself on a thing, glory or exult in it* התעלס Prv 7. 18

ἐπαγωνίζομαι: *contend with* האבק Gn 32. 25, 26 צחק Gn 21. 9 Ex 32. 6
צחק Jud 16. 25

ἐπαείδω, contr. Att. ἐπάδω: *sing to or in accompaniment* נצח Hab 3. 19
Ps 4. 1 ICh 15. 21

ἐπαινετός: *praised, praiseworthy, laudable* محمود مجتد; ὁ ἐ. the object of
praise מתקד Ez 24. 16, 21, 25 מתקד Thr 1. 7 מתקד Ez 24. 21

ἐπαινέω: used instead of *αἰνέω* (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* שָׁבַח Eccl 8. 15; *assent, agree* אָמַת Gn 34. 15 IIR 12. 9 הואיל Ex 2. 21; *praise* שָׁבַח Jes 27. 2 Ps 83. 1 שָׁבַח Ib 145. 4, 147. 12 הִשְׁתַּבַּח Ib 106. 47; *undertake* הָאִיל Dt 1. 5; cf. *αἰνίζομαι*

ἐπαίρω, Ion and poet. *ἐπαείρω*: *raise* הָעֵלָה IS 2. 6, 28. 8, 11, 15 Jer 38. 13 Ez 37. 13 Ps 30. 4, 40. 3, 137. 6 הָרִים Gn 14. 22, 31. 45 IR 16. 2 Jes 37. 23 רֹמֶם Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* הָעֵלָה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הָרִים Jos 4. 5 Ps 9. 14; *exalt, magnify* הָעֵלָה Ps 137. 6 הָרִים IS 2. 8 Ps 75. 8 Thr 2. 17 רֹמֶם Job 17. 4 רֹמֶם Ex 15. 2 Jes 25. 1 רֹמֶם Jes 33. 10 Ps 75. 11 Neh 9. 5 הַתְּרוֹמֶם Dan 11. 36; *stir up, excite* הָעֵלָה Jer 50. 9 Ez 16. 40, 23. 46, 24. 8, 26. 3 הָעֵרַר Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עֹרֵר Zach 9. 13 Prv 10. 12 Cant 2. 7 רֹמֶם Ps 107. 25; *praise, approve*; esp. in religious sense, *glorify* God הָלַל IIS 14. 25 Ps 104. 35 ICh 16. 4, 23. 5 ICh 23. 12 הָלַל Ez 26. 17 Ps 113. 3; Pass., *flatter oneself* הִתְעַלָּה Jer 51. 3 הִתְהַלָּל IR 20. 11 Prv 25. 14, 27. 1 [cf. *αἰνίζομαι, ἐξαιρέω, ἐξείρω, ἐπαγγάλλομαι*]

ἐπαίσσω, contr. *ἐπάσσω*: *assail, assault* הָקִיץ Jes 7. 6; *make a swoop* הָנִיט Jud 7. 21 *إِنقَضَ*; *ἐπαρωτίσω*

ἐπαισχύνομαι: *to be ashamed* הוֹבִיט Jer 10. 14 Hos 2. 7 הַתְּבוֹשֶׁשׁ Gn 2. 25
ἐπαιτιάομαι: *bring a charge against, accuse; lay the blame upon* הָאֲשִׁים Ps 5. 11

ἐπακούω: *hear* אָשַׁר Job 29. 11 (μακαρίζω: *congratulate* Gn 30. 13)

ἐπαθεύω: *heal, cure* عَالَج

ἐπανθέω: *bloom, be in flower* הִנֵּץ Cant 6. 11 פָּתַח Ib 7. 13; *to be bright* נֹסֵס Jes 59. 19 הַתְּנוֹסֵס Zach 9. 16 [cf. *ἐξ-, ἐν-, ἐκ-*]

ἐπάνω, Adv.: (*άνω*) *above, on the upper side or part* עַל פְּנֵי Gn 1. 2, 7. 18. 8. 8 IR 7. 42; *before, in front* פְּנֵי אֵל Nu 17. 8, 20. 10 Ez 41. 4 Dt 16. 16 IS 1. 22, 2. 11, 17, 18 עַל פְּנֵי Ex 33. 19 IR 6. 3 Gn 6. 13, 13. 9, 32. 17 Ex 17. 6, 33. 19 Jud 6. 13 Jes 66. 23 לְפָנֶי; *in the presence of* לְפָנֶי Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לְפָנֶי Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 ICh 9. 11; cf. *ἐνωπαδὶς*

ἐπαράομαι: *imprecate curses upon; curse solemnly* הָאֵלָה IS 14. 24 IR 8. 31 בִּרְךָ IR 21. 10, 13 (?) נָאֵר Thr 2. 7 קָלַל Gn 12. 3 Ex 22. 27 Dt 23. 5 IR 2. 8 IIR 2. 24 Jes 8. 21; cf. *κατ-*

ἐπάρχω: *rule over; rule besides* הָחֵל Hos 7. 5; *begin* הָחֵל Gn 6. 1

ἐπασκέω: Pass., *set on one against another* הִתְעַשֶּׂק Gn 26. 20

- ἐπαυγάζω: *examine carefully* עֲנֵן IS 18. 9; cf. οἰωνίζομαι
 ἐπαυλέω: *accompany on the flute* חָלַל IR 1. 40 [cf. προσ-]
 ἐπαυλίζομαι: *encamp on the field; pass the night* חָלַל Jes 13. 20
 ἐπαύριον, Adv.: *on the morrow* מָחָר Ex 8. 25 מִמָּחָר ICh 29. 21 מִמָּחָר
 Jon 4. 7 מִמָּחָר Gn 19. 34; הָיָה הַיּוֹם הַהוּא Gn 30. 33
 יוֹם הַמָּחָר Nu 11. 32
 ἐπεγχελάω: *laugh at, exult over* חָלַעַב ICh 36. 16 חָלַעַב Ib 30. 10 [cf.
 δια-, ἐγ-, κατα-]
 ἐπεγείρω: *awaken, rouse up* עוֹרֵר Jes 14. 9 עוֹרֵר Zach 4. 1; metaph.,
awaken, excite, stir up אָזַר Jes 50. 11 [cf. ἀναθίσκει] גִּירָה Prv 15. 18
 חֲתִיבָה Dt 2. 5, 9, 19 חֲתִיבָה Jer 30. 23 עוֹרֵר Zach 9. 13 Cant 2. 7
 עוֹרֵר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. ἐξ-, ἐξέρχεται]
 ἐπείδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, ἐδοράω being used
 instead: *look upon, behold, see; esp. of the gods, look upon human*
affairs, העיד Job 29. 11 شَاعِد
 ἐπεῖτα, ἐπειτε(ν): Adv., (ἐπί, εἶτα); of mere Sequence, without any
 notion of cause, *thereupon, thereafter, then* אַחֲרַיִם Est 4. 13 [cf. παρά
 πόδας, παρ ποδός] בְּעֵד; *just then, at the time* אֲדִין Dan 2. 15 אֲדִין
 Ib 2. 14 אֲדִין Est 5. 5
 ἐπένδυμα, τό: *upper garment* מְעִטָּה Jes 3. 22 מְעִיל Ex 28. 34, 29. 5; cf.
 ἔνδυμα
 ἐπενδύνω, -δύω: *put on over* אָסַד Ex 29. 5 Lev 8. 7 הָעֵשֶׂה Ps 89. 46
 [cf. ἐκδύω, ἀπο-]
 ἐπεנדύτης, ό: *robe or garment worn over another* אֲבוּשָׁה Lev 8. 7, 13 אָסַד
 Lev 8. 7 אָסַד Ex 28. 8 Jes 30. 22 בְּדִים Ez 9. 2 Dan 10. 5 בְּתִים
 IIR 23. 7 [cf. βαδδύν] מְעִטָּה Dan 3. 21
 ἐπεξέρχομαι: *carry out, accomplish, execute (W)* בָּצַע Zach 4. 9 Thr 2.
 17; cf. ἀποσώζω
 ἐπεργάζομαι: *encroach upon, esp. encroach upon sacred ground* הִתְעַשֵּׂק
 Gn 26. 20; cf. ἐπασκέω
 ἐπεργασία: *encroachment upon sacred ground* עֵשֶׂק Gn 26. 20
 ἐπέρχομαι: *come upon; esp. come suddenly upon* חָלַף Prv 6. 11 הִתְחַלֵּף
 Ib 24. 34; *go over or on a space, traverse, mostly of persons, walk on*
 חָלַף Ps 104. 3, 142. 4 Prv 6. 28, 8. 20 Thr 5. 18 Eccl 11. 9 הִתְחַלֵּף
 Gn 3. 8, 13. 17 IIS 7. 6, 7 Ez 28. 14 Job 18. 8 Esth 2. 11; *go the*
round of, visit חָלַף Ps 55. 15 Prv 6. 11 הִתְחַלֵּף Gn 3. 8 Zach 1. 10,
 11, 6. 7 Job 1. 7 (הִתְ-פַּעַל/עָלָה)
 ἐπεύχομαι: *boast* תִּבְחַח
 ἐπέχω: *extend, spread out* הִחְזִיק Mich 7. 18 ICh 26. 8 מִשָּׁח Ps 85. 6

- וְיִשְׁכַּח Jes 13. 22; simply, *hold* הָחִוִּק Dt 25. 11 מִשְׁךָ Jud 5. 14 Am
 9. 13 Cant 1. 4 مَسْك; of writings, *contain* הָחִוִּק ICh 4. 5; *aim at*,
attack מִשְׁךָ Jud 4. 6; *hold back, keep in check* הִתְאַפֵּק Gn 43. 31, 45. 1
 Esth 5. 10 עָקַב Gn 27. 36 [cf. κατ-]; *stay, pause, tarry* בָּשַׁט Ex 32. 1
 Jud 5. 28; *preserve (W)* הָחִוִּק Neh 3. 4, 6; cf. ὀφείζω
 ἐπιάλλω: *send upon* הִשְׁלִיחַ IIR 15. 37 [cf. διαστέλλω]; *lay hands upon* הִשְׁלִיחַ
 Gn 22. 12 Ex 22. 7, 24. 11 IS 26. 9 Ps 55. 21, 138. 7 Job 1. 12,
 28. 9 Esth 8. 7 ICh 13. 10 הִשְׁלִיחַ Prv 31. 19; cf. ἐπιστέλλω
 ἐπιβοηθέω: *come to aid, succour* הִתְעַזַּר IIS 22. 17 [cf. ἀποσφύζω] עֲזָרָה
 Jer 49. 25 הִתְעַזַּר ICh 28. 23
 ἐπιβρέμω: *make to roar* הִרְעִים Ps 29. 3; *roar out* הִרְעִים IIS 22. 14 Job
 37. 4
 ἐπιγαμβρευτής, ὅς: *one connected by marriage* נָכַח Dt 25. 5, 7 נָכַח Iו 25.
 7, 9 Ruth 1. 15
 ἐπιγαμβρεύω: *take a woman to wife as her husband's next of kin* נָכַח
 Gn 38. 8 Dt 25. 5, 7
 ἐπιγαυρόω: *make proud* נָבַר Zach 10. 6
 ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* בָּוֹא Jos 16. 7, 19. 11;
come upon, assault, attack פָּגַע Jud 8. 21, 15. 12 IS 22. 17, 13 IIR
 2. 25, 29, 31, 32, 34, 40; v. p. 214
 ἐπιγινώσκω, -γινώσκω: *look upon, witness, observe* הִתְבּוֹן IR 3. 21 J. 8
 31. 1 הִתְבּוֹן Jes 14. 16 Ps 33. 14 Cant 2. 9; *learn to know* הִתְבּוֹן
 Ps 119. 100, 104 הִתְבּוֹן Eccl 7. 16 [cf. σιγ-, πινυμι, πέπνυμαι]
 ἐπιγονυίς, ἰδος, ἥ: *part above the knee* فُجْدٌ فُجْدٌ فُجْدٌ; *part above the knee,*
great muscle of the thigh, taken as a sign of strength and vigour
 הִתְבּוֹן Job 40. 17
 ἐπιγράφω: *mark the surface, graze* קָקַח Nu 21. 18; *write upon, inscribe*
 קָקַח Job 19. 23; cf. ῥήγνυμι
 ἐπιδέχομαι: *receive* קָבַל Est 8. 30; *welcome* קָבַל ICh 12. 18 (19); *take*
on oneself, undertake קָבַל Esth 9. 23, 27 ICh 29. 16; *accept* קָבַל
 Prv 19. 20 Job 2. 10 ICh 21. 11
 ἐπιδέω (A): *bind up, bandage* חָבַשׁ Jes 30. 26. 61. 1 Ez 34. 4 Hos 6. 1
 Job 5. 18 חָבַשׁ Ps 147. 3 חָבַשׁ Jes 1. 6 Ez 30. 21; cf. ζεύγνυμι, ἐπι-
 ἐπιδιώκω: *pursue after* קָדַבֵּיב Gn 31. 23 Jud 20. 45 IIS 1. 6
 ἐπιδωπάτις, ἰδος, ἥ: *dewlap* (nisi legendum ἐπιδωπά τις vel ἐπιδωπῆς)
 لُغْدٌ لُغْدٌ لُغْدٌ [Arabic confirms correctness of ἐπιδωπάτις]
 ἐπίδοσις, ἥ: *free giving; free gift, esp. voluntary contribution to the state,*
'benevolence', benefaction נָדְבָה Ex 35. 29 Lev 7. 16 Ez 46. 12 נָדְבָה
 IS 9. 7; *devotion, addiction, to a thing* נָדְבָה Hos 14. 5 [cf. δόσις]

ἐπιζητέω: *seek after* שָׁקַב Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* שָׁקַב Ex 2. 15 Nu 16. 10 IS 23. 10, 24. 10 IIS 20. 19 IR 11. 22 Jes 1. 12 Jer 45. 5 Ez 7. 25 Prv 17. 9 Esth 3. 6; *make further search for* שָׁקַב Gn 37. 16 IS 9. 3, 16. 16, 23. 14 Jos 22. 23 IR 1. 2, 3 Jer 5. 1 Ez 34. 4 Hos 2. 9 Cant 3. 1, 2 Ruth 3. 1 Esth 2. 2 שָׁקַב Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* שָׁקַב Esth 2. 15, 4. 8, 7. 7; *seek for besides* שָׁקַב Prv 23. 35; *demand, require* שָׁקַב Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18

ἐπιζητήσις: *desire, craving* שָׁקַב Esth 5. 3

ἐπιθάλλω: *flourish* הִצְלִיחַ Gn 39. 2 Jud 18. 5 IR 22. 12, 15 Jes 55. 11 Jer 5. 28, 32. 5 Ps 1. 3 Dan 8. 12 ICh 22. 11 (10) IICh 7. 11; cf. ἀγλαίζω, κατορθόω

ἐπιθεωρέω: *examine over again or carefully; inspect* שָׁבַר Neh 2. 13, 15 [cf. θεωρέω]

ἐπιθήγω: *whet or sharpen yet more* הִתְאָחַד Ez 21. 21 הִתְחַד Ez 21. 14, 15, 16

ἐπίθημα, ατος, τό: *something put on; hence, lid, cover* צָבִיד Nu 19. 15

ἐπικαίνιζω: *renew, restore* שָׁדַשׁ Jes 61. 4 IICh 24. 4, 12 קָדַשׁ Neh 3. 1 [cf. ἀνα-, ἐπικαίω]; שָׁדַשׁ הִתְחַדַּשׁ Ps 103. 5

ἐπικαίω: *burn on an altar* נִיחָה Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אֶסַל Ex 3. 2; *brand* קָצַע Lev 19. 28

ἐπικαλέω: *invite; call before one, summon, of the Ephors* הִקְהִיל Nu 20. 8, 10 Dt 31. 28 (הִקְהִיל) וַיִּקְהִלוּ וַיִּקְהִלוּ IIS 20. 14

ἐπικαλύπτω: *cover over, cover up, shroud* כָּסָה Gn 38. 15 Lev 13. 12, 13 Nu 9. 15, 22. 5 Ps 78. 53 Job 36. 30 Neh 3. 37; Pass., *to be covered over, veiled* הִתְכַּסָּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הִלְפָה Ruth 3. 8 עָלָה Cant 5. 14 הִתְעַלָּה Gn 38. 14 Jon 4. 8; *put as a covering, cover* כָּסָה Gn 38. 14 Ex 10. 5 Lev 17. 13 Jer 51. 51 Ez 32. 7 Ps 85. 3 Job 31. 33 כָּסָה Gn 7. 19 ICh 21. 16 הִתְכַּסָּה IR 11. 29 IIR 19. 1, 2; *conceal (W)* כָּסָה Jes 47. 11 [cf. ἐπικαλύπτω]

ἐπικάμπτω: *bend into an angle* הִצְבִּיד Ps 50. 19; Pass., *bend or turn, form a curved line* צָמַד IIS 20. 8

ἐπικάμψις, εως: *curvature* צָמִיד Gn 24. 22 Ez 16. 11, 23. 42 [cf. ἐπίθημα]

ἐπικείμαι: *to lie in or on* הִצִּיעַ Ps 139. 8; *to be laid upon* הִצִּיעַ Jes 58. 5 הִצִּיעַ Esth 4. 3; cf. κοιτάριον, Dim. of κοίτη, הִצִּיעַ

ἐπικεύθω: *conceal, hide* כָּחַד Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הִכְחִיד Ib 20. 12 הִתְכַּחַשׁ IIS 22. 45; v. ἐπιψεύδομαι

ἐπικόπτω: *lop, pollard* נָקַח Jes 17. 6; *dress blocks of stone* הִסֵּב Ps 144. 12 הִצַּב Jes 51. 1

- ἐπικρίνω: *select, pick out; Med., choose for oneself, pick out* לוּ הִקְרָה Nu 35. 11
- ἐπικρύπτω: *throw a cloak over, conceal* חָבֵא Job 24. 4 Jos 6. 17 25 IR 18. 4, 13 Jcs 49. 2 הִתְחַבֵּא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* הִתְחַבֵּר IR 14. 5, 6 הִתְחַפֵּס IS 28. 8 IR 22. 30 Job 30. 18 IICH 18. 29, 35. 22; cf. κατα-, ἐπικαλύπτω
- ἐπικτιζω: *found in addition or anew* וְדָשׁ Jes 61. 4 קָדַשׁ Neh 3. 1
- ἐπικτυπέω: *make a noise upon; stamp on the ground with the feet* נָמַ Job 39. 24
- ἐπικυδής: *glorious, distinguished, brilliant, successful* נִכְבָּד Gn 34. 19 Nu 22. 15 Dt 28. 58 IS 9. 6, 22. 14 IIS 23. 19, 23 Jes 3. 5 Nah 3. 10 [cf. ἔγκυδον]
- ἐπικυδιάω: *vaunt oneself* הִתְכַּבֵּד Prv 12. 9
- ἐπικυνέω: *kiss on the lips* נָשָׁק Cant 1. 2 [cf. ἀσπάζομαι]
- ἐπικωκύω: *lament over* בָּכָה Jer 31. 15 (14) Ez 8. 14
- ἐπιλέγω: *say against one* הִתְלַחֵשׁ Ps 41. 8 [cf. συλλέγω]
- ἐπιλείχω: *lick* לָחַץ Nu 22. 4 IR 18. 38 Jes 49. 23 לָקַץ Jud 7. 6
- ἐπιλήθω: *Pass., to be forgotten* הִתְלַחֵשׁ Eccl 8. 10 [cf. ἐκλανθάνω]
- ἐπιμαντεύομαι: *prophecy* הִנָּחֵז Ez 12. 10; cf. ἐκφέρω, προ-
- ἐπιμενέω: *stay on, tarry, wait* הִתְאַמֵּץ Job 39. 24; *persist in, cleave to* אֶמְצָא Dt 28. 66 אֶמְצָא Ps 78. 8, 37; *endure* אֶמְצָא Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5
- ἐπινέμω: *allot, distribute* כָּנָה Job 7. 3 Dan 1. 10, 11; κατα-: *distribute, allot, freq. of pasture; plunder, ravage* כָּנָה Ps 68. 24
- ἐπινοέω: *think on or of, contrive; have in one's mind, intend, purpose* הִתְנוַחֵחַ Gn 27. 42
- ἐπινοτίζω: *sprinkle on the surface* הִזָּה Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7
- ἐπιξανθίζω: *brown over by toasting* הִצְהַב Esr 8. 27
- ἐπιξύω: *grate over* הִקְצִיעַ Lev 14. 41 הִקְצִיעַ Ib.
- ἐπίουρος, ὁ: = οὖρος (B), *guardian, watcher, ward* خَفِير خَافِر; *wooden peg, pin* خَابِر
- ἐπιπαίζω: *mock at* הִבִּזָּה Esth 1. 17
- ἐπιπετάννυμι: *spread over* הִפְצִיחַ Dt 4. 27 Jes 28. 25
- ἐπιπηδάω: *leap upon, rush at, assault* פָּסַח IR 18. 26
- ἐπιπιέζω: *press upon* פָּצַץ Job 16. 12; cf. πιέζω
- ἐπιπίμπλημι: see p. 343
- ἐπιποτίζω: *water* הִשְׁקָה Gn 2. 6, 10 Dt 11. 10 Ez 17. 7 Ps 104. 13 Eccl 2. 6 [cf. ποτίζω, a different word of which this is a compound]
- ἐπιπταίρω: *sneeze* וּרַר IIR 4. 35

- ἐπιρράπτω: *sew or stitch on* תפר Ez 13. 18
 ἐπιρρέπω: *lean towards, incline* התרפק Cant 8. 5
 ἐπιρρήγνυμι: *break* גרם Nu 24. 8; cf. κατα-
 ἐπισεμνύνομαι: *pride oneself on a thing* התבסם IIS 22. 26
 ἐπισημαίνω, -σάμαίνω: *mark; indicate, signify; distinguish; ἐπισημαίνομαι*
 = ἐπισημειόομαι (*distinguish, observe*) זמן Esr 10. 14 Neh 10. 35,
 13. 31
 ἐπισκεπάζω: *cover over* חפה ICh 3. 5, 7, 8, 9 צפה Ex 25. 11 IR 6.
 15, 20 ICh 3. 6, 4. 9 צפה Ex 26. 32 Prv 26. 23 [cf. σκεπάζω,
 ἐπικαλύπτω]
 ἐπισκευάζω: *make afresh, repair, restore* בדר ICh 34. 10 פסג Ps 48. 14
 جبر (the Hebrew homologues incorporate the preposition)
 ἐπισκευή, ἡ: *repair, restoration* בדר IIR 12. 6
 ἐπισκιάζω: *throw a shadow upon* השך Ps 5. 12, 91. 4 Job 3. 23 הציל
 IIS 20. 6; *conceal, obscure* השך Ex 40. 21 Job 38. 8
 ἐπισκοτέω: (σκότος) *throw a shadow over* הקדיר Ez 32. 7, 8; metaph.,
throw darkness or obscurity over הקדיר Ib 31. 15; = ἐπισκοτάζω,
 -τίζω
 ἐπισκόπησις, ἡ: *darkening, obscurity, of the sun or moon in eclipse*
 קדרת Jes 50. 3 [cf. σκότῳσις]
 ἐπισπένδω: *pour upon or over, esp. as a drink offering* נסך ICh 11. 18
 נסך Gn 35. 14 Nu 28. 7 IIS 23. 16 נסך Ex 25. 29
 ἐπίστασις, ἡ: (ἐπίστημι) = ἐπίστασία II (*authority, dominion*), *superin-*
tendence פקד Jer 37. 13
 ἐπιστατεία, ἡ: (ἐπιστατέω) *office of ἐπιστάτης* פקד Nu 3. 32, 4. 16; cf.
 παρακαταθήκη, ψήφισμα
 ἐπιστατέω: *to be an ἐπιστάτης, to be set over; to be in charge of, to have*
the care of נצב Ruth 2. 6 הפקיד Gn 39. 5 IIR 7. 17, 25. 23 פקד
 IIR 12. 12 הפקיד IIR 22. 5 ICh 34. 12; *stand by, aid* החיצב Ps
 94. 16 ICh 20. 6; *exercise the office of ἐπιστάτης* III (*president,*
overseer, superintendent, in charge of any public building or works)
 נצב Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 ICh 2. 1 [cf. ἐπαείδω, ὑπάδω]
 ἐπιστάτης, ὁ: (ἐπίσταμαι) *one who is set over, chief, commander* נציב IS
 13. 3 IIS 8. 6, 14 ICh 8. 10 פקיד IIR 25. 19 Neh 11. 14 שוטר
 Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 ICh 26. 11; *supervisor* פקיד
 Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent,*
in charge of any public building or works שוטר Ex 5. 10, 14, 15;
governor, administrator נציב IR 4. 19 ICh 17. 2 פקד Neh 11. 9
 ἐπιστεγάζω: *roof over* שתף

ἐπιστέλλω: *enjoin, command* פִּלְטָ Job 38. 35

ἐπιστρέφω: *turn about, turn round* פָּרַץ; *turn towards* הִסִּיחַ Ez 21. 2, 7 [cf. ἐνδατέομαι]

ἐπισφάλλω: *trip up, make to fall* הפִּיל Ez 6. 4

ἐπισχύω: *make strong or powerful* חִזַּק Ex 4. 21 Jes 54. 2 Nah 2. 2 Job 4. 3 ICh 11. 17 הִחֲזִיק Jer 51. 12 Ez 27. 9, 27 כִּסְסָה Jes 9. 10 חֲזַק Jes 9. 10 Ps 20. 2, 59. 2 חֲזַק Prv 29. 25 הִשְׁמִיחַ Job 36. 24 הִשְׁמִיחַ Job 36. 22 חֲזַק Ps 73. 12; *to be or grow strong* חֲזַק Dan 11. 32 קִיחָהּ Nu 13. 20 IS 4. 9 IIS 3. 6 ICh 19. 13 ICh 1. 1

ἐπιταχύνω: *hasten on, urge forward* הָחֵץ Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτείνω: = ἐπιτανύω, *stretch; stretch upon or over* הִסִּחַ Jes 54. 2 Jer 15. 6; *urge on, incite* הִסִּחַ Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הִסִּחַ Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειόω: (τέλος) *complete, especially a sacrifice* כָּלָה Jud 3. 18 IS 13. 10 IIS 6. 18 ICh 29. 29

ἐπιτελέω: (τέλος) *complete, finish, accomplish* כָּלָה Gn 18. 33 IS 3. 12 Ruth 3. 18 ICh 27. 24 כָּלָה Gn 2. 1 Ps 72. 20 נָתַהּ Jes 33. 1 הִתְמַלֵּא Ib., Dan 8. 23; esp. of the fulfilment of oracles מָלַא IIR 9. 26 הִתְמַלֵּא Jes 44. 26; *bring to perfection* הִתְמַלֵּא Job 22. 3; *pay in full* מָלַא ICh 9. 15, 16 מָלַא Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 מָלַא Ps 65. 2 Prv 13. 13; *to have to pay, be subject to a burden* הִתְמַלֵּא IR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put or place upon, of offerings laid on the altar* שָׁם Gn 22. 6, 9 נָתַן Lev 2. 15, 22. 22; *set meats on the table* שָׁם Gn 43. 31 IIR 6. 22 נָתַן Ex 25. 30 IIR 4. 43, 44 הִשָּׁם Gn 24. 33; *turn towards* שָׁם Ez 6. 2, 13. 17, 21. 2, 7 הִסִּיחַ Ib 21. 21; *put on a covering or lid* שָׁם Ex 40. 19 נָתַן Ib 25. 21; *put to, add, grant or give besides* יָסַף Lev 22. 14 Jes 38. 5 הוֹסִיף IS 3. 17 IIR 20. 6; *impose, inflict burdens* שָׁם Jud 1. 28 Esth 10. 1 נָתַן Jos 17. 13; *place a helmet on his head* שָׁם Ex 29. 6 Esth 2. 17 נָתַן IS 17. 38; *laying one's hands upon* שָׁם IIR 13. 16 הִשִּׁיתָ Gn 48. 14; *make an attack* שָׁם IR 20. 12 Job 37. 15 נָתַן Neh 5. 7

ἐπιφαίνω: Pass., *come into view, show oneself, appear, of a divine manifestation* הוֹפִיעַ Dt 33. 2 Ps 50. 2; *show light, dawn* הוֹפִיעַ Job 3. 4, 37. 15

ἐπιφέρω: *bring a charge against, impute folly to* הִשָּׂא Lev 22. 16

ἐπιφθέγγομαι: *simply, utter, pronounce* בָּטָא Lev 5. 4 Ps 106. 33

ἐπιφθονέω: *bear hate or a grudge against* קָנָא Nu 5. 14 Jes 11. 13 [cf. φθονέω]

- ἐπίφθονος, ον: *liable to envy or jealousy, jealous* (W) אַרְאָ Ex 20. 5 אַרְאָ
Jos 24. 19 Nah 1. 2 [cf. φθονερός]
ἐπιφλεγέθω, -λέγω: *heat, inflame; metaph., inflame, excite* קָדַלְתִּי Jes 5.
11; metaph., *to be brilliant* קָדַלְתָּ Ex 9. 24 Ez 1. 4
ἐπιφυλλίζω: *glean grapes in a vineyard* עוֹלֵל Lev 19. 10 Dt 24. 21
ἐπιφυλλίς: (φύλλον) *small grapes left for gleaners* עֵלְלִי Jud 8. 2 Jes 17.
6, 24. 13 (φύλλον: *leaf* עֵלְלִי Lev 26. 36)
ἐπιχειρέω: *make an attempt on, attack* (י) עָלָה Ex 24. 11 IS 26. 9
ἐπιχείρημα, τό: *undertaking, attempt* (י) עָלָה Dt 12. 7; esp. of a
military enterprise (י) עָלָה Jes 11. 14
ἐπιχλευάζω: *jeer, make a mock of* עָלָה IIR 2. 23 Hab 1. 10
ἐπιχρίω: *anoint, besmear* מָשַׁח Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16;
cf. χρίω
ἐπίχρισις: *smearing over* מָשַׁח Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. χρίσις
ἐπίχρισμα: *unguent* מָשַׁח Ex 25. 6; cf. χρίμα, -ισμα: *anointing*
ἐπίχριστος: *smearred on* מָשַׁח Ex 29. 2 IIS 3. 39 מָשַׁח Lev 4. 3 IIS 1.
14, 21; cf. χριστός
ἐπιχώριος, α, ον: *of persons, οἱ ἐ. the people of the country, natives* אֲזָרָא
Ex 12. 19, 48, 49 Lev 23. 42 [cf. ἐγχώριος: אֲזָרָא, תּוֹרִי, נִכְרִי]
ἐπιψάω: *touch on the surface, touch lightly* נָגַח Jes 59. 10 מָנַח Gn 27.
12, 21, 22 מָנַח Ib 31. 34, 37 Dt 28. 29 מָנַח Ps 115. 7; ἐπιψάω: *stroke*
ἐπιψεύδομαι: *lie still more; feign* כָּזַב Ez 13. 19 כָּזַב Dt 33. 29 Ps 18. 45
כָּזַב IIS 22. 45 [cf. κατα-]; *deceive* כָּזַב IIR 4. 16 כָּזַב Zach 13. 4
ἐπιψηλαφάω: *feel by passing the hand over the surface; ψηλαφάω: feel or*
grope about to find a thing, like a blind man or hoodman-blind
נָגַח, מָנַח, מָנַח Gn 27. 12, 21-2, 31. 34, 37 Ex 10. 21 Dt 28. 29 Jes
59. 10 Ps 115. 7 Job 5. 14, 12. 25; cf. ἐπιψάω
ἐπιψοφέω: *rattle at or with, applaud* פָּוּ IIS 6. 16
ἐπιψύχω: *cool* קָרַח Jer 6. 7
ἐπογκόω: *stuff* קָנַח Nah 2. 13 קָנַח Prv 29. 21
ἐποικέω: *to be settled near or with hostile views against* הִשָּׁב IR 21. 10
ἐποικίδιος, α, ον: *presiding over the house* מוֹשִׁיבֵי Ps 113. 9
ἐποπτεύω: *keep watch* יָבֵב Jud 5. 28
ἐπόψομαι: fut. of ἐφοράω (*observe*) הִבִּיט Nu 23. 21 Jes 18. 4; *look upon,*
behold הִבִּיט Gn 15. 5 Ex 3. 6, 33. 8 Nu 21. 9 Hab 2. 15
ἐπωάδιος, ον: (ᾠόν) *upon the eggs, hatched; ἐπωάζω: sit or brood upon*
eggs בִּיצָה Dt 22. 6 Jes 59. 5 Job 39. 14 יָשָׁב
ἐπωδός, όν: (ἐπάδω) Subst. *a charm for or against* אֲפֻדָּה Jud 17. 5, 18.
14 Hos 3. 4; = ἐπωδή; cf. ἐπενδύτης
ἐπωμίς, ή: (ᾠμος) Poet. *shoulder* עֲכוֹם Gn 9. 23, 49. 15 Job 31. 22

- ἐφαιρέομαι: *choose as successor* בָּכַר Dt 21. 16
 ἐφάμαρτάνω: *miss one's aim* אָחַזָּה Jud 20. 16 [cf. ἐφ-, ἐξ-]
 ἐφάπτω, ἐπάπτω: as law term, *claim as one's property* נָחַץ Mich 7. 3;
 Pass., *to be kindled* הִצִּיתָ Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]
 ἐφέδρα, ἐπέδρη, ἥ: *stable* אָרֶה IICH 32. 28 אָרֶה Ib. אָרֶה Ib 9. 25
 ἐφεδρεία, ἥ: in war, *reserve; lying in wait; watchfulness* אָרֶה Jos 8. 7
 אָרֶה Job 37. 8, 38. 40 [cf. ἐνεδρεύω: *ambush*, ἐνεδρεία: *ambush*]
 ἐφεδρος, ον: generally, *one who waits to take another's place, a successor*
 נָצַח Jud 18. 7
 ἐφέλω: *drag or trail after one; oi ἐπελκόμενοι the stragglers of an army*
 הִנְחִילָם Dt 25. 18
 ἐφέπω: *follow, pursue*, once in Hom. in hostile sense פָּדַח IIS 22. 5
 Jon 2. 6 Ps 40. 13 [cf. ἀμφιβαίνω]
 ἐφεσις, ἥ: (ἐφίημι) a law term, *appeal to a judicial tribunal from a lower*
tribunal פָּתַח Eccl 5. 7 اِسْتِنَاف; (ἐφίεμαι) *aiming at a thing, appetite,*
desire אָחַז Dt 12. 15, 18. 6 IS 23. 20 אָחַז Gn 3. 6 Nu 11. 4 Ps
 21. 3; cf. ἀγάπη
 ἐφηβος, ἐφάβος, ό: (ἡβη) *one arrived at adolescence* (i.e. the age of 18
 years) صَبِي شَاب; v. p. 127
 ἐφηβοσύνη, ἥ: *age of an ἐφηβος, adolescence* صِبَاب
 ἐφηγέομαι: *lead to a place* הִנְיָה Ex 15. 13 הִנְיָה Jud 15. 26 Jes 14. 1 Ez
 37. 14, 44. 30 [cf. ἀναπαύω] הִנְיָה Nu 23. 7 IIR 18. 11 Prov 18. 16
 הִנְיָה Dan 2. 25 [cf. ὑφ-]
 ἐφίημι: *long for, desire* אָחַז Dt 12. 20 Jes 26. 9 Prov 21. 10 אָחַז Nu
 11. 4 Jer 17. 16 Ps 45. 12 אָחַז Ps 119. 131; cf. ἀγαπάω
 ἐφικέομαι: simply, *reach or hit with a stick* פָּגַע Ex 5. 3 IS 22. 18;
reach, extend הִנְיָה Gn 28. 12 Job 20. 6 IICH 3. 11, 12; *reach, attain*
 הִנְיָה Jes 25. 12 IICH 28. 9; *to visit with* פָּגַע Gn 12. 17 פָּגַע Ps 73. 5
 פָּגַע Ex 5. 3 הפגיעה Jes 53. 6; v. p. 204
 ἐπίσπῃμι: *set over* אָחַז ICH 17. 10; *set up* הִצִּיב Gn 33. 20 IIS 18. 18
 Jer 31. 21 (20); *establish* הִצִּיב Ps 74. 17; *ordin. prescribe* הִצִּיב
 Esth 1. 8; *stop, cause to halt* הִצִּיבָה Jes 21. 2 Ps 46. 10 Neh 4. 5;
stand by or near הִצִּיבָה Ex 14. 13, 34. 5 Nu 23. 3 Zach 6. 5 Job
 1. 6; in hostile sense, *stand against* הִצִּיבָה Dt 7. 24 Ps 2. 2 IICH
 11. 13; *halt, stop* הִצִּיבָה Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1
 ἐφόλκιον, τό: (ἐφέλω) *small boat towed after a ship* فُلُوكَة
 ἐφοπλίζω: *get ready; fit out, equip, make ready; arm oneself, get ready to*
attack הִצִּיבָה Nu 14. 44; cf. ὀπλίζω

ἐφοράω: *observe* רָעָה; *oversee* רָעָה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רָעָה Gn 48. 15; cf. ἀλγέω, θυραυλέω, τρώγω
ἐφόριος, α, ον: (ὄρος) *on the border or frontier*, ἀγορά ἐ., where the people
of the adjacent states met for market and other purposes גָּלִיל
IR 9. 11 Jes 8. 23; ἐφόρια, τά, *boundaries* גְּבוּל Gn 10. 19 IS 5. 6
גְּבוּלָה Dt 32. 8 Jes 28. 25

ἐφορος, ό: (cf. ἐπίουρος) *overseer, guardian, ruler* רָעָה Jer 56. 11 Jer 23.
1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἑφόροι, οί, *the ephors*;
title of magistrates at Heraclea, in the Eleuthero-Laconian cities,
also of officials of corporations פְּרָשִׁי (פּוֹטִי) Gn 39. 1 פְּרָשִׁי Ib 41. 45
פְּרָשִׁי Ib 12. 15; cf. Κάβειροι, οί: *the Cabeiri*, divinities
worshipped especially in Lemnos, Samothrace and Boeotia; sg.
Κάβειρος; freq. in Boeotian inscr. (written -βει-); Καβειρίδες
νύμφαι, and Καβειρώ, ἡ, *the sisters and mother of the Cabeiri* גְּבִירָה

ἐφύμνέω: *chant or utter over* זָמַר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21.
14, 33. 2, 47. 7, 8, 66. 2, 71. 22 זָמַן Dt 6. 7 זָמַן Jud 5. 11; *sing a*
dirge or mournful strain זָמַן Ib 11. 40; *sing of* זָמַר Jud 5. 3 Jes 12. 5
ἐφύμνιον, τό: *burden, refrain* קִינָה Dt 28. 37

καθά: Adv. for καθ' ᾧ, *according as, just as* כַּד Gn 47. 30 (כַּתִּיב) כַּד
IR 2. 3 כַּד Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as*
if, exactly as כַּאֲשֶׁר Gn 7. 9, 8. 21; *like* (כַּאֲשֶׁר) Ib 48. 5; = καθώς
καθαγίζω: *devote, dedicate* קָדַשׁ Ex 29. 1, 37 Nu 6. 11 IR 8. 64
הַקְדִּישׁ Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings*
קָדַשׁ Ex 29. 27; generally, *burn*, esp. *burn a dead body* דָּשַׁן Ps 20. 4
καθαγνίζω: *purify* קָדַשׁ Lev 16. 19 קָדַשׁ Ez 48. 11; *hallow* קָדַשׁ Ex 29.
1, 37 IR 8. 64 הַקְדִּישׁ ICh 30. 8

καθαιμακτός: *bloodstained* מְאֻדָּם Nah 2. 4

καθαιμάσσω, -ατόω: *make bloody, sprinkle or stain with blood*, Pass.,
מְאֻדָּם Nah 2. 4

καθαίρεσις: *demolition, destruction* (W) הָרָבָה Lev 26. 31 Jes 49. 19
Jer 25. 13 Ez 33. 24 Mal 1. 4 הָרַם Zach 14. 11 Mal 3. 24
Nu 21. 3; *subjugation* הָרַם Jes 43. 28

καθαίρῃω, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down from the*
sky הִתְנַחֵם Dan 2. 34, 45; הִתְנַחֵם (הִתְנַחֵם) Ib 2. 27, 4. 4 [cf. δικάζω,
σπαράσσω]; *kill, slay; put down; annihilate, exterminate* (W)
הִתְחַרֵּב IIR 19. 17 הִתְחַרֵּב Nu 21. 3 Dt 3. 6, 7. 2 Jos 6. 21, 10. 28
Jud 21. 11 IS 15. 8, 9, 18, 20 IR 9. 21 Jes 34. 2 Jer 25. 9, 51. 3
Dan 11. 44 קָטַל Dan 5. 19; Pass. הִתְחַרֵּב IIR 3. 23 קָטַל Ex 22. 19
קָטַל Dan 5. 30, 7. 11 קָטַל Ib 2. 14, 3. 22 קָטַל Ib 2. 13

- [cf. ἀτείνω; *remove utterly from*, Pass., נָמַר Jes 53. 8 Ps 88. 6 ICh 26. 21 [cf. ἐξοπίσζω]; *raze to the ground, demolish* בָּחַר ICh 34. 6 Jes 49. 17 הַחֲרִים Nu 21. 2, 3 Jos 11. 21 עָרַעַר Jer 51. 58; Pass., הָחָרַב Ez 29. 12 עוֹרַר Jer 23. 13 הִתְעַרְעַר Jer 51. 58; as law-term, *condemn* נָזַר Ez 37. 11 Thr 3. 54 הַחֲרִים Jes 34. 2; simply, *decide* נָזַר Job 22. 28 Esth 2. 1; *fetch down as a reward or prize* הַחֲרִים Lev 27. 28 Mich 4. 13; Pass., הָחָרַם Lev 27. 29 Esr 10. 8; cf. καθιερῶ καθέζομαι, fut. καθεδουῖμαι: *sit down, take one's seat* قَامَ; *preside* יָשַׁב Ps 29. 10; cf. ἵζω
- καθιερεύω: *sacrifice, offer* הִקְרִיב Lev 1. 13, 7. 29, 23. 8, 16 Nu 28. 2, 26, 27
- καθιερῶ: *dedicate, devote* הִוִּיר Nu 6. 2, 5, 12 הִתְקַדְּשׁ Lev 27. 28; Pass., הִנָּזַר Hos 9. 10 הָחָרַם Lev 27. 29 [cf. ἱέρω: *make to sit down, seat* הִיָּשַׁב IR 2. 24, 21. 9, 10, 12 Thr 3. 6 ICh 23. 20; *set, place* הִיָּשַׁב Gn 47. 6, 11; *encamp* הִיָּשַׁב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *marry* הִיָּשַׁב Esr 10. 2, 10, 14, 17, 18 Neh 13. 23, 27
- [καθίζω, in the sense 'marry', is a Hebraism used exclusively by the LXX; the genuine homologue is συνοικέω, q.v.]
- καθικετεύω, κατ-; strengthd. for ἱκετεύω (*supplicate, beseech; beg of one* that חָכָה Jes 30. 18 פָּנַע Gn 23. 8 Ruth 1. 16 اِسْتَشْفَعْ اِلَى شَيْخٍ) *entreat earnestly* חָכָה Jes 8. 17, 64. 3 Ps 33. 20 Job 32. 4 הִפְצִיעַ Jes 53. 12, 59. 16 Jer 36. 25; cf. ἱκετεύω; p. 214
- καθικατέομαι: *reach, touch* הִגִּיעַ Jes 6. 7 Jer 1. 9 Ps 88. 4 הִשִּׁק Ez 3. 13; κατικόμενον, τό, *that which comes to one, one's share of an inheritance*, הִגִּיעַ Eccl 8. 14
- κάθισμα: *seat* מוֹשֵׁב IS 20. 18, 25 Ez 28. 2 Ps 132. 13 כִּסֵּא Cant 1. 12; cf. ἵσμα
- καθιστάνω, -ηται: *set down* חָלַ; *set up, erect*, of stones הִצִּיב Jer 31. 21 (20); *replace, restore* הִסֵּה Gn 31. 39; *set in order, array*, of soldiers הִצִּיב Gn 21. 28; *ordain, appoint* הוֹצִיֵר Neh 13. 13 צִוָּה IR 1. 35; *to be established or instituted, prevail* נָצַח Ps 82. 1, 119. 89 [cf. σέβομαι]
- καθοράω, κατ-; fut. κατόψομαι, 3 sg. pf. κατώπτηται, aor. 1 κατώφθηται: *look down* הִבִּיט Jes 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly* הִבִּיט Hab 1. 5; *descrie, perceive* הִבִּיט Nu 23. 21; *behold* הִבִּיט Ib 12. 8, 21. 9 Jes 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8, 119. 15; *observe* הִבִּיט Jes 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to look and see whether* הִבִּיט Thr 1. 12
- καθώς: Adv. = καθά; of Time, *as, when* כַּאֲשֶׁר Gn 18. 33, 20. 13
- κάπ: Ep. for κατά before π, φ

- καταβάλλω, Ep. 3 sg. κάββαλε, imp. καβαλόντων: *throw down; drop*
 הפיל Dt 25. 2 IIR 6. 5 פלח IIR 4. 39; *strike down with a weapon,*
slay הפיל Ib 19. 7 Ez 6. 4 Piv 7. 26; *cast down or away, cast off,*
reject הפיל Jud 2. 19 Ps 106. 26; *let fall, drop* הפיל Jud 2. 19 IS 3.
 19; *throw down seed, sow* הפיל Ps 106. 27; *let fall, drop; set down*
 חבל Cant 8. 5; *to be the author of, commit to writing* כתב Ex 24. 12,
 34. 1 (a spurious or secondary homology; cf. γράφω, κατα-)
 καταβαπτίζω: *dip* טבל Gn 37. 31; Pass., *to be submerged* וטבל Jos 3. 15
 טבע Jer 38. 22; *drown* טבל Job 9. 31 טבע Ex 15. 4; cf. καταδύω
 καταβάπτω: *dip; soak, v. καταβαπτίζω; dye, colour* היטיב IIR 9. 30; Pass.,
deep-coloured טבול Ez 23. 15
 καταβιβρώσκω: *eat up, devour* בער Ex 22. 4 הבעיר Ib. [cf. δια-]
 καταβολή: *throwing down, esp. begetting* חבל Job 39. 3; *paying down,*
esp. by instalments; money as a deposit by way of caution חבל
 Ez 18. 12 חבלה Ib 18. 7; *periodical attack of illness, fit* חבל Hos
 13. 13 Ps 18. 5
 καταβρέχω: *drench, soak, steep; Pass.,* מרבה Lev 7. 12; cf. δια-
 καταβρύκω: *bite in pieces, eat up* כרס Ps 80. 14; cf. κατατρώγω
 καταγελάω: *laugh, jeer at; laugh scornfully, mock; deride* הלעץ IICh 36.
 16 הלעץ Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 IICh 30. 10
 καταγιγνώσκω: *lay as a charge against a person, pronounce a verdict against*
 חכם Ps 105. 22; Pass., *to be condemned* חכם Ib 58. 6; cf. ἀνα-
 καταγλωττίζω: *use the tongue against another* לשון Ps 101. 5 לשון Prov
 30. 10
 καταγνυμι, late pres. κατάσσω, κατεάσσω: *break in pieces, shatter* נדע
 Dt 7. 5, 12. 3 Jes 45. 2 IICh 34. 4 נחס Job 30. 13 נהץ Lev 14. 45
 Dt 7. 5 Jud 6. 30 נחץ Dt 12. 3 IICh 31. 1; Pass., *to be broken, to be*
shattered נדע Jes 9. 9 נהץ Jud 6. 28 נהץ Lev 11. 35; v. p. 166
 καταγράφω: *prescribe, ordain* כתב Jes 10. 1; cf. καταβάλλω
 κατάγω: *reduce to a state* הצי Jer 51. 34 Job 17. 6; cf. προσ-
 καταδάκνω: *bite* נשך Jer 8. 17; cf. δακνάω; p. 157
 κατάδεσις, -σμος: *binding fast; binding by magic knots; hence, spells,*
enchantments, in pl. קשרים Jes 3. 20 Jer 2. 32
 καταδέω: *bind fast* קשר Gn 44. 30 Dt 6. 8 Jos 2. 18 IS 18. 1 קשר Jes
 49. 18 Job 38. 31
 καταδιώκω: *follow hard upon, pursue closely* הדביק Gn 31. 23 Jud 18.
 22, 20. 45 IS 31. 2 IIS 1. 6
 καταδουλεύομαι, -λίζω, -όω: *reduce to slavery, enslave* תולל Ps 137. 3
 καταδύω or -δύνω: *go down, sink, set, esp. of the sun* שקע Nu 11. 2
 Jer 51. 64 Am 8. 8, 9. 5; causal, *make to sink, rarely in prose,*

- ῥבע Ex 15. 4 הִטְבַּע Jer 38. 22 הִטְקִיעַ Ez 32. 14 Job 40. 25; cf.
 ἐκδέω, καταβαπτίζω
 κατάθεσις: *payment down, payment; in Law, promise, covenant* הַשָּׂמָה
 Lev 5. 21
 καταθραύω: *break in pieces, shatter* פָּרַק IR 19. 11 שָׁבַר Ex 9. 25,
 34. 1 IIR 11. 18 Jes 21. 9 Jer 43. 13 Ps 29. 5, 48. 8
 καταθρώσκω: *leap down* נָתַר Lev 11. 21; cf. ἐκ-
 καταθύω: *sacrifice* זָבַח IR 3. 2, 8. 5 IICH 30. 22, 33. 22 فَضَحَى
 καταιδέομαι: *feel shame or reverence before another, stand in awe of him*
 הִתְיַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; *to be ashamed to do a thing*
 הִתְיַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6
 καταίθω: *kindle* אִירָה Jes 50. 11
 καταίνεσις: *betrothal* خُطْبَة
 καταινέω: *grant, promise; esp. promise in marriage, betroth* خُطِبَ
 καταισχύνω: = καταχέζειν (*besoul*) קָדַשׁ IS 21. 6 Jes 65. 5
 κατακαίνω: = κατακτείνω (*kill, slay*) הִקְרַע Nu 25. 4 IIS 21. 6 הִקְרַע
 Ib 21. 13
 κατακαίω: *burn completely; to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3
 κατακενόω, strengthd. for κενόω: *empty, make space empty* הֶאֱוִיַח Jes
 19. 6 חָלַל Ez 28. 9 פָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3 Mal 3. 1
 חָלַל Ez 32. 26 חָלַל Jes 53. 5; *desert* הֶעֱרִיחַ ICh 28. 9 חָלַל Thr 2. 2
 פָּנָה Zeph 3. 15
 κατακληιδόω, strengthd. for κηλιδόω: *stain, soil* אִמָּלַח Jes 63. 3; Pass.,
 אִמָּלַח Jes 59. 3 Thr 4. 14 אִמָּלַח Jes 9. 4; metaph., *defile, sully* אִמָּלַח
 Mal 1. 7; Pass., אִמָּלַח Dan 1. 8 אִמָּלַח Mal 1. 12 Esr 2. 62
 κατακινέω, strengthd. for κινέω: *set in motion, simply move* הִנִּיעַ IIS
 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* שָׁנָה IIR 25. 29 Jer 2. 36
 שָׁנָה Eccl 8. 1 הִשְׁתַּנְּהָה IR 14. 2; *disturb* הִנִּיעַ IIS 15. 20 IIR 23. 18
 κατακλείς or κατάκλεις, -κληῖς: *sheath for a pin* הִעֲרָה IS 17. 51 IIS 20.
 8 Jer 47. 6; cf. τὸ ξυρόν
 κατακληρονομέω: *leave as an inheritance* הִנְחִיל IS 2. 8 ICh 28. 8 הִנְחִיל
 Lev 25. 46
 κατακληρόω, -ουχέω: *receive as one's portion. esp. of a conquered
 country, divide among themselves, portion out; assign as a portion,
 portion out to colonists* הִנְחִיל Nu 33. 54
 κατακοιμάω: (κεῖμαι) causal, *put to sleep* הִשְׁכִּיב IIS 8. 2 IR 3. 20, 17. 19
 הִשְׁכִּיב IIR 4. 32 Ez 32. 32 [cf. κεῖμαι, κοιτάζω]
 κατακόπτω: *cut down, fell, of trees* יָקַח Jes 10. 34 קָצַע Nu 15. 32; *cut in
 pieces, cut up* חָתַח IIR 18. 4 Jes 2. 4 IICH 34. 7 קָצַע Ex 39. 3 IIR

24. 13 Ps 46. 10 שָׁקַח Ex 5. 7 IR 17. 12; Pass., חָכַח Mich 1. 7; *cut down, massacre, butcher* חָכַח Job 4. 20; in a military sense, *cut in pieces, 'cut up'* חָכַח Zach 11. 6 חָכַח Nu 14. 45 Dt 1. 44; Pass., חָכַח Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces* חָכַח IICh 15. 6 חָכַח Job 4. 20; cf. συγ-; p. 224
- κατακροάομαι: *listen attentively* כָּתַר Job 36. 2
- κατακρύπτω: *hide, conceal, cover* (W) חָפַץ Job 17. 13 Cant 2. 5 חָפַץ Jos 6. 17 IIR 6. 29; Pass., נִחַת (נָחַת) IIR 6. 9 חָפַץ Job 24. 4 חָפַץ Prv 28. 12 [cf. חָפַץ] חָפַץ Jes 42. 22; *use concealment, conceal oneself or one's true nature* חָפַץ Gn 3. 8 IS 13. 6 IIR 11. 3 חָפַץ IS 28. 8 IR 22. 30; cf. ἐπι-
- κατακυλίνδω, -κυλίω: *roll down* יָלַן Jer 51. 25 [cf. ἀπο-]
- καταλείπω: *bequeath* חָלַף (cf. γεννάω: *beget*); *leave, forsake, abandon* חָלַף Dt 31. 6 Jos 1. 5; *leave alone* חָלַף IIR 4. 27 Job 7. 19
- κατάλειψις: *posterity* חָלַף; cf. γένος: *offspring; progeny* (W)
- καταλευκώω: *whiten* יָלַבַּח Jes 1. 18 Joel 1. 7 Ps 51. 9
- καταλέω: *grind* חָלַעַח Joel 1. 6 Prv 30. 14 Job 29. 17 חָלַעַח Ps 58. 7
- καταμαρτυρόμαι: *foretell against or about one* חָזַק Ez 12. 10; cf. ἀναφέρω
- καταμεγαλυνέομαι: *strengthened. for* μεγαλυνέομαι, *exalt oneself against* חָזַק Ps 35. 26
- καταμεθύσκω: *make drunk, intoxicate* (W) חָזַק Jer 51. 7 חָזַק Dt 32. 42 Jer 51. 57
- καταμελέω: *give no heed to, neglect* חָזַק Jes 58. 7 Ps 55. 2
- καταμύω, Ep. καμμύω: *close the eyes* חָזַק Jes 33. 15 חָזַק Ib 29. 10 חָזַק IS 4. 15 IR 14. 4
- κατανείφω, -νίφω: *snow all over, cover with snow; metaph., sprinkle as with snow* חָזַק Ps 68. 10
- κατανίζω (pres. -νίπτω): *wash well* חָזַק Gn 49. 11 Ex 19. 10 Mal 3. 2; *wash out, purge* חָזַק Jer 4. 14 Ps 51. 4, 9
- κατανικάω, strengthened. for νικάω: *conquer, vanquish; generally, overpower* חָזַק Ps 44. 6
- κατανίπτης: *washer; at Athens, he who washed the peplos of Athena* חָזַק Jes 36. 2
- κατανοτίζω: *bedew* חָזַק Ps 65. 11 חָזַק Am 9. 13 (?) חָזַק
- καταντίον, Adv.: *facing one* חָזַק Ps 139. 5 חָזַק Dan 2. 6, 9, 10 חָזַק [cf. κατέναντα, -τίον]
- κατανύσσω: *stab, gouge* חָזַק Nu 16. 14 Jud 16. 21 [cf. ἐξορύσσω]

καταξέω: *carve* קָרַח Nu 21. 18; in Pass., קָרַח IR 6. 35 Ez 8. 10 הוֹחַק Job 19. 23; cf. ἐπιγράφω

καταξηραίνω: *dry up* הִקְרַיַב IIR 19. 24 Jes 50. 2; Pass., חָרַב Jud 16. 7

καταξιών: in bad sense, *degrade* הוֹיֵל Thr 1. 8

καταξυράω: *shave close* חָלַח Gn 41. 14 Lev 14. 9 Nu 6. 9 חָלַח Jud 16.

17, 22 Jer 41. 5 חָלַח Lev 13. 33 Nu 6. 19 חָקַר Ez 27. 31

חָקַר Ib 29. 18; cf. ξυρίζω

καταπαλταφέτης: *artilleryman* קָלַע IIR 3. 25

καταπάλτης, -πέλτης: (πάλλω) *engine of war for hurling bolts, catapult*

קָלַע IS 17. 50; cf. σφενδόνη

καταπάσσω: *sprinkle, strew over* הָזַח Ex 29. 21 Lev 4. 6, 14. 7, 16 Nu

19. 4, 21 Jes 52. 15 طَش [cf. δια-, καταρραίνω, διασπείρω]

καταπήγνυμι, -ύω: *stick fast in something* דָּבַק Dt 28. 21 חָדַבִּיק Ez 3.

26 [cf. ἐπι-]

καταπίμπλημι: *fill quite full* מָלֵא Dt 6. 11 IIR 21. 16 Ps 129. 7; *fill*

full of מָלֵא Ex 28. 3, 35. 35 Jes 33. 5 Jer 51. 14, 34

καταπνέω, -είω: *blow or breathe upon or over* הָפִיחַ Ez 21. 36

καταποικίλλω: *deck with various colours or in diverse modes, mottle*; Pass.,

שָׂבַע Ex 28. 20; *embroider (W)* שָׂבַע Ib 28. 39

καταπονέω: *subdue after a long struggle; handle roughly, crush, damage;*

maltreat, oppress מָצַח Gn 15. 13, 16. 6, 31. 50 Ex 1. 11, 22. 21 Nu

24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., מָצַח Jes 53. 4 Ps 119. 71

מָצַח Gn 16. 9

καταπρίω: *saw up, saw asunder, cut into pieces* הָעִיר Jer 18. 21 Ez 35. 5

Ps 63. 11; cf. πρίω/בָּרַא/נָשַׁר Jos 17. 15. 18 ICh 20. 3

κατάπυγος, ον: = καταπύγων, ὁ, ἡ, *given to unnatural lust* קָדַשׁ Dt 23.

18 IIR 23. 7 קָדַשׁ Gn 38. 21 Dt 23. 18 Hos 4. 14

καταπυγοςύνη: *unnatural lust* קָדַשׁ IR 14. 24, 22. 47

καταπύγων: *the middle finger (used in an obscene gesture)* אֶצְבַּע Jes

58. 9

καταπύθω: *putrefy* הִבְאִישׁ Ex 5. 21, 16. 24 Eccl 10. 1 עָפְןִי Ib. עָפְןִי

Pass., *become putrefied* הִבְאִישׁ ICh 19. 6 תִּעָפֵן

κατάραμα: *curse* מָאָרַח Mal 3. 9 Prv 3. 33, 28. 27

καταράομαι: *call down curses upon, curse, execrate* הָאֵלַח IR 8. 31 אָרַר

Gn 5. 29 אָרַר Thr 2. 7 קָלַל Gn 8. 21, 12. 3 Ex 21. 17, 22. 27

IIS 16. 7 IIR 2. 24 Job 3. 1 Neh 13. 2, 25 אָרַר Jes 27. 11;

Pass., אָרַר Mal 3. 9 קָלַל Job 24. 18 מָאָרַח Nu 5. 18 אָרַר Nu 22. 6

[cf. ἐπι-]

καταράσσω, -δω, καταρράσσω, -δω: *dash down, break in pieces* רָצַץ Ps

74. 14 Job 20. 19 ICh 16. 10 רָצַץ Jud 10. 8 הָרִיץ Jud 9. 53

καταρραίνω: *besprinkle, sprinkle* יָרַה Ps 139. 3 וָרַק [cf. κατασπείρω]

καταρρακτήρ, -της (from καταρράσσω), or καταράκτης (from καταράσσω): *as Subst., waterfall, cataract* شلال

καταρρήγνυμι and -ύω: *break down; tear in pieces* נָדַם Nu 24. 8; *Pass., to be broken down; to be broken in pieces; comminuted, crumbling soil* הִקְרַעַע Jes 24. 19

καταρρυσόμαι: *Pass., become wrinkled* تَقَلَّصَ تَقَلَّصَ

καταρχή: *beginning* הֶהְלֵה Gn 13. 3 IIS 21. 9, 10 הֶהְלֵה Hos 1. 2 [cf. γένεσις]

κατάρχω: *begin* הֶהְלֵה Gn 6. 1 הֶהְלֵה Ib 4. 26

κατασβέννυμι or -ύω: *put out, quench* כָּבַה IIS 21. 17 Jes 1. 31; *metaph., כָּבַה IIS 14. 7; of passions, כָּבַה Cant 8. 7*

κατασείω: *shake down* נָעַר Neh 5. 13; *throw down* נָדַה Ps 36. 12; *shake the head in token of contempt* הִנִּיד Jer 18. 16; cf. κατακλύω

κατασκευάζω: *furnish, equip fully; prepare, make ready for* מָכִן Ex 19. 11 מָכִן Nu 21. 27 מָכִן IR 5. 32 Ps 78. 8 מָכִן Prv 21. 31 Esr 7. 10; *construct, build* מָכִן Jud 16. 26 מָכִן Hab 2. 12 מָכִן IR 6. 19 ICh 33. 16, 35. 20 מָכִן Ez 40. 43 Zach 5. 11; *generally, prepare, arrange, establish* מָכִן Gn 43. 16, 25 Ex 16. 5 Jos 4. 4 Jer 51. 12 Zeph 1. 7 Ps 7. 14 Esth 6. 4 ICh 22. 3 (2); *establish* מָכִן IIS 7. 16 מָכִן Ib 7. 13 Hab 2. 12 מָכִן IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 ICh 12. 1 Jes 16. 5; *prepare for the purpose* מָכִן Esr 7. 10 ICh 28. 2; *prepare oneself or make ready for doing* מָכִן Ez 38. 7 מָכִן Ps 59. 5 מָכִן Esr 7. 10

κατασκευάσμα: *work of art, esp. building, structure* מָכִן Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 מָכִן Esr 3. 3 מָכִן Zach 5. 11; *in pl., engines of war; contrivance* מָכִן IR 7. 27, 28

κατασκηάω: = -νόω, *take up one's quarters, encamp* שָׁכַן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; *generally, res: שָׁכַן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; settle, of birds* שָׁכַן Jes 13. 21 Ez 17. 23 Ps 55. 7; cf. σκατήμα/שִׁכָּן

κατασκοπέω: *spy out, reconnoitre* تَجَسَّسَ

κατάσκοπος: *one who reconnoitres, scout, spy* جاسوس

κατασπείρω: *sow, plant* זָרַע Jes 40. 24; *beget* הִזְרִיעַ Gn 1. 11 Lev 12. 2; *spread as in sowing* יָרַה Lev 26. 33 Jer 31. 10 (9), 49. 32 Ez 12. 15, 20. 23 Prv 15. 7, 20. 8, 26; *Pass., to be spread abroad, dispersed* יָרַה Jes 30. 24; *besprinkle* יָרַה Ps 139. 3 יָרַה Jes 1. 6 Job 18. 15

- κατασπένδω: *pour as a drink-offering* נָסַךְ ICh 11. 18 הָסִיךְ Gn 35. 14
 Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4;
 Pass., הָסַךְ Ex 25. 29, 37. 16
- κατασπεύδω: *urge, hasten on* בָּהֵל IICh 35. 21 הָבֵיל Esth 8. 14
 IICh 26. 20; *make haste, hasten* בָּהֵל Eccl 5. 1, 7. 9 הָבֵיל Esth 6. 14
- καταστέφω: *deck with garlands, crown, wreath* הַכְתִּיר Ps 142. 8; *encircle*
 כִּתֵּר Jud 20. 43 Ps 22. 13
- καταστολίζω: *clothe, dress* (Pass.) הָתַל Ez 16. 4 הָתַלְתִּי Ib.
- κατασώχω: *rub in pieces, pound* דָּכָא Ps 51. 10 Prv 22. 22 Job 19. 2
 Thr 3. 34 דָּכָא Job 22. 9 הָדָכָא Job 5. 4 הָדַק Ex 30. 36 IIS 22. 43
 IIR 23. 6, 15 Mich 4. 13 IICh 15. 16, 34. 4. 7 הָדַק Jes 28. 28;
 cf. δαίζω
- καταταχέω: *accelerate* הָחֵץ Jud 20. 37 Jes 5. 19, 60. 22; *escape by*
superior speed הָחֵץ Ps 55. 9
- κατατείνω: *rack, torture; overwork* הָסַח Am 5. 12 Mal 3. 5; *tend; strive*
earnestly הָסַח Ex 23. 2; *stretch* הָסַח Jer 6. 12; *stretch, extend downwards*
 הָסַח Gn 24. 14 Ps 88. 3, 116. 2; v. p. 183
- κατατέμνω: *cut in pieces, cut up* נָתַח Lev 1. 6, 12 Jud 19. 29, 20. 6 IS
 11. 7 הָתַח Ez 24. 10
- κατατεύχω: *make, construct* עָצַב Job 10. 8
- κατατήκω, -τάκω: *melt* הָגִיחַ Ez 22. 20 הָגִיחַ Ez 22. 20 הָתַךְ Ib. הָתַךְ
 Ib 22. 22
- κατατίθημι: *place, put, lay down* הָגִיחַ Lev 16. 23 Nu 17. 19, 19. 9 Dt
 26. 4 Ez 5. 13, 37. 1; *deposit* הָתַח (נָתַח) Esr 6. 1 הָתַח Ib
 6. 5 הָתַח Ib 5. 15; *deposit in the tomb, bury* הָגִיחַ IR 13. 30; *sow seed*
 הָגִיחַ IS 2. 20; *lay down, make a road* נָתַן Ps 18. 33 הָתַח IIS 22. 33
 [cf. Ps 18. 33]; *dish up, serve* הָגִיחַ Gn 43. 31 IS 9. 24 הָתַח Gn 24. 33;
lay down in a place; of the dead, bury הָגִיחַ IR 13. 31 הָתַח Gn 50. 26;
make a testamentary disposition הָתַח Gn 49. 29, 33, 50. 16; v. p. 148
- κατατιλάω: *make dirt over* עָלַל Job 16. 15, κατὰ τῆς κεφαλῆς κατατετι-
 λῆσθαι, Artemidorus Daldianus 2. 26 [cf. καταλάω]; Pass., הָתַלְתִּי
 IS 31. 4
- κατατίλλω: *pull to pieces* שָׁלַח Jos 9. 5
- κατατρίβω: *of clothes, wear out—hence metaph., οἱ τὰ βήματα κατατε-
 τριφότες, i.e. constant frequenters of the tribune, Isocrates, Epistolae*
 8. 7; cf. הָתַח בְּמַתִּי יִדְרֹכֵי Hab 3. 19—הָתַח Job 28. 8; *of persons,*
wear out, exhaust הָתַח Jud 20. 43
- κατατρίζω, strengthd. for τρίζω: *grind* طَرَسَ; *gnash* הָרַק Ps 35. 16 Job
 16. 9 طَرَسَ; cf. βρύκω, τρίζω

- κατατρύχω: *wear out, exhaust* הַטְרִיחַ Job 37. 11 יָנַע Jos 7. 3 Eccl 10. 15 הִנָּנַע Jes 43. 23, 24 (τρύχωσις/יָנַע/הִנָּנַע Dt 1. 12 Jes 1. 14 Eccl 12. 12 *exhaustion, distress*)
- κατατρώγω: *eat up, esp. fruits and vegetables* כָּרַס Ps 20. 14
- κατατυγχάνω: *hit one's mark, reach the object of; abs., to be lucky or successful* הִשְׁכִּיל Dt 29. 8 Jos 1. 7, 8 IS 18. 5, 14, 15 IR 2. 3 IIR 18. 7 Jes 52. 13 Jer 10. 21, 20. 11 Ps 101. 2 Prv 17. 8 (?)
- κατατύπτω: *pound* הִתְדַּפֵּק Jud 19. 22 נָחַץ (κατα-/שַׁעַל)
- καταυγάζω: *shine upon, illuminate* הִנִּיחַ IIS 22. 29; *intr., shine brightly* הִנִּיחַ Jes 13. 10
- καταυλέω: *play on the flute* הִלֵּל IR 1. 40
- καταυλίζομαι: *to be under shelter of a hall, house, tent* אָהַל Jes 13. 20 [cf. νῦν μὲν καταυλίσθητε, Euripides *Rhesus* 518, Now to your tents (W) לָאֶהָלֶיךָ הִרְאֵל IR 12. 16]; cf. αὐλίζομαι
- καταφαρμακεύω: *dose with drugs; anoint with drugs or charms* רָקַח IICH 16. 14 [cf. הרקח/enchanted potion]; *poison* הִפְרִישׁ Prv 23. 32
- καταφέρω: *bring down* הִדְבִּיר Ps 18. 48, 47. 4 [cf. IIS 22. 48]
- καταφεύγω: *flee and take refuge, flee for protection* הִעֲזָרָה Jer 4. 6, 6. 1
- καταφθέγγω: *sound loudly* הִקְהִיחַ Jes 8. 19
- καταφθείρω: *destroy* נָחַץ Dt 12. 3 IICH 33. 3 נָחַץ Jud 6. 28 הִתָּן Lev 11. 35; cf. κατάγνυμι
- καταφύω: *ruin, destroy* אָבַד Nu 33. 52 Dt 12. 2, 3 IIR 11. 1, 21. 3 Jes 26. 14 Jer 12. 17, 15. 7 Ez 22. 27 Ps 9. 6 Prv 1. 32 Thr 2. 9 Esth 3. 9 אָבַד; = καταφθινύω
- καταφλέγω: *burn up, consume, burn down (W)* בָּלַע Nu 4. 20 Ps 21. 10 כָּלַה Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 8. 12 Ps 74. 7; v. ἐκ-, ἐκπυρόω
- καταχέω, -εύω: *pour, shower down* וָקַק Job 36. 27 יָצַק Lev 2. 1, 8. 15 IIR 3. 11, 4. 4, 41 Jes 44. 3 Ez 24. 3 Job 29. 6, 38. 38 הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 נָחַץ Ex 9. 33 كَبَسَكَ; metaph., יָצַק Jes 44. 3 הִצִּיק Ps 45. 3 נָחַץ Jer 42. 18 Job 3. 24 Dan 9. 11 נָחַץ Jer 42. 18 Nah 1. 6; *cause to flow* הִשְׁכִּיב Job 38. 37; *to have metal melted* וָקַק Mal 3. 3 וָקַק Ps 12. 7 ICH 28. 18 יָצַק Ex 25. 12, 26. 37 IR 7. 46 יָצַק Job 28. 2 IICH 4. 3 הִצִּיק Jos 7. 23 הִצִּיק IR 7. 23 Job 37. 18 נָחַץ Ez 22. 21, 24. 11 הִתָּן IIR 22. 9 Ez 22. 20 Job 10. 10 הִנִּיחַ Ez 22. 20 הִתָּן Ib 22. 22 [cf. πήκω, ἐν-, ἐπι-, κατα-]
- καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 הָכֹזֵב Job 24. 25 כָּחַשׁ Jos 24. 27 Jes 59. 13 Jer 5. 12 Prv 30. 9;

- say falsely, pretend, feign, invent* כָּזַב Nu 23. 19 IIR 4. 16 Ez 13. 19 Ps 78. 36, 89. 36 Prv 14. 5 Job 6. 28 כָּחַשׁ Gn 18. 15 IR 13. 18 Hos 4. 2 Zach 13. 4 Ps 18. 45 Job 8. 18 כָּחַשׁ Dt 33. 29 חָתַח IIS 22. 45; *Pass., to be wrong, in error* שָׁחַח Lev 5. 21, 22; cf. ψεύδομαι: *give a false account of*; v. ἐπικεύθω
- καταψήχω: *rub down, pound in a mortar* שָׁחַח Prv 27. 22 כָּתַח IIR 18. 4 Jes 2. 4 IICH 34. 7 כָּתַח Ib 15. 6 כָּתַח Nu 14. 45 Jer 46. 5 Mich 1. 7 דָּחַ [cf. σῶχω, ψά-, κατα-, ἰγδίων, -ισμα, -ίζω]
- καταψύχω: *cool, chill* הָקַח Jer 6. 7
- κατεγγυεύω: *give security* הָקַע Prv 6. 1, 11. 15; cf. πῆγνυμι
- κατέναντα, -τίον: *Adv. over against, opposite* נֶגַד Ex 19. 2 Jos 3. 16, 5. 13. 8. 33 Job 10. 17 נֶגְדָה Ps 116. 14 נֶגְדָה Gn 2. 18 קִדְמָה Ez 39. 11 קִדְמָה 8. 33 Job 10. 17 נֶגְדָה Ps 116. 14 נֶגְדָה Gn 2. 18 קִדְמָה Ez 39. 11 קִדְמָה
- κατεργάζομαι, ἐργάζομαι, ἐργάδδομαι: *work, labour, esp. of husbandry* יָעַ Jos 24. 13 Jes 62. 8 עָבַד Gn 2. 15, 4. 2 Jer 27. 11; but also of all manual labour—with brass חָרַשׁ Gn 4. 22; *do something to* חָרַשׁ Prv 14. 22; chiefly in bad sense, *do one ill* חָרַשׁ IS 23. 9; *perform rites* עָבַד Ex 13. 5 Nu 18. 6 פָּלַח Dan 3. 12; *prevail upon* הָעֵבִיד IICH 34. 33; *till the land* חָרַשׁ Am 9. 13 פָּלַח Ps 141. 7 [cf. πολέω] פָּלַח Prv 7. 23 פָּלַח; cf. ἀποτριάω, ὀπηδέω
- κατερημόω: *strip entirely off* הָעֵרָה Lev 20. 18, 19; cf. ἐξερημόω
- κατέρχομαι: *go down to* יָרַד Ex 15. 5; *go down to the grave* יָרַד Gn 37. 35 Ez 32. 30; *from high land to the coast* יָרַד Jon 1. 3; *of a river, come down* יָרַד Dt 9. 21
- κατέχω, κατίσχω: *hold fast* הָחֹזֵק Ex 9. 2 Dt 22. 25 IS 17. 35 IIS 15. 5 Jes 41. 13 Jer 50. 33 Mich 7. 18 Neh 4. 11; *hold back, withhold* חָצַח Ex 10. 24 (cf. ἐξαιρέω); *restrain oneself from* הָוִיר Nu 6. 3; *cling to* חָחַח Jes 4. 1, 56. 2, 4 Jer 8. 5 Prv 3. 18, 7. 13 Job 2. 3, 27. 6; *possess, occupy, esp. of rulers* חָחַח IIR 15. 19 Dan 11. 21; *hold fast, have one in their power* חָחַח Jer 6. 24, 49. 24 Mich 4. 9; *occupy in right of conquest* חָחַח Dan 11. 7; *follow close upon* חָחַח Neh 3. 4; cf. חָחַח Jer 20. 7 ἔχω: *take advantage of*
- κατηλογέω: *make of small account* בָּרַךְ IR 21. 10, 13; cf. εὐλογέω
- κατικετεύω, καθ-: *strengthened. for* ἰκετεύω (שָׁעַ Gn 23. 8 Ruth 1. 16) *entreat earnestly* הִפְגִּיעַ Jer 36. 25
- κατισχυρεύομαι: *strengthen oneself* הִתְחַזַּק Gn 48. 2 Nu 13. 20 IS 4. 9 IIS 10. 12 IR 20. 22 Dan 10. 19 IICH 1. 1
- κατισχύω: *strengthen, encourage* חָזַק Dt 1. 38, 3. 28 Jos 11. 20 IIR 12. 7 Jes 41. 7 Ez 13. 22 Dan 10. 18, 19 Esr 6. 22 IICH 29. 34, 35. 2 חָזַק IIR 15. 19 Ez 27. 9, 30. 25 Dan 11. 1

κατοικίζω: *settle, establish* הוֹשִׁיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20
 סֵכֵן Nu 14. 30 Jer 7. 3, 7 הַשְׁכִּין Gn 3. 24 Ez 32. 4; *colonise, people
 a place, Pass.*, הוֹשִׁיב Jes 5. 8, 44. 26; *bring home and re-establish there,
 restore to one's country* הוֹשִׁיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίσις, *habitation* מוֹשֶׁב Ex 10. 23 IR 10. 5
 Ez 6. 14, 34. 13, 48. 15 Ps 107. 4 ICh 6. 39

κάτοικος: *inhabitant, esp. of military colonists* תוֹשֵׁב Gn 23. 4 Ex 12. 45
 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοιμώζω: *bewail, lament* הָהִים Ps 55. 3

κατορθόω: *metaph., keep straight, set straight* אָצַר Jes 3. 12, 9. 15
 אָסַר Ib. יָצַר Prv 3. 6, 4. 25, 15. 21 הוֹשִׁר Jes 45. 2 הַיָּשָׁר Ps 5. 9;
Pass., succeed, prosper; intr. as in Pass., go on prospering, succeed, opp.
 πταίειν (כָּסַל, נָפַח *stumble, trip, fall*) הִרְשִׁיעַ Prv 12. 2; of success in
 war הִרְשִׁיעַ IS 14. 47; v. pp. 633-4

κατωθέω: *push down; Pass.*, דָּחָה Ps 36. 13

κάτωμος: *low in the shoulder or forequarter* קִתְף Ex 28. 12 Dt 33. 12
 Jes 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἐπώμις: *poet., shoulder*
 סֶכֶם Gn 9. 23, 21. 14 Jes 10. 27 Job 31. 22]

μεθερμηνεύω: *translate* עָרַב; freq. in Pass. מִתְּרַגְּמִים Est 4. 7 [spurious
 homology; cf. μεταγράφω]

μεθίημι, imp. 3 pl. μέθουσ Od. 21. 377, Ep. μεθίσκασεν: *let loose, let go
 what is bound, stretched or held back* נָטַח IS 4. 2; *release a
 prisoner, set one free to do as he will, dismiss, a wife, dismiss (W)*
 פָּטַר IICh 23. 8; *Pass., let loose (as if from a leash)* נָטַח Jes 33. 23;
give up, abandon נָטַח Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids,
let flow, let drop נָטַח Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13
 נָטַח Hos 12. 15 הִטִּיף Am 9. 13 Mich 2. 11 פָּטַר Prv 17. 14; of
 words, *utter* הִטִּיף Ez 2. 12 Am 7. 16; *throw aside, give up* נָטַח IS
 10. 2; *abandon, neglect* נָטַח Jud 6. 13 IS 17. 28 Prv 1. 8; *permit*
 נָטַח Gn 31. 28 נָתַן Nu 21. 23; v. ἀντεῖπον

μείγνυμι or μίγνυμι, also μ(ε)γύω: *mix, strictly of liquids* מִחַל Jes 1.
 22 [cf. μίκτός] מִסָּךְ Ps 102. 10 מִסָּךְ Ps 28. 3; generally, *join,
 bring together, in various ways*: מִסָּךְ Cant 1. 4; in hostile sense, *join
 battle hand to hand* מִסָּךְ Jud 20. 37; *come to; mix in fight* מִסָּךְ Ib
 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse
 with, both of the man and the woman* מִזְג Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סָבַב IR 2. 15 Ez 42. 19; *pass from one state to
 another, make a transition; pass to another place or state* סָבַב Nu 36. 7

μεταβιβάζω: causal of μεταβαίνω, *carry over, transfer* סָבַב IR 2. 15

- הִסֵּב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course or form* וָסֵב Nu 34. 4 סִבֵּב Ps 114. 3, 5 סִבֵּב IIS 14. 20 הִסֵּב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 IICH 35. 22; *go after, follow a pursuit eagerly* סִבֵּב Jer 31. 22 (21)
- μεταγινώσκω: *change one's mind, repent* הִתְיַדַּח Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent of* הִתְיַדַּח Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [μεταγινώσκω is an associate verb of εἶδω/יָדַע. Like יָדַע, but unlike εἶδω, it has preserved the meaning of 'carnal knowledge'. It has also preserved the meaning of 'repentance', which εἶδω also had, and of which there is a clue in τὸ συνειδός (syn v. σύννοια) meaning *acknowledgement*, and in הִתְיַדַּח, for הִתְיַדַּח—like הִקְצִיעַ/הִקְצָה in Lev 14. 41]
- μεταγράφω: *copy, transcribe; rewrite, alter or correct what one has written; translate* תִּרְגֵּם Esr 4. 7
- μεταίρω, πεδ-: *lift up and remove, shift* הִעִיר Joel 4. 7
- μεταίχμιος, πεδ-: *between two armies; but usu. Subst. -ov, space between two armies* בֵּינֵם IS 17. 23
- μετακινέω: *change, alter* שָׁנָא IIR 25. 29 Ps 34. 1; Pass. יָשַׁנְתִּי Thr 4. 1 קָנָה Eccl 8. 1 הִשְׁתַּנְּתָה IR 14. 2
- μετακομίζω: *transport; Med., cause to be carried over* הִשְׁתַּבֵּק Dan 2. 44
- μεταλλάσσω, -ττω: *change, alter* הִלַּךְ Gn 41. 14 הִשְׁתַּלַּח Ib 31. 7, 35. 21 *exchange, interchange* הִחֲלִיף Lev 27. 10 Jes 9. 9; *substitute* הִחֲלִיף Th.
- μετανοέω: *change one's mind or purpose, change one's opinion and think that it is not; repent* הִתְנַחֵם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 15. 6 הִתְנַחֵם Nu 23. 19; cf. ἐπι-
- μεταξύ, μετοξύ: *prop. in the midst* קֶצֶת Gn 47. 2 Ez 33. 2 קֶצֶת Jud 18. 2 IR 12. 31 תֵּן Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* בֵּתוֹךְ Gn 15. 10 Nu 35. 5 Jos 8. 22 בֵּתוֹךְ, תֵּן Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; v. ἐντός
- μεταφέρω: *carry across, transfer, divert, shift* שָׁלַח Jer 22. 17 הִסִּיר Jer 16. 13 Jon 1. 4 הִסִּיר IIS 17. 13 הִעֲבִיר Gn 47. 21 Jos 7. 7 Ps 136. 14 Esth 8. 2 IICH 35. 24; v. p. 148
- μετέρχομαι, πεδ-: *come or go among* הִתְהַלֵּךְ IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* הִתְהַלֵּךְ Ps 105. 13; *follow, come after* הִתְהַלֵּךְ IS 25. 27; *in hostile sense, pursue, prosecute* הִתְרַיַּץ Job 16. 3; *punish, seek to avenge, visit a crime upon* יָמַרְךָ IR 2. 8 Job 6. 25
- μετέχω: *partake of, share in, to be in the secret, partake of something in common with another* הִמְתִּיק Ps 55. 15

μέτοικος: occupant of the same house with another מְצִיחַ Ex 3. 22

μετωπίας: having a broad or high forehead נֶפֶחַ Lev 13. 41

μετώπιον: = μέτωπον: prop. the space between the eyes, brow, forehead

נֶפֶחַ Lev 13. 42 جَبْهَة جَبْن Ex 28. 38 Ez 3. 7

παραβαίνω: overstep, transgress, sin against a god עָבַר Nu 22. 18 Jud

2. 20 IS 15. 24 Jes 24. 5 Prv 27. 12 Dan 9. 11 IICh 24. 20; Med.,

offend against, commit an offence against הִתְעַבֵּר Prv 14. 16, 20. 2,

26. 17; pass over, omit עָבַר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19.

11 העביר IIS 12. 13, 24. 10

παραγγελεύς: informer, accuser רָשִׁיף Lev 19. 16 Jer 9. 3 Prv 11. 13

παράγγελμα: message transmitted by beacons, mobilization רִגָל Job 12. 5

παραδίδωμι (late -δίδω): hand over to another, transmit; deliver up, sur-

render; with collat. notion of treachery, betray; give up to justice

רָדָה Dt 20. 20; cf. ἀνα-

παραδόσιμος: handed down, transmitted, hereditary, handed down by tradition

מִוֶּרֶשׁ Jes 14. 23 Ob 17 מִוֶּרֶשָּׁה Ex 6. 8 Dt 33. 4 Ez 11. 15, 25. 10

[cf. LXX]

παράδοσις: handing down, bequeathing, transmission, handing over, transfer;

transmission of legends, doctrines, etc., tradition; that which is handed

down or bequeathed, tradition, doctrine, teaching מִוֶּרֶשָּׁה, v. παραδόσιμος

παρακαταθήκη, παρακαθήκα: deposit of money or property entrusted to

one's care פְּקָדוֹן Lev 5. 21, 23; of persons entrusted to guardians,

ward פְּקָדוֹן Jer 52. 11; of persons under the protection of the state,

sacred trust פְּקָדוֹן Gn 41. 36 [cf. κατατίθημι, פְּקָדוֹן Lev 5. 23]

πάραλος, ον: (ἀλς) by or near the sea; ἡ πάραλος γῆ the coast-land of

Attica פְּלִשְׁתִּים Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ρ, γ ᾤ); cf. Πελασγίη];

hence of Π. the people of the coast-land פְּלִשְׁתִּים Gn 10. 14, 21. 32

פְּלִשְׁתִּי IS 17. 8, 21. 10 IIS 21. 17 [cf. Πελασγός]

παράλυσις: disabling of the nerves, paralysis פְּלִגְסָה Jes 21. 4 Job 21. 6

παραμυθέομαι: encourage, exhort חָצַר חֵן IIS 12. 14 חָצַר חֵן; console, comfort

חֵן IIS 13. 39 הֵנָּה Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 חֵן Jes

49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 חֵן Jes 54. 11, 66. 13

חֵן Gn 37. 35; cf. ἀτίζω/ἄνω/ἄνω not to heed; slight, p. 137

παραμύθημα: consolation חֵן Hos 13. 14 חֵן Ps 119. 50 חֵן Jes 57. 18

παραμυθητής: consoler חֵן IIS 10. 3 Nah 3. 7 Thr 1. 2

παραμυθητικός: consolatory, a letter of consolation חֵן Zach 1. 13

παραμυθία: encouragement, exhortation; consolation חֵן Jer 16. 7 Ps 94.

19 חֵן Ps 119. 50 [cf. παραμύθημα]

- παρανομέω: *transgress the law, act unlawfully; commit a crime or outrage*
 נָחַךְ Jer 3. 1, 9, 23. 11 Ps 106. 38 הִתְנַחֵךְ Nu 35. 33 Jer 3. 2; cf.
 ἀνομος/חָנִיף/חֲנִיף; ἀνόμημα/חֲנִיף; ἀνομία/חֲנִיף
- παραπατάω: *deceive, cajole* הִתְלַח Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4
 Job 13. 9 הִתְלַח Jes 44. 20 [cf. יִתְלַח; יִתְלַח Ib 30. 10: ἀπάτημα,
beguilement, deceit, stratagem]
- παρατηρέω: *with evil design, lie in wait for, watch one's opportunity* שָׁרַח
 Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. τηρέω
- παρέχω: *furnish, supply, provide* נָתַן Gn 47. 17 IICh 28. 15
- παρίστημι: *make to stand, place beside* הִצִּיב Gn 21. 28, 29
- παροικέω: *live in a place* שָׁכַן Gn 14. 13 Jer 25. 24 Joel 4. 17 Mich
 4. 10 Ps 74. 2 IICh 6. 1; cf. ἐπ-, προσ-
- πάροικος: *neighbour* שָׁכֵן Ex 3. 22, 12. 4 IIR 4. 3 Ez 16. 26 Prv 27. 10;
sojourner in another's house שָׁכֵן Ex 3. 22; = μέτοικος
- παρόραμα: *oversight, error (pl.)* עֲלֹם Ps 90. 8
- παροράω: *look past, i.e. overlook* הִעֲלִים Lev 20. 4 IS 12. 3 Jes 1. 15;
 Pass., יַעֲלֵם IR 10. 3; *disregard, neglect* הִתְעַלֵּם Dt 22. 1 Jes 58. 7
 Ps 55. 2; cf. καταμελέω (spurious; at best, secondary)
- παροργίζω: *provoke to anger* הִרְגִּז IS 28. 15; cf. ὀργίζω
- παρωτίς: *lock of hair or curl by the ear* שֵׁפָא Lev 19. 27 Jer 9. 25
- περιβάλλω: *throw round or over oneself, put on; Pass., have a thing put*
round one כָּרַבֵּל ICh 15. 27 (כ/ב)
- περίβλημα: *garment, robe* מְרָבֵד Prv 31. 22 (—π. λ. γ.)
- περιβολή: *covering, garment, dress* כָּרַבֵּלָא Dan 3. 21 כָּרַבֵּל Ib., Ib 3. 27
- περιδέρας: *necklace* תַּלְאֵה (π/ק, ρ/ל) כְּרִדָּן; cf. δέρας/צִדְרֹן
- περιέχω: *surround so as to guard* הִקִּיף IICh 23. 7; *beleaguer* הִקִּיף
 IIR 6. 14
- περίζωμα, -ωσma: *girdle worn round the loins* מִתְעַרָה Jes 3. 24; *apron* מִתְעַרָה
- περιζώννυμι: *gird upon a person* אָזַר IIS 22. 40 Jes 45. 5 Ps 30. 12 [cf.
 καταίθω]; *gird oneself with* הִתְאָזַר Ib 93. 1; cf. ζών/אָזַר, ζών/אָזַר
- περικόπτω: *trim off* קָצַץ IIR 16. 17, 18. 16, 24. 13; cf. ἀναξύω
- περιοχή: *generally, compass, extent; aggregate* פְּרִשָּׁה Esth 4. 7, 10. 2
- περιρραντήριο: *utensil for besprinkling, esp. whisk for sprinkling water*
at sacrifices, or vessel for lustral water מִקְרָה Jer 15. 7 מִקְרָק Ex 27. 3
 Nu 7. 13 Zach 9. 15; = ραντήριο; v. καταρραίνω
- περιφέρω: *carry round, carry about with one* עָרָה Jes 22. 6; cf. φορέω
- προάγγελος: *announcing beforehand; Subst., harbinger* מְלָאָךְ Gn 16. 7,
 19. 1, 22. 11, 28. 12, 31. 11, 32. 4, 48. 16 Ex 3. 2, 14. 19, 23. 20
 Nu 20. 14, 16, 22. 22 Jos 7. 22 Jud 2. 1, 5. 23, 6. 11 IS 29. 9

IIR 5. 10 Jes 18. 2, 42. 19 Hag 1. 13 Mal 2. 7 Ps 78. 49, 91. 11, 103. 20, 104. 4 Prv 16. 14 Job 33. 23 מַלְאֲכֵי רֶשֶׁת [cf. προσ-αγγέλλω]

προαγορεύω: (in Att. fut. is προερῶ, aor. προείπον, pf. προείρηκα) *declare* or *proclaim publicly*; *order publicly*; *give public notice* הוֹדִיעַ Ex 18. 20 Ez 3. 17-21; cf. ἀγοραῖν/צְהַרִים

προαγωγός: *leading on*; Subst., *pander*, *pimp*, *procurer* (W) قَوَاد cf. טָב/הָגְעוֹמַי, טָב/הָגְעוֹמַי

προαιρέω: *prefer* בָּבַר Dt 21. 16; cf. ἐξ-

προβαίνω: *step forward*, *advance*; of hair, *grow*; of persons, of προβεβηκότες τῇ ἡλικίᾳ *advanced in age* בָּא Gn 24. 1 Jos 13. 1, 23. 1 (LXX: προβεβηκώς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις) IS 17. 12

προβολή: *advanced body* of cavalry פָּרְבָּר ICh 26. 13 פָּרְבָּר IIR 23. 11

πρόγονος: (γίγνομαι) *forefather*, *ancestor*; freq. in pl. זָקֵן Dt 32. 7

προδίδωμι: *give up*; *surrender*, *give up* רָדָה Dt 20. 20 [cf. παρα-]

προεγγυάομαι: *furnish security* or *guarantee* עָרַב Gn 44. 32 Prv 6. 1, 11. 15 Neh 5. 3 רָבַב Ib 5. 2

προθύρωμα, ατος: = πρόθυρον, *front door*, *door-way*, esp. of the entrance to the αὐλή (*open court*, *court-yard*; later *court* or *quadrangle* round which the house was built; generally, *court*, *hall*); of the entrance to the μέγαρον (*hall*; *house*, *palace*) פְּרָשְׁדֵן Jud 3. 22 (*spurious*); προστάς, ἄδος: *vestibule*, *porch*, *portico*

προίξ, προικός: *gift*, *present* בְּרֵכָה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion*, *dowry* בְּרֵכָה Jos 15. 19

προκάλυμμα: *veil*, *curtain* פָּרְכָּה Ex 26. 31, 33 [cf. παρα-, πυργώτις]

προκαλύπτω: *put as a screen*; *cover over*; Med., *veil* הִתְעַלֵּף Gn 38. 14; cf. κάλυψις/כַּפְרָה

προκόμιον: *frontal tuft*, of human beings פָּרַע Nu 6. 5

προλαβή: *hill* לְהָב Jud 3. 22

προλαλέω: *converse first*; *state*, *announce before* מִלֵּל Gn 21. 7; cf. ἀπο-, ὑπερ-

προλείπω: *forsake*, *abandon* הִרְפָּה Dt 31. 6 Cant 3. 4; κ. κατα-

πρόμος: (πρό) *foremost man*; later, generally, *chief* (רֵב) Jer 39. 3 (רֵב) Ib. (רֵב) IIR 18. 17; cf. βραβεύς

πρόρρησις: *prediction*, *prognosis* אָמַרָה Ps 119. 38; *previous instruction* or *warning* אָמַרָה Ib 119. 67; αἱ π. *public notices*, as *proclamation*, *instruction*, *order*, *public command* (W) בְּרָאשׁ ICh 16. 7 רָשִׁין Esr 3. 7

προσαγγελία: *bringing of tidings*, *message* בְּשׂוּרָה IIS 18. 25, 27

προσαγγέλλω: *announce*, *bring tidings* בְּשַׂר IS 4. 17 IIS 1. 20 IR 1. 42;

= προσάγω, announce, report; denounce רַגַל IIS 19. 28 [cf. Ib 16. 1-4; παρ-]

προσάγω: introduce, present (W) הָצִיִּי Gn 43. 9; introduce at court הָצִיִּי Ib 47. 2 [cf. εἰς-]; bring or draw to oneself, attach to oneself, bring over to one's side; draw to oneself, embrace נָצַב IIS 1. 26; bring or draw to oneself, attach to oneself, bring over to one's side, recruit (W) הַצְבִּיִּא Jer 52. 25; cf. κατ-

προσαγωγεύς, -γός: tale bearer, hence 'agent provocateur' of tyrants רַבִּיל Lev 19. 16 Jer 9. 3 Ez 22. 9 Prv 11. 13 [cf. παραγγελεύς]

προσαγωγός: attractive, persuasive נָעִים IIS 1. 23 Prv 23. 8, 24. 4 Cant 1. 16; cf. προσάγω

προσαιρεόμαι: choose and associate with, take for one's companion or ally נָעַר Gn 37. 2; cf. συννέω

προσαυλέω: perform on the flute הָלַל IR 1. 40 [cf. ἐπ-]

προσβάλλω: strike against, make an attack or assault upon, attack, charge הַתְּנִיחַ Gn 43. 18 הַתְּנִיחַ Ib.; throw oneself upon another's protection הַתְּנִיחַ Dt 9. 18, 25 Esr 10. 1 [cf. ἀντιβολέω]

πρόσβασις: (προσβαίνω) means of approach, access, esp. uphill קָבוֹא Jud 1. 24 IIS 3. 25 IICH 23. 15

προσβολή: attack, fit of disease בְּהִלָּה Lev 26. 16

πρόσδεξις: acceptance רָצִין Ex 28. 38 Lev 22. 20 Jes 58. 5, 61. 2 Ps 19. 15

προσδέχομαι, -κομαι: receive favourably, accept: רָצָה Jer 14. 10 Eccl 9. 7 IICH 10. 7; admit: רָצָה Lev 26. 41; undertake רָצָה Ps 50. 18; take a liability upon oneself, guarantee הִכָּה Jes 30. 18; await, expect רָצָה Job 14. 6 [cf. Ib 7. 2] הִכָּה Jes 30. 18 הִכָּה Job 3. 21; wait for הִכָּה Jes 8. 17 Hab 2. 3 Ps 33. 20; wait: הִכָּה IIR 7. 9, 9. 3

προσδοκάω, -έω: expect, whether in hope or fear קָה Jes 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 תִּרְוָה; expect, look for a thing קָה Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; expect, wait for a person קָה Jes 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 קָה Jes 8. 17, 25. 9, 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. ἐλπίζω (spurious)

προσδόκημα: expectation קָהֶה Jer 14. 8, 17. 13 Esr 10. 2 ICh 29. 15

προσδοκία: expectation, whether in hope or fear קָהֶה Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 13 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29

προσεγγίζω: bring near הָגִישׁ Gn 27. 25, 48. 10 Ex 21. 6; intr., approach הָגִישׁ IS 14. 18; cf. συν-

προσεννέπω: command הָבִיעַ Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 הָבִיעַ Ps 19. 3

- προσερίζω, ποτερίσδω: *strive with or against* הִתְחַקֵּךְ Jer 12. 5, 22. 15
 Ps 37. 1 Prv 24. 19; *provoke to anger* הִתְחַרְרָה Ps 37. 7, 8; cf. συν-
 προσέρχομαι, ποτέ-: *come or go to* הִתְהַלֵּךְ Jud 21. 24; in hostile sense,
attack יָרָה IIS 5. 24; cf. ῥύζω
 προσήκω, ποθή-, ποθά-: freq. in Part. as Adj., προσήκων, *befitting,*
proper, meet, becoming (W); τὰ π. *what is fit, seemly* אָרִיךְ Esr 4. 14
 πρόσθεν, -θα, and in Poets -θε: of Place or Space, *before, in front* קִדְמָה
 Jes 9. 11 Ps 139. 5 יָמָא; of Time, *before, formerly, erst, of old* קִדְמָה
 IIR 19. 25 Jes 23. 7, 51. 9 Jer 46. 26 Mich 5. 1 Hab 1. 12 Ps 74. 2,
 12 Thr 2. 17 קִדְמָה Jes 23. 7 Ez 16. 55 יָמָא
 προσκαθέζομαι: *sit down before a town, besiege* שָׁאֵט Ez 16. 57, 28. 24,
 26; *watch carefully* שֹׁמֵר Zach 4. 10
 προσκαίω: *set on fire* הִשִּׁיךְ Jes 44. 15 Ez 39. 9; metaph., *to be in love*
with קָהַן Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. ἀγαπάω]
 πρόσκειμαι: generally *to remain in place; to be attached or devoted to*
 קָהַן Gn 34. 8; *devote oneself to the service of a god* הִשִּׁיךְ Ps 91. 14
 [spurious(?); cf. ἀγαπάω, προσκαίω]
 προσκόπτω: *stumble or strike against* נָגַח Ps 91. 12 Prv 3. 23 הִתְנַחֵץ Jer
 13. 16; cf. πταίω; נָגַח/ἐπι-, p. 209
 προσκυλίω: *roll to, roll up; metaph., in Pass., wallow in* הִתְהַלֵּךְ IIS 20.
 12; cf. κατα-, συγ-
 προσκυνέω: *make obeisance to the gods or their images, fall down and*
worship בָּרַךְ Ps 95. 6 IICH 6. 13 כָּרַע IR 8. 54, 19. 18 Jes 45. 23 Ps
 95. 6 Esr 9. 5 IICH 7. 3; esp. of the Oriental fashion of *prostrating*
oneself before kings and superiors אָבַרְךְ Gn 41. 43 כָּרַע IIR 1. 13
 Esth 3. 2, 5 رُكِعَ بِرُكٍ; v. p. 116
 προσλαλέω: *talk to or with* בָּלַל Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2
 [cf. προ-]
 προσλαμβάνω: *borrow* לָוָה Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7
 Neh 5. 4; *lend a hand, help, assist* לָוָה Eccl 8. 15 הִלָּוָה Ps 37. 26,
 112. 5; *co-operate with* יָלַח Ps 83. 9
 πρόσσδος, πόσδος, πόσδος: *solemn procession to a temple with singing*
and music תִּוְדָה Jer 30. 19 Jon 2. 10 Ps 42. 5, 69. 31, 100. 1, 4,
 147. 7 Neh 12. 27, 31, 38, 40; cf. σύννοια
 προσοργίζομαι: Pass., *to be angry at* הִתְהַרְהַר IIR 19. 27; cf. παρ-
 πρόσσις: *appearance, aspect, mien* הִתְהַרְהַר Jes 44. 13 [cf. ὄρασις;
 προσοράω, fut. -όσομαι; φάντασις]
 προσπαλαίω: *utestle or struggle with* נָבַל Mich 7. 6

προστάς, -άδος: *vestibule, porch, portico* פְּרָסָדִין Jud 3. 22 [cf. Dim.,
προστάδιον; προθύρωμα]

προστάσσω, -ττω: *place or post at a place*; Pass., נָחַת IIR 6. 9

προστίθῃμι, ποτι-: *impose, inflict* נָתַן IR 12. 4 שָׁם Ex 1. 11 Esth 10. 1;
add יָסַף Lev 22. 14 Dt 19. 9 Jer 45. 3 IIC 9. 6 נִסְתָּף Ex 1. 10 Jer 36.
32 הוֹסִיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IIC 28. 13
סָפַה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִסְפַּה Dt 32. 23;
continue or repeat an action יָסַף Gn 8. 12, 38. 26 הוֹסִיף Gn 8. 10,
21 Ex 9. 34 IIR 24. 7; *continue* יָסַף Nu 11. 25 IS 27. 4 הוֹסִיף Jos 7.
12 Hos 9. 15

προστρέχω: *run to or towards, run up* הָרִץ IS 17. 17; *join or side with*
רָצָה Ps 68. 32

προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked or otherwise prepared food,*
a made dish, eaten with bread and wine; cf. פָּתֵי-כֶן Dan 1. 5, 8

προσφέρω, ποσ-, ποτι-: *bring to or upon* הוֹבִיל Jer 23. 7 Jer 31. 9 (8)
הוֹבִיל Jer 55. 12 Hos 12. 2 Ps 45. 16; *present, offer* הוֹבִיל Zeph 3. 10
Ps 68. 30, 76. 12 הוֹבִיל Jer 18. 7 נָסָא IR 9. 11 Est 1. 4

προσφθονέω: *oppose through envy, regard with envy* נִבֵּז Gn 26. 14 Jer 11.
13 Ez 31. 9

προσφόρημα: = προσφορά III. 2 (*food, victuals* נָסָא IIC 17. 11 נִסְאָה
Gn 43. 34 IIS 11. 8 Am 5. 11)

πρόσχωρος: *neighbour* חָרֵב Ex 3. 22 גַּר

πρόσωπον: *face, countenance*, Hom., always in pl., even of a single
person אַפִּים Gn 3. 19, 19. 1 פָּנִים Gn 32. 31; *one's look, countenance*
פָּנִים Gn 4. 6, 31. 2; *person (pl.)* פָּנִים Lev 19. 15; *bodily presence*
פָּנִים Job 2. 5

συγγενής: *of the same kin, descent, or family, akin to*; Subst., *kinsman,*
retainer; συγγενής represented a title bestowed at the Persian Court
by the king as a mark of honour, 'cousin' בֶּן-בִּן Jer 51. 23, 28, 57
Ez 23. 6, 12, 23 Est 9. 2 Neh 2. 16, 5. 17 בֶּן-בִּן Jer 22. 15; =
συγγενεύς, σύγγονος; cf. ζωγάτης, LXX

συγγίγνομαι, συγγίν-: *have sexual intercourse with* הִסִּי Mich 6. 14

συγγιγνώσκω: *to be a party to a thing, join in a plot with* הִתְחַבֵּר Ex 1. 10

συγκαλέω: *call to council, convoke, convene, assemble* (W) הִקְהִיל Ex 35. 1
Lev 8. 3 Nu 10. 7, 16. 19 Dt 31. 12, 28 IR 8. 1 IIC 28. 1 IIC 5.
2 [cf. ἐκ-]

συγκαλύπτω: *cover or veil completely* חָלַץ Cant 5. 14 חָלַץ Gn 38. 14;
cf. ἐπι-, προ-

συγκάμπτω: *bend down* סגד Jes 44. 15, 17, 19, 46. 6 سجد; συγκεκαμμένω τῷ σκέλει of a person mounting a horse ירדו IIR 9. 25 [secondary; cf. κάμπτω, συνωρίς]

συγκεράννυμι, -νύω, poet. συγκεράω: *mix, blend with; mix together*; more freq. in Pass., *to be mixed or blended with, coalesce* התערב Ps 106. 35 Esr 9. 2; of friendships, *to be formed by close union; form a close friendship with any one; of persons, to be closely attached, to be close friends with, become deeply involved in* התערב Prv 14. 10, 24. 21; cf. φύρω

συγκλείς, κλειῖτος, ἡ (i.e. συγκλής, κληῖτος), Thessalian for σύγκλητος: *called together, summoned*; οἱ σ. invited guests; σ. ἐκκλησία at Athens, an assembly specially summoned הנהל Dt 7. 6 Mal 3. 17

σύγκλεισις, -λησις, ξύγκλησις: (συγκλείω) *a locking up, safe storage* הנהל Eccl 2. 8 ICh 29. 3

συγκλείω, -κληῖω, ξυγκλήω: *shut or coop up, hem in, enclose* הסגיר Lev 13. 4; *shut close, close, close the doors* סגר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 הסגיר Prv 16. 23 [cf. Ib 17. 28]; *close up the ranks, the part that was not closed up, of a gap in the line*, סגר Gn 2. 21 IR 11. 27; *connect closely together*; Pass., *linked, compacted* סגר IR 10. 21 [cf. κλείω (A)]; הסגיר is a debatable homologue]

σύγκλιнос: *sharing one's couch, = συγκαλίτης: one who lies with one* הנהל Ps 45. 10 Dan 5. 2 Neh 2. 6; *companion at table*; pl., *comrades at table*, perh. a group of עֲבָדָיו סביר Jes 49. 20

συγκλίνω: *lay together* הנהל Dt 28. 30; Pass., *lie with*; of the woman הנהל Jes 13. 16 Zach 14. 2 הנהל Jer 3. 2; *inflect similarly* הנהל Gn 48. 14

συγκοιμάομαι: Pass., *sleep with, lie with* הנהל Q Jes 13. 16 Zach 14. 2 הנהל Q Jer 3. 2

συγκομιδή: of harvest, *gathering in*; in Pass. sense, *being gathered together, crowding* קבצו Ez 22. 20 קבוצו Jes 57. 13

συγκομίζω: *bring together, collect* קבצו Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 קבצו Ez 38. 8 השמיט IR 15. 22 Jer 50. 29, 51. 27; Pass., קבצו Jos 9. 2 Jud 9. 47 IS 7. 7, 22. 2; *help in burying or cremating* קבר Hos 9. 6

συγκόπτω: *chop up* כחב Jes 2. 4 Joel 4. 10; *thrash soundly* הכה Ex 5. 14 Dt 25. 3 IR 20. 37; cf. κατα-

συγκρύπτω: *cover up or completely, conceal* שפח Prv 28. 12 שחש IS 28. 8 IR 22. 30; cf. ἐπι-

συγκυλίομαι: *swamp* הנהל Gn 43. 18; = συγκυλινδέομαι (*roll about or wallow together*) הנהל IIS 20. 12; cf. προσ-, προσβάλλω

- συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency* חֲבִיבָה ICh 10. 15 חֲבִיבָה IR 12. 15
 συμβάλλω: *jumble up together*; generally, *join, unite* חֲבִיבָה Hos 7. 8
 συμβιβάζω: *teach, instruct* חֲבִיבָה Dt 32. 10
 συμμετρέω: *to be commensurate with* חֲבִיבָה IR 17. 21
 συμπληθύω: *multiply* חֲבִיבָה Job 16. 10
 συμπυρόω: *burn up* חֲבִיבָה Dt 18. 10 Ez 16. 21, 20. 31; cf. ἐκ-
 συμφέρω: *bring together, gather, collect* חֲבִיבָה Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful or profitable* חֲבִיבָה Ps 16. 6; literally, *to be carried along with, follow* beyond the grave חֲבִיבָה Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10
 συμφλάω: (φλάω, -άζω) *crush in pieces* חֲבִיבָה Job 9. 6
 συμφλέγω: *burn up, burn to cinders* חֲבִיבָה Ex 9. 24 Ez 1. 4
 συμφορά, -ρή: *mishap, misfortune, calamity* (W) חֲבִיבָה Jes 1. 28 Jer 4. 6, 20 Ptn 16. 18 Thr 2. 13, 3. 47; rarely in good sense, *good luck, happy issue* חֲבִיבָה Gn 49. 21; cf. συμφέρω
 συμφωνία: *harmonious union of many voices or sounds, concert; band, orchestra* חֲבִיבָה Dan 3. 5, 15 סיפורה Ib 3. 10
 συμψεύδομαι: *tell a lie together* חֲבִיבָה Dt 33. 29 חֲבִיבָה IIS 22. 45 [cf. ἐπι-, κατα-]
 συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* חֲבִיבָה Jer 30. 23
 συνάγνυμι: *break to pieces, shiver* חֲבִיבָה Jos 9. 13 Mich 1. 4
 συνάγω, ξυ-: *bring together, gather together* חֲבִיבָה Jos 8. 16 Jud 6. 34, 35 חֲבִיבָה Jud 4. 10, 13 IIS 20. 4, 5 חֲבִיבָה Ex 9. 19 Jes 10. 31 Jer 4. 6 חֲבִיבָה Jud 7. 23, 24, 10. 17 IS 13. 4 חֲבִיבָה IS 10. 17
 συναλλαγή: *intercourse, esp. for purposes of conciliation; conciliation, reconciliation, making of peace* חֲבִיבָה
 συνάλλαγμα: generally, in pl., *dealings, transactions* חֲבִיבָה Jes 16. 8
 συναντάω, -τιάω, -τίω: *meet face to face, of two persons; meet with, encounter* חֲבִיבָה Am 3. 3; *meet together, assemble* חֲבִיבָה Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* חֲבִיבָה Jos 11. 5
 συνάντησις: *meeting* חֲבִיבָה Ex 27. 21 Job 30. 23
 συνάπτω: *join together, link, join, associate* חֲבִיבָה ICh 20. 35, 37 חֲבִיבָה IS 26. 19 (συν-/μετα-/חֲבִיבָה)
 συναράσσω: intr., *dash together, of enemies*, חֲבִיבָה Gn 25. 22
 σύνδεσμος: *that which binds together, bond of union, fastening*; metaph., *bond of union* חֲבִיבָה Ez 20. 37 [cf. δέσμη]; = σύνδεσις (*binding together*; πρὸς τὴν τῆς κονίας so as to bind the mortar or stucco) חֲבִיבָה

- Dt 27. 2, 4 Jes 33. 12 Am 2. 1 שָׁד Dt 32. 17 Ps 106. 37 שִׁיד; *conspiracy*
 סוד Gn 49. 6 Ps 64. 3; cf. σύνδοτος
 συνδέω: bind or tie together; bind them together, side by side; generally,
 bind together, unite שָׁד Dt 27. 2, 4 אָסר Jes 22. 3
 συνεγγίζω: draw near שָׁבַח Jes 45. 20; cf. προσ-
 συνεγείρω: revive הַחַיּוּת Jes 51. 17
 συνεδρεύω, -ριάω, -ριάομαι: sit in council, hold a council סוד Job 29. 4
 συνέδριον: council סוד Jer 23. 18 Ez 13. 9
 συνερίζω: contend together הַחֲרָה Jer 12. 5, 22. 15; cf. προσ-
 συνέρχομαι, fut. -ελεύσομαι; aor. 2 συνήλθον, pl. συνελήλυθα: to go to-
 gether, or in company הַחֲרָה Gn 6. 9 IS 25. 15; of sexual inter-
 course, σ. τῷ ἀνδρὶ הַחֲרָה IS 31. 4 Jer 38. 19 ICh 10. 4, σ.
 γυναιξί Jud 19. 25 [cf. συνέλευσις]
 σύνεσις, ξύ-: (συνήμι) faculty of quick comprehension, mother-wit, sagacity;
 בִּינָה Jes 11. 2, 29. 14, 24 הַבִּינָה Ex 31. 3 Dt 32. 28(?); cf. πινυτή
 συνετός: (συνήμι) intelligent, sagacious, wise זָבִין Gn 41. 33 Dt 1. 13;
 τὸ σ. = σύνεσις(?); cf. πινυτός
 συνήδομαι: rejoice together; rejoice at a thing הַחֲרָה Neh 9. 25 [cf.
 הִדּוּת]
 συνθεόομαι: view or see together; examine together הַחֲרָה Jes 41. 23; take
 in at a glance הַחֲרָה Gn 24. 21
 συνθήκη: = θήκη (case, chest) מִדּוּק
 σύνθημα: agreement, covenant בִּיתָק
 συνδραύω: break in pieces, shiver שָׁבַר Ex 9. 25, 34. 1 IR 19. 11 IIR
 11. 18 Jer 43. 43, 52. 17 Thr 2. 9 ICh 34. 4 [cf. κατα-]
 συνήμι, ξυν-: come together הַחֲבִין Jer 9. 16; take notice of הַחֲבִין Job
 11. 11; observe הַבִּין Prv 7. 7 Dan 8. 5 הַחֲבִין IR 3. 21 Jes 14. 16,
 52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; understand זָבִין
 IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 הַחֲבִין Ps 107. 43, 119. 100
 Job 26. 14; (Subst.) intelligent זָבִין Prv 17. 10; cf. σύνεσις
 συνισόομαι: to be or be made identical הַחֲרָה Prv 27. 15
 συνίστημι, -τάω, -τάω: combine, associate, unite הַחֲרָה Ps 2. 2 הַחֲרָה Ib
 31. 14; organize הַחֲרָה Ex 19. 17 Nu 11. 16;
 in hostile sense, meet in fight, be engaged with הַחֲרָה ICh 11. 14 Ps 2. 2,
 94. 16; of friends, form a league or union, band together הַחֲרָה ICh 11.
 13; arise, take shape or body, come into existence, exist הַחֲרָה Ex 9. 18;
 league themselves with one side or the other הַחֲרָה Ps 2. 2 [cf. ἐφ-]
 συννέω: join in youthful wantonness נָעַר Gn 37. 2 [cf. νεανεύομαι, -ίζω]
 σύννομος: feeding in herds or together, of birds that flock together, living

- with, associated with; sharing or partaking in a thing; abs. as Subst., σύννομος, ὁ, ἡ, partner, consort, mate; of a paramour שִׁלְמִית Cant 7. 1 שִׁנְיִית IR 1. 3, 15, 2. 17 שִׁנְיִית Ib 2. 21, 22 [cf. εἰρήνη]*
- σύνοδος: assembly, meeting, especially for deliberation סֵד Ps 89. 8, 111. 1; pl., of political clubs נָדִי; also of private meetings or gatherings for discussion סֵד Jer 6. 11, 15. 17; or conspiracies סֵד Gn 49. 6 Ps 83. 4 Prv 11. 13; = συνουσία, sexual intercourse שִׁדָּה Eccl 2. 8; of things, coming together, constriction, κυνέαι σύνοδοι θαλάσσης, of the Straits of the Bosphorus, Euripides, Iphigenia Taurica, 393; coming together resulting from juxtaposition; meeting, junction אָסַד Nu 21. 15 Dt 3. 17; cf. σύνδεσμος*
- σύνοιδα, pf. with pres. sense: know something about a person, esp. as a potential witness for or against him; τὸ συνειδός acknowledgement הוּדָה Lev 7. 12-13 Jos 7. 19 [cf. πρόσσος]*
- συνοικέω: dwell or live together; live with הִתְעַרַר IR 17. 20; live with in wedlock, of the man, הִתְעַרַב Esr 10. 18 Neh 13. 23 [cf. καθίζω]*
- σύνοικος, σύνφοικος: dwelling in the same house with שָׁכֵן Ex 3. 22; of persons living in the same city or country, fellow-inhabitants שָׁכֵן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. μέτ-*
- συνόμνυμι, -ύω: pledge one's oath to a thing, promise by oath שָׁבַע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. ὁμνυμι]*
- συνοξύνω: bring to a point שָׁנָה Ps 64. 4, 140. 4 שָׁנָה; cf. ἐφύμνέω*
- σύνοξυς: pointed שָׁנָה Prv 25. 18 שָׁנָה*
- συνωνέομαι: buy up שָׁבַח Prv 31. 16 שָׁבַח Dan 2. 8*
- συνωρίς, ἵδος: (συνήορος) pair of horses (with or without a chariot or carriage); of mules שָׁבַח IS 14. 14 IIR 5. 17; generally, a pair or couple of anything שָׁבַח Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet שָׁבַח Gn 24. 22 שָׁבַח Nu 31. 50 IIS 1. 10 שָׁבַח Jes 3. 20 سوار اسوار*
- συρράπτω: sew or stitch together, sew up (W) שָׁבַח Ez 13. 18*
- συρρήγνυμι: break to pieces שָׁבַח Jes 24. 19*
- συσκοτάζω: make dark, συσκοτάσω τὰ ἄστρα αὐτοῦ (LXX Ez 32. 7) שָׁבַח Ez 32. 8 [cf. ἐπι-]; intr., grow quite dark, ὁ οὐρανὸς συνεσκοτάσσε νεφέλαις (LXX) שָׁבַח IR 18. 45; συσκοταζόομαι: Pass., become quite dark שָׁבַח Ib.; cf. ἐπισκοτέω*
- σύστασις: (συνίσταμαι) conflict שָׁבַח; knot of men assembled חֶבֶל; political union, more general than ἐταιρεία or σύνοδος, חֶבֶל חֶבֶל; contingent*

- of four light-armed *λάχοι* (32 men) *حزب*; conspiracy *עצב* Hos 4. 17; political constitution *دستور*
- σύστημα, -ταμα*: body of soldiers, corps *מצב* IS 13. 23, 14. 1 IIS 23. 14 *מצב* Jes 29. 3 *מצבה* IS 14. 12; college of priests or magistrates *מצב* Jes 22. 19 *מעמד* Ib.; accumulation of sediments *סמרים* Ps 75. 9
- ὑπεράνω*: above *מעל* Gn 1. 7, 7. 17 Ez 41. 17, 20 (*אנא*)
- ὑπεράνωθεν*: from above, above *מעל* Gn 22. 9 IR 8. 23 Jes 45. 8 Job 3. 4 (*ὑπερ|על*, *אנא|על*, *נ|על*)
- ὑπερεπαίνεω*: praise above measure *שבח* Ps 117. 1 Eccl 4. 2; cf. *ἐπαίνεω*
- ὑπερίων*: Hyperion, in Hom. the Sun-god; he always joins *ὑπερίων* *Ἡέλιος* or *Ἡέλιος ὑπερίων* *עליון אל* Gn 14. 18-22 Ps 78. 35; *ὑπερίων* stands alone for *Ἡέλιος עליון* Nu 24. 16; some derive it from *ὑπὲρ ὤν*, he that walks on high; others simply bring *ὑπερίων* from *ὑπέρ*, the God above *עליון* Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38
- ὑπερλαλέω*: speak too much *הלל* Job 8. 2 [cf. *ἐπι-*, *προς-*]
- ὑπερμεγέθης, -άθης*: = *ὑπέρμεγας* (immensely great), monstrous (W) *عظيم* (*ع/ג, פ/ג, מ/ג*—metathesis) *פ/ג*
- ὑπεροράω*, fut. -*όψομαι*: overlook, take no notice of, remit: *עבר* Mich 7. 18 *עבר* IIS 12. 13, 24. 10 *עבר*; despise, disdain *בז* Jes 37. 22 Prov 30. 17 Cant 8. 7
- ὑπεροψία*: contempt, disdain *בז* Gn 38. 23 Ps 123. 3, 4 *בזה* Neh 3. 36
- ὑπερπεράω*: pass beyond *העביר* Jer 46. 17
- ὑπερυψόω*: exalt exceedingly *הגביר* Ez 21. 31
- ὑπερφύης*: overgrown, enormous; monstrous, extraordinary *רפא* Gn 14. 5 Dt 2. 11 ICh 20. 6, 8 *רפה* IIS 21. 20, 22; cf. *εὐ-*
- ὑπερών*: the upper part of the house, where the women resided *אפרון* Cant 3. 9 (in LXX, *φορεῖον*: litter, sedan-chair); upper chamber or story *עליון* IIR 1. 2 Ps 104. 3, 13 *עליון* Ib 91. 9
- ὑπηρεσία*: (*ἐρέτης*) service *עזרה* Nu 4. 12; = *ὑπηρετεία*; cf. *θεραπεία*
- ὑπηρεσίον*: cushion on a ruler's bench *כביר* IS 19. 13; riding-pad or saddle-cloth *برذعه*
- ὑπηρεύω*: to be a servant, do service; minister to, serve *עזר* Gn 39. 4, 40. 4 Nu 1. 50, 8. 26, 18. 2 Dt 10. 8, 18. 5 IS 2. 11 IR 1. 4, 15, 19. 21 Jes 56. 6, 60. 7 Ez 20. 32, 44. 11, 12 ICh 15. 2 IIR 8. 14, 31. 2; = *-εύω*; cf. *θεραπεύω* (secondary)
- ὑπηρέτης, -έτας*: underling, servant, attendant, subordinate; servitor in the cult of Mithras *מסרף* Am 6. 10 *משרת* Nu 11. 28 IIS 13. 17, 18

IIR 4. 43, 6. 15 Jes 61. 6 Ps 104. 4 Prv 29. 12 Est 8. 17 IICH 23. 6
[cf. θεραπευτής]

ὑπνον: a kind of lichen أشنة

ὑπνος: sleep, slumber נממה Prv 23. 21 נִמְנָה נִמְנָה Prv 6. 4, 10 קִנְיָה Ps 132.

4 וְשֵׁנִי וְשֵׁנִי; of waking from sleep, ἐγείραι τινα ἐξ ὑπνου (Od.

15. 44) וְלֹא-יָעִירוּ מִשְׁנָתָם זַחַךְ 4. 1 וְעִירוּ כְּאִישׁ אֶשְׁרֵי יְעוֹר מִשְׁנָתוֹ (Job

14. 12; of the sleeper, ἐγρετο δ' ἐξ ὑπνου (Il. 2. 41) הִתְעוֹרֵרִי הַתְעוֹרֵרִי

Jes 51. 17 הִתְעוֹרֵרִי Ib 64. 6

ὑπνώω: fall asleep, sleep יָרָן Gn 2. 21 Jer 51. 39 Ps 4. 9, 13. 4

נָמָה Jes 5. 27 Ps 76. 6 וְיִשְׁנִי (וְיָ/ו) וְיִשְׁנִי

ὑπνωδία: sleepiness, drowsiness תַּנְמָה Ps 132. 4 Job 33. 15

ὑπόγειος: nigh at hand עַל-יָד Nu 2. 17 Neh 3. 2; recent, ὑπογυσιότατος

חֲדִיטָה Cant 7. 14 حديث جديد

ὑποδείκνυμι: set a pattern or example; generally, teach, indicate יָסַר Jer
2. 19 Ps 94. 12 Prv 31. 1

ὑποδέω: bind on, fasten under, esp. underbind the feet, i.e. shoe, because
the ancient sandals or shoes were bound on with straps; mostly
in Med., bind under one's feet, put on shoes הִנְעִיל Ez 16. 10 IICH
28. 15 נָעַל

ὑποδηλόω: hint at, suggest הִתְעוֹלֵל Ps 141. 4

ὑποδηλώσεις: insinuation (pl.) עֲלִילָה Dt 22. 14, 17 Ps 141. 4

ὑπόδημα: (ὑποδέω) sole bound under the foot with straps, sandal; ὑπόδημα
κοῖλον is a shoe or half-boot, which covered the whole foot;
ὑπόδημα is sts. used alone in this sense נָעַל Gn 14. 23 Dt 25. 9

Ps 60. 10 Cant 7. 2 Ruth 4. 7 נָעַל Dt 33. 25; = αἶμα

ὑποδμῶς: servant خَدَام

ὑποζύγιον: beast for the yoke, beast of draught or burden (oxen, mules,
horses) הֶעָזָן Jes 49. 22 وِجَان; cf. τὰ γόνατα

ὑποθήκη: pledge, deposit, mortgage, security given עֲבִישׁ Dt 24. 10-13

ὑπόθημα: ὑποθήκη (sup.) נִשְׂאָה Neh 5. 7, 10 נִשְׂאָה Dt 24. 10 Prv 22.
26

ὑποκάτω: Adv. below, under תַּחַת Gn 7. 19; subordinate פָּחַת IR 20. 24
Ez 23. 6 Neh 5. 15, 12. 26 פָּחוּה Ib 2. 7 פָּחָם Ib 5. 14 פָּחַת IIR
18. 24 Hag 1. 1 Neh 3. 7

ὑποκάτωθεν: = ὑποκάτω (sup.); lower תַּחַת Jos 18. 13 IR 6. 6 תַּחַת
Jud 1. 15

ὑποκύω: used only in Med. ὑποκύομαι, of the woman, conceive, become
pregnant הִבְלָה Cant 8. 5 חָמַם Gn 30. 38, 39 (מִ/בְּ, מִ/בְּ, terminal מִ/בְּ)

ὑπονοέω: suspect קָנָא Nu 5. 14 חָמַן; cf. διαφθονέω

ὑπονοητής: suspicious person ظَنِين ظَنُون

ὑπόνοια: (ὑπονοέω) suspicion, conjecture, guess, (pl.), in bad sense, קָנָא Nu 5. 14 קָנָא Ib 5. 25, 29; the real meaning which lies at the bottom of a thing, deeper sense, esp. covert meaning (such as is conveyed by myths and allegories) מְפָנִים Prv 25. 11

ὑπόνομος: as Subst., underground passage, mine מִכְשָׁן Dan 11. 43

ὑποπρό, or ὑπὸ πρό: just before קָדָל IIR 15. 10; Thessalian ὑππρό, of Time, before תָּל

ὑποσκελίζω: trip up one's heels, upset; כָּסַל Lev 26. 37 Jes 3. 15; Pass., לָהֵסל Dt 25. 18 נָכַסַל Dan 11. 19; cf. πταίω; σόαλω, v. pp. 155, 643-4

ὑποσκέλισμα: fall given by tripping up; -μός: tripping up כָּסֵלֶן Prv 16. 18 לָהֵסל Jes 8. 14 נָכַסַל Lev 19. 14; cf. πταίσμα

ὑποτίθημι: advise, counsel, admonish הִשָּׂה Job 11. 6; put down as a deposit or stake, pawn, pledge, mortgage נָשָׂה Jes 24. 2 עָבַס Dt 15. 6; of the mortgagee, lend money on pledge בָּ נָשָׂה Jes 24. 2 Neh 5. 7 נָשָׂה Ib 5. 10, 11 נָשָׂה IIR 4. 1 Jes 50. 1 הָעֵבִיט Dt 15. 6, 8 בָּ נָשָׂה Ps 89. 23 הִשָּׂה Dt 24. 10; hazard, risk עָבַס Joel 2. 7; v. p. 163

ὑפουλός: (οὐλή) of sores, extending inwards, under the surface of the flesh, enclosed; metaph., with festering sores underneath, unsound beneath עֲפָלִים Dt 28. 27 IS 5. 6, 6. 4; cf. ὄπλον

ὑποφθονέω: feel secret envy at קָנָא Prv 23. 17

ὑπόφαμμος: like ὕφαμμος, having sand under or on it, sandy יִשִּׁיבֵן Nu 21. 20 Jes 43. 20 יִשִּׁיבֵן Ps 107. 4 יִשִּׁיבֵן Dt 32. 10 יִשִּׁיבֵן Jes 43. 19 [cf. ὕαμμη]

ὑπίος: laid on one's back; ὕ. μέρη, in animals, the under parts, i.e. the belly [cf. כָּף Gn 32. 26, 33 Dt 2. 5]; to hold out the hollow of the hand, so as to receive something כָּף Gn 40. 11 IR 17. 12 [cf. Gn 32. 26, 33 Nu 7. 14 Dt 2. 5 IIR 11. 12]; lift the upturned hands in prayers כָּף Ex 9. 29 IR 8. 22, 38 Esr 9. 5; generally, of anything turned downside up; from the upturned helmet, with the hollow uppermost; a half wheel with the concave side uppermost: חֲבִי IR 7. 33; of land, flat, horizontal, sloping evenly, of Egypt, Hdt. 2. 7 פֹּסֶת Gn 10. 6 Ez 27. 10 פֹּסֶת Gn 41. 45 (פֶּרֶס) Ib 37. 36 [cf. Αἴγυπτος תִּבְטִי תִבְטִי תִבְטִי]

XII. THE SUFFIX -ζω

L. Generally, the suffix -ζω has the same effect as a prefixed preposition, so that verbs in -ζω have for homologues compounds in **פעל**, **פעל**, **הפעיל**, **הפעל**, as well as **התפעל** and the **קל**.

Like the prefixed preposition, the suffix -ζω is sometimes incorporated in the homologue, e.g. ἀγαπάω/אהב/חשק/חפץ/אהב/חשק/חפץ. Note incidentally the parallel interchange between the gutturals ה and ח; and that between ק and כ, which vindicates the Ashkenazi pronunciation of ק.

ἀγαπάω, Ep. and Lyr. form of
ἀγαπάω אהב Gn 29. 30,
37. 3 Jud 16. 4 IR 11. 1 Ps
34. 13, 45. 8 to be fond of,
prefer; generally, love, seldom
of sexual love, for ἐρᾶω (ערב
Ez 16. 37 ראה Ob 12: أغرم)
אהב Gn 27. 9 desire; Lev 19.
18, 34 to be fond of
אהב Neh 13. 26 Pass., to be
regarded with affection; cf.
ἀγαπητός
נאהב IIS 1. 23
אהב Dt 12. 20 Jes 26. 9 Ps 132.
13, 14; v. p. 136
התאהב Nu 11. 4
הפך Gn 34. 19 IS 19. 1 IIS
20. 11 Eccl 8. 3 ICh 28. 9
to be fond of, desire, to be well
pleased; cf. κουφίζω
הפך Gn 34. 8 to be fond of;
cf. ἐκσῶζω
קבל Prv 19. 20 ICh 12. 18
(19) welcome, receive grate-
fully; cf. κομίζω
حب عشق قبض قبل هوى ود

ἀγγρίζειν גרע Dt 4. 2 diminish
gradually, subtract, deduct;
(atavism) cf. ὑφαίρειν
עורר Zach 9. 13 rouse to fight,
incite, rouse to anger
העיר Jes 13. 17
החריד Lev 26. 6 حرّض rouse
to anger, challenge, provoke,
irritate; cf. ἐρεθίζω
سرق purloin, steal, filch
ἀγιάζω, ἀγιάζω קדש Nu 17. 2, 3
hallow, make sacred, esp. by
burning a sacrifice; sanctify
(W); cf. ἁγιάζω
נקדש Pass., Ex 29. 43 Jes 5. 16
התקדש Ez 38. 23
הקדש Jes 29. 23 ICh 30. 8
קדש Gn 2. 3 Lev 25. 10 IR
8. 64 devote, dedicate קדש
Ex 13. 2 קדש Ez 48. 11 ICh
31. 6 הקדש Nu 3. 13 Dt 15.
19 Jos 20. 7 Jud 17. 3 IIS
8. 11 Neh 12. 47 ICh 26. 26
قدس; cf. καθ-
ἀγλαίζω עלו Hab 3. 18 take
delight in

- עלך IS 2. 1
 גיל Joel 2. 23
 התעלס Prv 7. 18
 על Job 39. 13 only in Med.
 and Pass., *adorn oneself with*
 a thing, *take delight in*
 ἀγατίζει θάλλει צלח IS 10. 6
 Jer 12. 1, 22. 30 Ez 17. 9, 10
 הצליח Gn 24. 21 Jud 18. 5
 Ps 1. 3 IICH 7. 11 *sprout,*
grow, thrive, esp. offruit trees;
of persons, thrive, flourish,
be prosperous; cf. φλογίζω
 ἀγνίζω נקה Job 10. 14 *wash off,*
cleanse away, esp. by water;
cleanse, purify; cf. νίζω
 Pass., נקה Jer 2. 35
 התקדש IIS 11. 4 IICH 5. 11,
 30. 3, 17 Med., *purify oneself*
 καθ- קדש Lev 16. 19 *cleanse,*
purify
 ἀγοράζω כרה Dt 2. 6 *buy in*
the market; generally, buy
 שבר Gn 41. 57 اشترى
 סחר Gn 34. 10 *frequent the*
ἀγορά, occupy the market-place
 ἀγωνίζομαι האבק Gn 32. 25
fight; generally, contend for
victory; struggle; wrestle (W)
 צחק Gn 21. 9, 26. 8; cf. καχάζω
 שחק Prv 29. 9
 שחק IIS 2. 14; cf. ἐπ-
 שחק Joel 2. 9
 جادل جاهد خاصم اختصم تشاجر كد
 نازع ناظر تنافس نااش
 עצב IR 1. 6 Ps 78. 40
 أغاظ أغضب
 اجتهد أجهد exert oneself
 ἀθροίζω, ἀ- (= ἀγελίζει) אסר
- Hos 10. 10 *form a party*
 נסר Hos 10. 10 *gather together,*
collect, muster
 עדר ICh 12. 38 (39)
 עור IR 1. 7 ICh 5. 20
 עטר IS 23. 26
 עצר IICH 13. 20, 20. 37
 חרד IS 13. 7, 16. 4
 דגל Cant 5. 10 *collect round*
one جيش حشد حشد حشد
 αἰνίζομαι, αἰνίζω = αἰνέω, Poet.
 and Ion. Verb, very rare in
 good Att. Prose, ἐπαινέω
 being used instead: אבה
 Gn 24. 5 *to be content with,*
acquiesce in; agree, assent
 אוח Gn 34. 15
 הואיל Ex 2. 21
 הלל Ps 113. 1 Prv 31. 28
 IICH 23. 12 *praise, approve,*
applaud, commend; esp. in
religious sense, glorify
 הלל Prv 12. 8; cf. δόλοῦζω
 התהלל Jer 9. 22, 23 Pass.,
 Prv 31. 30; cf. ἀγάλλω
 אמר Jes 3. 10
 חמד Jes 1. 29 Ps 68. 17 حمد
 הנה Ex 15. 2
 החננ Jes 57. 4
 ענה Jes 27. 2 Ps 88. 1
 שבה Ps 117. 1
 השתבח Ps 106. 47 تسبح
 ענה Nu 21. 17; esp. *compli-*
ment publicly
 הואיל Dt 1. 5 *agree to or under-*
take to do
 יעד Ex 21. 8, 9 وعد تعهد
to promise or vow
 נעד Am 3. 3

- יעץ IIS 16. 23 نصح وعظ *advise, recommend*
 נעץ Jes 40. 14
 ἀκουτίζω ἤκουσεν IIR 7. 6 *make to hear; cf. συγκομίζω*
 ἀναγκάζω אנס Esth 1. 8 *force, compel, constrain, esp. by argument*
 ἀναγνωρίζω הכיר Gn 27. 23 *recognize*
 ἀναστενάζω, -αχίζω, -άχω, -νω
 נאן Jer 51. 52 *groan forth, lament; groan oft and loudly, wail aloud; bemoan, bewail aloud; groan aloud [cf. στένω]*
 נאן Ez 9. 4; cf. נאן Thr 1. 4, 21
 נאן Jer 22. 23
 ἀναχάζομαι, δια- נסו Jes 50. 5
 Ps 35. 4 *draw back, give way, retire [cf. χάζομαι]*
 נסו IIS 1. 22
 נסו Jes 1. 4
 ἀναχάζω נסו Dt 19. 14 *make to recoil, force back [cf. χάζω]*
 נסו Jes 59. 14 (v. συγγίγνομαι)
 נסו Job 24. 2
 ἀνθίζω, -θέω הוּס Cant 2. 13 *colour, dye, stain*
 הוּס Dt 34. 7 *blossom, bloom, of the youthful beard; cf. χροάζω, νωτίζω*
 ἀνιάζω אנה Jes 19. 8 ענה Ps 90. 15 *Ep. Verb grieve, distress, like ἀνιάω*
 ענה Ps 116. 10 *intr., to be grieved or distressed*
 ἀνολούζω היליל Jes 15. 3 Jer 47. 2 Ez 21. 17 Zach 11. 2 *cry aloud, shout aloud, bewail loudly; cf. ὀλολύζω*
 ἀπονωτίζω הניס Dt 32. 30 Jud 6. 11 *turn one's back and flee; trans. in causal sense*
 ἀποπλάζω, ἀποπλανάω לַעַז Hab 2. 4 *lead away from, stray away from; lead astray, make to digress, wander away from, wander from the truth*
 ἀποσώζω בַּצַּע Jes 38. 12 Job 6. 9 *save or preserve from, preserve; cf. διαπράσσω*
 משה Ex 2. 10
 המשה IIS 22. 17
 פדה IIS 4. 9 Jes 29. 22 פדע Job 33. 24; cf. φείδομαι
 פצה Ps 144. 7
 הזכיר Jes 63. 7 تذكر *keep in mind, remember; cf. δια-*
 ἀράζω, ἀραρίζω, ἀρράζω, ἀρρίζω
 הרץ Ex 11. 7 *snarl, growl; cf. ῥύζω, χρηίζω*
 ἀρπάζω בָּזז Nu 31. 32 Dt 3. 7 Ez 29. 19 *seize, plunder*
 הרץ IIS 23. 9 Jes 18. 6
 ערץ Hos 10. 2
 שרד Jes 21. 2
 שרד Psn 24. 15
 שרד Jer 9. 18
 הוּסד Jes 33. 1
 הוּסד Ps 10. 9
 הוּסד Jud 21. 21 *snatch away, carry off, seize harshly, snatch up*
 רבץ Lev 18. 23 عرف *ravish*
 הרביץ Lev 19. 19
 حجز اختطف روق سلب قبض اغتصب
 قبض نهب
 ἀσπάζομαι, ἀσπακάζομαι הוּסא Ps 27. 10 *welcome kindly*
 רבץ Gn 2. 24, 34. 3 IR 11. 2

- Ps 63. 9 Ruth 1. 14 *cling fondly, follow eagerly, cleave to*; cf. *διώκω*
 קָנַח Gn 27. 27 Ps 85. 11 Ruth 1. 9, 14 *בָּאס* *take leave of*; from the mode of salutation in use, *kiss, embrace*; cf. *τοξάζομαι, σκευάζω, κυνέω*
 קָנַח Gn 29. 13, 31. 28
 אֶתְגַּדֵּל נֶחֱ Jes 9. 1 Job 18. 5 *appear bright, shine*
 הִגִּיה IIS 22. 29 *illumine, shine*; cf. *הִגִּיה*
 הִוָּהֵר Dan 12. 3
 אֶלְלִיזֹמַי אֶהֱל Gn 13. 12 *take one's abode, lodge, live in a place*; cf. *הִוָּהֵר*
 הִוָּהֵר Jes 13. 20 *take up one's quarters during the night*
 לָקַח Ps 55. 8 Ruth 1. 16, 3. 13
 אֶפְּאֶלֶץ קָדַשׁ Ex 19. 10 IR 8. 64 *purify, consecrate*; cf. *אֶפְּאֶלֶץ*
 קָדַשׁ Ez 48. 11
 הִקְדִּישׁ Nu 3. 13 Jud 17. 3
 אֶפְּאֶלֶץ אֶפְּס Gn 47. 15 Jes 16. 4 Ps 77. 9 *disappear*
 פָּנָה Jer 6. 4 Cant 6. 1
 פָּסַח Ps 12. 2
 יִשְׁמַד Jer 48. 8 Prv 14. 11 *destroy*
 הִשְׁמִיד Dt 2. 22 Mich 5. 13 *make away with, do away with, remove, destroy*
 בָּאֵלֶיךָ פָּסַח Jes 27. 4 *walk, march; generally, go, proceed*
 פָּסַח Am 4. 4; cf. *עָדָה* Job 28. 8
 בָּאֵלֶיךָ בִּדָּא IR 12. 33 Poet. Verb. *speak, say*; cf. *פָּאֵלֶיךָ, פֵּי־בֹהֶב*
 בָּהֵר Prv 12. 18
 בָּהֵר Lev 5. 4
 בָּהֵר Ps 40. 10
 הִבִּיעַ Ps 94. 4, 119. 171; cf. *πηγάω*; p. 138
 בָּלַס Am 7. 14 *shake acorns from the oak; hence, as prov. answer to beggars*
 בָּאֵלֶיךָ, כָּאֵלֶיךָ Lev 4. 6 Job 9. 31 *עָטַשׁ* *dip*; cf. *דָּוָה, כָּאֵלֶיךָ*
 נִטְבַּל Jos 3. 15
 טָבַע IS 17. 49 Ps 69. 3, 15 *drown, to be submerged*; *דָּוָה*
 טָבַע Ex 15. 4; cf. *כָּאֵלֶיךָ*
 הִטְבַּע Jer 38. 22; *כָּאֵלֶיךָ*
 בָּאֵלֶיךָ בָּחַן Jer 17. 10 Zach 13. 9 *נָחַשׁ* *put to the test; test, cross-question (W)*
 נִבְחַן Gn 42. 15, 16
 נִסָּה Gn 22. 1 Eccl 7. 23
 גָּעַמֵּץ עָבַד Neh 13. 15 *load, freight* (s. p. 350)
 עָבַד Neh 4. 11
 הִעָמִיד IR 12. 11
 חָשָׁה חֵן חֵן חֵן עִבְרִי עִבְרִי
 גָּנַפִּיזֹמַי דָּעַר Dt 32. 17 *gain knowledge of, become acquainted with, discover; recognise (W)*
 דָּעַר Prv 23. 7 *דָּעַר*; cf. *דָּאֵר*
 דָּאֵר, freq. in Pass. דָּרַח Dt 25. 4 Jud 8. 7 Jes 28. 28, 41. 15 Hab 3. 12 ICh 21. 20 *cleave asunder, slay, pierce through, rend, destroy utterly, divide*
 נָדַח Jes 25. 10 *cleave asunder, divide*
 הִוָּדַח Jes 28. 27
 דָּאֵר = דָּאֵר Am 5. 19
 Mich 3. 5 *עָטַשׁ* *bite, of dogs; sting*; cf. *דָּאֵר, דָּאֵר, דָּאֵר*
 דָּאֵר, דָּאֵר, דָּאֵר
 דָּאֵר Hab 2. 7 in Pass., of *vexation*

- נשף Nu 21. 6 Jer 8. 17 judgment, decide; cf. δεσπόζω,
 שוף Gn 3. 15 σφάζω
 δαμάζω דמה Hos 4. 5 over-
 power; of maidens, make
 subject to a husband; subdue,
 conquer
 נדמה Hos 4. 6, 10. 15 Pass.,
 to be subject to another
 סבא Gn 34. 5 דנסי force,
 seduce
 δανείζω, δανίζω נשא בו Jes 24. 2
 תדין אדם Jer 15. 10 נשה בו
 have lent to one, borrow
 נשא Dt 24. 10-11 נשה ב' Jes
 24. 2 Jer 15. 10 דאין אדם
 put out money at usury, lend
 נשה ב' Dt 15. 2
 שאל Ex 3. 22, 12. 35 borrow
 השאל Ex 12. 36 lend
 δεκάζω שחד Ez 16. 33 bribe,
 corrupt
 δεσπόζω שפט Jud 16. 31 Ruth
 1. 1 to be lord or master, lord
 it over; cf. δικάζω
 διαχωρίζω גרש IICh 20. 11
 separate; cf. ὀρίζω
 Pass., διαχωρισθεῖσα גרושה
 Lev 21. 14 divorced
 δικάζω גזר Job 22. 28 תני
 decree, ordain; cf. δικάζω
 גזר Esth 2. 1 decree as punish-
 ment
 Thr 3. 54 Ez 37. 11 condemn
 דן Jes 3. 13 Jer 5. 28 judge,
 give judgment
 קקק Jes 10. 1 judge, decide,
 determine; cf. ῥήγνυμι
 קקק Prv 8. 15
 שפט IS 24. 13 judge, sit in
 judgment, decide; cf. δεσπόζω,
 σφάζω
 נשפט Jes 43. 26; cf. ἐκ-
 δικάζω גזר IR 3. 25 חבה
 Gn 32. 8 قسم divide in two;
 cf. σχίζω
 δοκάζω חכה IIR 7. 9 wait for;
 cf. προσεύχομαι, ἐξ-, p. 477
 ἐγγίζω גש Gn 45. 4 IIR 4. 27
 approach, to be on the point of
 גש Gn 33. 7
 הגיש Lev 2. 8 bring near,
 bring up to
 הגיש IIS 3. 34
 εἰσχειρίζω קבר IS 26. 8 put
 into one's hands
 הסגיר Ps 31. 9
 סכר Jes 19. 4
 ἐκθαμνίζω קצץ Job 4. 10 root
 out, extirpate (Pass.); cf. σείω
 קצץ Jer 45. 4; v. p. 167
 קצץ Am 9. 15
 קהה Ez 19. 12
 ἐκνίζω, ἐκνίπτω כבס Jes 7. 3
 wash clean, purify نَقَّى
 כבס Gn 49. 11 Ex 19. 10 Jer
 4. 14 Ps 51. 4
 Pass., כבס Lev 13. 58
 تنظف
 ἐκσφάζω חשך Gn 22. 12 save
 for oneself
 חשך Jes 38. 17 preserve from
 danger, keep safe; cf. ἀγαπάζω
 ἐκφράζω ספר Jes 43. 26 Ps 44.
 2, 50. 16 tell over, recount,
 describe
 ἐλελίζω חול Jer 4. 19 Pass.,
 quake, tremble, quiver
 חלל Ps 55. 5, 77. 17
 התחלחל Esth 4. 4

התחולל Jer 23. 19 *whirl round*
 ἐλπίζω חול Jud 3. 25 IS 31. 3
expect, fear

חולל Job 35. 14 *hope for*

יחל Job 30. 26

התחולל Ps 37. 7

יחליף Job 14. 7 *expect, hope for*

נחל Gn 8. 12

הוחלל IS 10. 8 Ps 130. 5

כלה Ps 119. 81

צפה Mich 7. 7 Thr 4. 17; cf.

σκαπάζω, σκοπιάζω

קוה Jes 8. 17; cf. προσδοκάω

סבר Ruth 1. 13

اصبر اعتبر امل توقع

ἐνθουσιάζω שגע Dt 28. 34 IIR

9. 11 Jer 29. 26 Hos 9. 7

to be inspired or possessed by a god, to be in ecstasy

השתגע IS 21. 15-16

ἐξετάζω הקר Dt 13. 15 Jud 18.

2 IS 20. 12 Jer 17. 10 Prv

25. 2 Job 29. 16 Thr 3.

40 *examine well or closely,*

scrutinize; cf. ἐτάζω הקר

Eccl 12. 9 חסיר Neh 6. 12

קר Prv 18. 17 *examine or*

question a person closely

Prv 23. 30 *compare*

יחקר IR 7. 47 *estimate*

ἐξορίζω (A) (ὄρος) הוריש Nu

33. 52 طرد *send beyond the*

frontier, banish

התפרק Ex 32. 24 *get rid of*

ἐξορίζω (B) (ὀρός) חריץ IS 17. 18)

press out the whey from cheese

ἐπαγλαῖζω התהלל Jer 9. 23

pride oneself on a thing, glory,

exult; ἀγλαῖζω: glorify הלל

ἐπικαίνιζω התחדש Ps 103. 5

renew, restore (Pass.)

ἐπικρύπτω התנכר IR 14. 5

Prv 20. 11 *freq. in Med.,*

disguise; dissemble (W)

ἐπισκευάζω בדק IICH 34. 10

make afresh, repair, restore

פסג Ps 48. 14

جهز أعاد أعد

ἐπισκιάζω, -άω הסך Ps 91. 4

throw shade upon, overshadow

for protection

הציל IIS 20. 6 *darken, obscure;*

cf. σῶζω

הצל Ez 31. 3

ἐπισχίζω, προ- בתק Ez 16. 40

cleave at top

ἐπιχλευάζω התקלס IIR 2. 23

Ez 22. 5 Hab 1. 10 *jeer,*

make a mock of; cf. χλευάζω

ἐποργίζομαι התרגז Jes 37. 29

to be wroth at; cf. ὀργίζω

ἐργάζομαι, ἔρδω, ῥέζω הרש Gn

4. 22 *work a material; cf.*

χρονίζω/χρηστηριάζω

Jes 28. 24 Prv 14. 22 *do,*

perform; till the land

החריש IS 23. 9 Prv 3. 29 *do*

something to; chiefly in bad

sense, do one ill, do one a

shrewd turn התעסק Gn

26. 20; cf. συν-, ἐπασκέω

הרש לקח/נקח Prv 31. 16

till the land; cf. ἀροτριάω

עזק Jes 5. 2 عزق

עשה Gn 1. 31 *make, do, per-*

form (spurious); cf. τεύχω

פלח Ps 141. 7 فلع *till the*

land; cf. πολέω

- פלח Prv 7. 23 Job 16. 13
 פלח Dan 3. 12 *perform rites*
 ἐρεθίζω, -θω Lev 26. 6
rouse to anger, rouse to fight,
provoke, irritate
 ἐρίζω חרד IS 14. 15 *strive,*
wrangle, quarrel, contend, rival
 נהרה Cant 1. 6
 התחרה Jer 12. 5
 רוב Jud 11. 25 Prv 3. 30
 ריב Ps 35. 1
 הריב IS 2. 10
 הריד Jud 5. 13
 שרה Gn 32. 29
 שרה Ez 27. 25
 ἐτάζω חקר *examine, test* نقش
 mostly in compd. ἐξ-,
 q.v.
 חקר Jer 31. 37 (36) *reveal!* انشى
 كشف
 חקר Job 13. 9 *unmask* فضح
 حتك; *visit, try, afflict*
 חציק Dt 28. 53 Jud 14. 17
 חציק Jes 29. 2, 7 خاضق
 ἐνδύω ענה Dt 22. 24 *put to bed,*
go to bed, of sexual inter-
course
 ען Jes 57. 3; cf. οἰκίζωμαι
 ען Ez 31. 6 *roos*
 ען Jer 22. 23
 ἡσυχάζω חשה Eccl 3. 7 *keep*
quiet, be at rest, impose silence,
leave unspoken
 חשה Jes 42. 14
 חסבית Dt 27. 9
 שקט Jes 62. 1
 השקט Jer 49. 23
 שתק Jon 1. 11, 12 Ps 107. 30
 Prv 26. 20
 سكت سكتن هجع هدأ
 θαυμάζω נסם IR 9. 8 Jer 18. 16
wonder, marvel
 נסם Jer 4. 9
 נסם Esr 9. 3
 הסמים Ez 3. 15
 קשם Job 21. 5
 הסתהבם Dan 8. 27
 תבה Gn 43. 33
 תבה Hab 1. 5
 تدهش استعجب
 ἐπιζω קצר Jer 12. 13 *do*
summer work, mow, reap
 θεσπίζω נסך IICh 33. 6 *to*
declare by oracle, prophesy,
divine, foretell
 ἐτάζω (A), -άσσω דאח Jer 49.
 22 *move quickly, rush, dart*
 דחן Job 41. 14
 דחן Jer 50. 11; cf. δαίζω
 דחן Hab 1. 8
 דחן Job 9. 26
 דחן Jer 50. 11 Hab 1. 8
 צעה Jes 63. 1
 קיץ Jes 18. 6
 θυσιάζω זבה Ex 20. 24 *sacrifice*
 cf. θυώ, σφάζω
 זבה IR 3. 3
 יזב IR 1. 46, 48 Jer 36. 15
 mostly in poets and late
 Prose, the Att. Prose form
 being καθίζω, intrs., *sit, sit*
down; הוסיב IR 2. 24, 21.
 9-10 Ps 143. 3 causal, *make*
to sit, seat, place; cf. οἰκίζω
 καυχᾶσθαι, καυχάω צהל
 Jes 12. 6 Jer 50. 11 *rejoice,*
exult; of hounds, deer,
 pards; cf. φθέγγομαι, p. 247
 καθαγίζω, -ιάζω קדש Ex 28. 41
 Nu 6. 11 *devote, dedicate*

- הקדש Nu 3. 13 Jos 20. 7
IIS 8. 11
καθαρίζω קָהַר Nu 31. 23 קָהַר
Nu 8. 6-7 Ez 36. 33 Mal 3. 3
طهر *cleanse, purify*
קָהַר Ez 22. 24 קָהַר Nu
8. 7 Jos 22. 17 Jes 66. 17
קָהַר, התחטא Lev 14. 49 Nu
31. 23
καθέζομαι יָסַב Ps 29. 10 *preside*
IIS 7. 18 ICh 17. 16 *sit as*
suppliants; cf. יָזַע
καθίζω, κατ- סָבַב IS 16. 11 *sit,*
recline at meals
הָיָה Gn 47. 6 IR 2. 24, 21.
10 IIR 17. 26 *causal, make*
to sit, seat, place; settle [cf.
οἰκίζω]
הָיָה Neh 13. 27 (LXX, but
cf. συνοικέω)
καίνίζω, ἐγ- קָדַשׁ IS 11. 14 *in*
Poets, esp. use for the first
time, handsel; cf. ἐπι-
הָיָה Dt 20. 5 جَدَد
καπνίζω הַבְּשִׁישׁ Thr 3. 16
smoke, blacken with smoke
הַחֲפִיר Prv 19. 26
הַפֵּר Jes 24. 23 Ps 34. 6
metaph., to be black with smoke
הַחֲפִיר Jes 33. 9 Prv 13. 5
καρπίζω (B) וְחָרַף Lev 19. 20
emancipate a slave by touching
him with the rod
καταβαπτίζω סָבַל Gn 37. 31
Lev 4. 6 Nu 19. 18 *dip*
וְסָבַל Jos 3. 15
שָׁטַף IR 22. 38 Cant 8. 7
drown; Pass., to be submerged
καταποντίζω סָבַע Ps 69. 3
throw into the sea, plunge or
drown therein; cf. δύω
טָבַע Ex 15. 4
הַטָּבַע Jer 38. 22; cf. βαπτίζω
κατασκευάζω הָכִין IS 13. 13
Zeph 1. 7 Ps 103. 19 Esth
6. 4 ICh 29. 19 ICh 27. 6
generally prepare, arrange,
establish; cf. σκευάζω
הָכִין Jes 16. 5 Ez 40. 43 Prv
21. 31
καταχέζω קָדַשׁ IS 21. 6 Jes 65. 5
Hag 2. 12 *defoul [cf. ἀγίζω]*
καχάζω, καγχάζω צָחַק Gn 18.
12 *laugh aloud, jeer, mock*
צָחַק Gn 19. 14; cf. ἀγωνίζομαι
צָחַק Thr 1. 7
צָחַק IIS 6. 21
הַצָּחִיק ICh 30. 10
ضحك قحط قهقهه
καχλάζω, καχ- צָחַל Jes 24. 14
plash or bubble, of sound of
liquids; froth forth foam; cf.
καγχαλίζομαι
קָדַשׁ Ex 29. 21 *get*
purified
קָדַשׁ IR 8. 64 ICh 29. 5
cleanse, purify; cf. ἀθαινίζω
הַקָּדַשׁ ICh 29. 19
הַקָּדַשׁ IIS 11. 4 Jes 66. 17
ICh 29. 5 *purify oneself*
κλάζω הָרַץ Ex 11. 7 Jos 10. 21
of dogs, bark, bay (ρύζω,
κραυγάζω)
צָרַח Zeph 1. 14 صَاح صَرَخ
of men, shout, shout aloud,
scream; cf. κράζω
הַצָּרִיחַ Jes 42. 13
שָׁרַק Jes 5. 26 Zach 10. 8
κλύζω גָּל Am 5. 24 (ρέω)
wash away, wash, rinse out

- יהחליץ Jes 58. 11
 גלל Jos 5. 9 (ἀφαιρέω)
 רחץ Gn 43. 31 Ex 30. 18, 21
 Lev 1. 9, 14. 8 IIR 5. 10
 Jes 4. 4 Ps 58. 11 Cant 5. 3, 12
 רחץ Ez 16. 4 Prv 30. 12
 התרחץ Job 9. 30
 κνεφάζω וכנף Jes 30. 20 cloud
 over, obscure
 κνίζω הקניא Dt 32. 16, 21 usu.
 metaph., of love, chafe, tease,
 provoke, provoke to jealousy
 קנא Dt 32. 21
 κολάζω חלש Ex 17. 13 Jes 14.
 12 get person punished
 קלל Job 40. 4 suffer injury
 קלל Jes 65. 20 Pass., to be
 punished; cf. καταράσθαι
 κομίζω זמר Lev 25. 3 gather
 in, reap; reap fruit
 צופה Prv 31. 27 take care of,
 provide for; of things, attend
 to, give heed to; δῶμα κομίζη,
 keep house, of mistress of
 the house; cf. σοφίζομαι
 שמע Gn 16. 11, 21. 17 attend,
 give heed to; cf. σὺγ-, κλύω
 سمع الله
 κουφίζω חפץ Job 40. 17 lift
 up, raise; cf. ἀγαπάω
 קלל Gn 16. 4 IS 2. 30 Hab
 1. 8 خف to be light
 נקל IIR 3. 18
 נקלה Dt 25. 3
 הקל Jes 23. 9 Jon 1. 5 IIR 10.
 4 خفف lighten, make
 light (v. p. 353)
 κράζω צרח Zeph 1. 14 صاح صرخ
 generally, scream, shriek, cry,
 bawl, shout; cf. κραυγάζω
 הצריח Jes 42. 13
 שרק Jes 5. 26 Zach 10. 8
 קרא Gn 19. 5 Ps 81. 8 to call to
 הרץ Ex 11. 7 Jos 10. 21
 of dogs, bay
 κραστιζομαι, κρατ- רעה Job 1.
 14 Cant 2. 16 consume green
 fodder (?); cf. τρώγω
 κραυγάζω (a derivative of κράζω)
 זעק Ez 11. 13 cry aloud,
 shout
 הועיק Job 35. 9; cf. συνάγω
 צעק Jer 22. 20; cf. συνάγω
 צרח Zeph 1. 14 صاح صرخ
 הצריח Jes 42. 13
 שוע Ps 31. 23
 שרק Jes 5. 26
 קרא Gn 19. 5 Ps 81. 8 to call to
 הרץ Ex 11. 7 of dogs, bay
 יסד יסד Jes 54. 11 Ps 89. 12
 Job 38. 4 Esr 3. 12 of a city,
 found, build
 יסד Jos 6. 26 Jes 14. 32 Zach
 4. 9
 יסד IR 6. 37 found
 Cant 5. 15 set up
 הוּסד Esr 3. 11 build
 יסד Jes 44. 28 Pass., to be
 founded
 יסד Hab 1. 12 establish, set up
 יסד Ps 8. 3 Esth 1. 8 ICh 9.
 22 establish, bring about
 קדש Neh 3. 1 found, set up;
 cf. ἀγίζω
 κυδάζω ידף IIR 19. 22 نضح
 revile, abuse
 ληΐζομαι לץ Ps 1. 1 لقن تلصص
 plunder, despoil, rob

μύζω (B), μυζάω מצה Jes 51. 17

Ps 75. 9 suck

מצץ Jes 66. 11

νεανίζω, νεανιεύομαι נער Gn 37.

2 act like a hot-headed youth,
wilfully or wantonly, swagger

νεφέλιζω נפל Gn 4. 6 wrap in
clouds

הפיל Jes 26. 19

אפל Am 5. 20

νίζω (νίπτω)

נקה Nu 5. 19, 28, 31 gener-
ally, purge, cleanse; cf. ἀγνίζω

נקה Job 10. 14; cf. ἀπο-

εἶω IIS 19. 25 wash the hands
or feet; commonly used of

washing part of the person,
while λούομαι is used of

bathing, πλύνω (בלל Ps 92. 11
ביל) of washing clothes, etc.;

but νίζω is sts. used of
things; Att. Prose writers use

the word only in compds., v.
ἀπο-, ἐναπο-, ἐκ-νίζω; cf.

ὀνυχίζω غل تظف نقي

νομίζω חשב Job 21. 27 use
customarily, practise, use

חשב Gn 38. 15, 50. 20 con-
sider as, consider (W)

חשב Ps 119. 59 (cf. πεμπάζω)

נחשב Jes 2. 22 Job 18. 3, 41. 21

Pass., to be deemed, reputed,
considered

החשב Nu 23. 9

νοσάζω, -σιζω אנש IIS 12. 15
to be ill

נע Job 6. 7

נע Gn 12. 17 causal, produce
sickness

נע Ps 73. 5

נגף IIS 12. 15 Jes 19. 22

ροσφίζω נפץ Jer 51. 21-3 set
apart, separate

νωτίζω נוט Jud 9. 21 turn one's
back, turn one's back and flee
(cf. ἀπο-, φύζω, χνοάζω)

נצה Job 39. 13 cover the
back

ξυρίζω = ξυρέω גלה Lev 13. 33,
14. 8 Dt 21. 12 shave

גלה Jud 16. 17; cf. καταξυράω

קרח Mich 1. 16

נקרח Jer 16. 6

הקריח Ez 27. 31

הקרח Ez 29. 18

התגלה Lev 13. 33 Nu 6. 19
shave oneself or have oneself

shared جلع جلع حتى حتى

ὀδακτάζω, -τίζω נסך Am 5. 19
bite; cf. ὀδακτάζω

נסך Jer 8. 17

οἰκίζω, -σιζω הוסיב Ez 36. 33
people with new settlers; cf.
יזע

IIR 17. 6, 24 settle, plant as
a colonist or inhabitant; trans-
plant

הסכן Gn 3. 24

οἰωνίζομαι עין, עין IS 18. 9 take
omens from the flight and cries

of birds; generally, divine
from omens; regard as an omen,

shun as an ill omen (cf. ἐπαυ-
γάζω); עין Lev 19. 26

עין Jes 2. 6; cf. εὐνάζω

ὀκλάζω כרע Gn 49. 9 Jud 5. 27

IS 4. 19 Job 4. 4, 39. 3 ركع

sink down, crouch down with
bent hams; bend their hind-

or fore-legs; cf. χροίζω

ὀλολύζω, -ύττω הלל Ps 44. 9
cry with a loud voice, in Hom.
esp. of women crying aloud to
the gods in prayer or thanks-
giving; cf. ἠοικίρ ICh 16. 4;
cf. ἀγάλλω, αἰνίζομαι

ὁμοιάζω דמה Ez 31. 8 Cant 2. 9
compare, liken

דמה Ps 49. 13

דמה Cant 1. 9; cf. ἐξ-

עשב Ez 31. 8; cf. θαμβέω

נשכל Ps 49. 13

ὀνομάζω ושא Dt 5. 11 speak
of by name, name, specify

נקב Lev 24. 16; cf. διακόπτω

נקב Nu 1. 17

ὀνυχίζω עשה Dt 21. 12 pare
the nails

ὀπλίζω העפיל Nu 14. 44 make
or get ready; of persons, esp.
of soldiers, equip, arm; arm
oneself with boldness; arm
oneself, get ready to attack

ὀργίζω הרגז IS 28. 15 make
angry, provoke to anger, irritate

רגז Jes 51. 15 Job 25. 12

רגז IIS 19. 1 grow angry, be
wroth

רגז Ps 2. 1

ההרגז IIR 19. 27; -ζόμενος

ברגז Ps 55. 15 in a passion

ὀρίζω, ἀφ-, δι-, ἐξ- גבל Dt 19. 14
divide or separate from as a
border or boundary

גזר IR 3. 25 part, divide; cf.
δικάζω, διχάζω

גזר Jes 53. 8 ICh 25. 21
banish from; cf. ἐξ-

גזר Ps 31. 23

גלה IS 4. 21 IIS 15. 19 Jes

24. 11, 38. 12 Ez 12. 3 Am

7. 11 Job 20. 28 depart

ירש Gn 21. 10 Dt 2. 12 part,
divide; banish

נפלג Gn 10. 25 part, divide

פרד Ez 1. 11 part, divide,
separate

נפרד Gn 2. 10, 10. 5, 25. 23

הפרד Dt 32. 8 Ruth 1. 17

ההפרד Job 41. 9 separate

פרס Jes 58. 7 part, divide

הפרס Lev 11. 3

פרק Gn 27. 40 Ps 136. 24 فرق

separate; cf. πέζω (A)

פרק Zach 11. 16 part, divide

נפרס Ez 17. 21

פרס Ps 68. 15 Thr 1. 17

פרס Lev 24. 12 ordain, deter-
mine, lay down

פרס Nu 15. 34

הפרס Prov 23. 32 part, divide
spurious, cf. ἀπαμύσσω

הרה Jud 14. 9 separate

גבול Nu 16. 21 Esr 6. 21

exclude, separate; cf. ἀφ-

הבדיל Gn 1. 6 Lev 1. 17, 20.

25 Nu 16. 9 Dt 4. 41

separate, distinguish

הגביל Ex 19. 12 ἀφ- exclude;
mark out by boundary pillars

הגלה IIR 17. 11 ICh 36. 20

ἀφ-, δι-, ἐξ- banish

הגלה Jer 13. 19; cf. ἐλαύνω

גרס Gn 3. 24 ἀφ- exclude,
banish; cf. διαχωρίζω

גרס Ex 12. 39

הגרס Nu 21. 32 Dt 11. 23 Jud

11. 23 ἀφ- exclude, banish

פרד Hos 4. 14 ἀφ- grant

a special gift; cf. πέζω (A)

- (from *φρέγ-γω*), *ρέδδω*
 פָּרַד Esth 3. 8 *separate, distinguish*
 פָּרַס Dan 5. 28 *ἀφ- separate, bring to an end; separate off* (W); פָּרַק Gn 27. 40
 נִפְרַשׁ Ez 34. 12 *ἀφ- separate, distinguish*
 οὐτάζω, οὐτάω בָּצַע Joel 2. 8
 Am 9. 1 Ep. Verb used sts. in tragedy; Hom. uses it; *wound, hurt, hit with any kind of weapon, sts. generally, wound*; cf. ἀποσώζω
 עָסַף Thr 2. 11
 הִתְעַסַּף Thr 2. 12
 עָצַב IR 1. 6
 נָעַצַב Eccl 10. 9
 עָצַב Jes 63. 10
 הִתְעַצַּב Gn 6. 6
 פָּעַץ Cant 5. 7
 δόλιζω בָּטַט Ex 32. 1 *do, go or come late*; cf. ἐπαισχύνομαι
 בָּטַט Jud 3. 25; cf. ὀψέ
 παρασκευάζω עָרַךְ Prv 9. 2 *prepare for oneself, make preparations*
 הִשְׁבִּיר Gn 42. 6 Dt 2. 28 *provide and prepare what one has not; provide, procure, contrive; supply* (W)
 μελεάζω בָּלַק Lev 1. 15 *cut off with an axe, esp. behead*
 πηγάζω הִפּוֹ Job 40. 23 *spring, gush forth*
 נָבַע Prv 18. 4; cf. βάζω
 פָּחוּ Gn 49. 4
 מִעֵץ Ps 80. 16 *press tight*
 זָרַר Jes 1. 6, 59. 5 Job 39. 15 *press tight, squeeze, press, weigh*
down
 מָחַךְ Dt 33. 11 Jud 5. 26
 מָחַק Jud 5. 26
 מָעַךְ IS 26. 7
 מָעַץ Ez 23. 3 *squeeze, compress*
 עָסַה Ez 23. 3
 עָסַה Ps 139. 15
 פָּצַפַּץ Job 16. 12
 עָסַק Ez 22. 29
 עָסַק Jes 23. 12
 עָסַה Mal 3. 21 *squeeze, press, weigh down*
 עָסַק Job 40. 23 *of a river, to be exhausted from the heat of the sun*
 מֵלֵאזָו (B), -άσσω לָוֹשׁ Gn 18. 6 *knead bread*
 ποινίζομαι עָנַשׁ Ex 21. 22 *exact a penalty*
 נָעַשׂ Prv 22. 3
 פָּקַד Jer 9. 24 Am 3. 14
 ποκίζω, -κά- נָח Gn 31. 19, 38. 12-13 جَزَّ قَتَرَ قَتَلَ *shear wool, shear sheep*
 = πέκω 'shear' נָח Jer 7. 29 Job 1. 10; cf. πεκτέω (πέκω) *shear, clip, shear hair* (W)
 προαχίζω בָּהֶק Ez 16. 40 *split in front*; cf. ἐπι-
 πτερυγίζω הֶאֱבִיר Job 39. 26 *flutter with the wings, like young birds trying to fly; flap the wings, like a cock crowing*
 πυκάζω כָּתַר Jud 20. 43 Ps 22. 13 *surround*
 הכְּתִיר Ps 142. 8 Prv 14. 18 *cover closely, freq. with collat. notion of protection; crown, deck with garlands*

- קבץ Jes 40. 11
 קבץ Prv 13. 11 *close, shut up, shut close*
 קפץ Dt 15. 7 Ps 77. 10
 ραχετρίζω, ραχίζω ערף Ex 13. 13 *cut through the spine, esp. in sacrificing*
 ρέζω (A) פָּרַד Hos 4. 14 *in special sense, perform sacrifices, offer a hecatomb to the gods; cf. ἀφορίζω*
 ρέζω (B) קָרַע Jer 4. 30 = βάπτω, *dye; cf. χροίζω*
 פרס לו Jer 16. 7; cf. פָּרַס, προτείνω
 רָחַץ Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, *dip, dye; cf. βρέχω*
 רָקַב Ex 35. 35
 רָקַב Ps 139. 15
 רָאָז, רָאָז הָרָץ Jos 10. 21 *growl, snarl, like an angry dog; cf. ἀράζω, κλάζω*
 σαλπίζω תקע Nu 10. 3 *sound the trumpet*
 σεβάζομαι, σέβομαι צָבַח Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*
 נָצַב Ps 82. 1, 119. 89 *Pass., to be revered; cf. καθίστάνω*
 σιγάω הִסְבִּיתָ Dt 27. 9 *bid one be silent, silence him; cf. ἡσυχάζω*
 σκελίζω, ὑπο- נָכַל Dan 11. 14, 19 *trip up one's heels; Pass.*
 כָּסַל Jes 8. 15
 σκεπάζω, ἐπι- חָבַשׁ Ex 29. 9 Ez 16. 10 Job 40. 13 *cover; cf. σκευάζω, ζεύγνυμι*
 נָחַשׁ Ps 68. 14
 חָפַה IICh 3. 5
 צָפַה IR 6. 15, 20
 צָפַה Prv 26. 23
 חָפַךְ Dt 33. 12 *shelter, protect*
 حَفِظَ حَفَا أَخَفَى
 σκευάζω חָבַשׁ Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up; Pass., accoutred; cf. κατα-; σκεπάζω*
 נָכַן Ez 38. 7 IICh 35. 10 *generally, make ready, arrange*
 הִכִּן Ez 38. 7 Ps 147. 8 IICh 2. 8, 35. 14 *provide, procure*
 נָסַךְ Gn 41. 40 حَبَّرَ *provide, procure; furnish, supply; collect; cf. ἀσπαζομαι*
 خَانَ خَلَعَ غَشَى *cheat*
 σκιαζώ חָבַח Jes 30. 2 *to be in the shadow*
 סָכַךְ Ex 40. 3 Job 40. 22 *cover, shade*
 סָכַךְ Ex 33. 22
 סָכַךְ Job 10. 11
 צָלַל Neh 13. 19 ظَلَّلَ *over-shadow, darken, shade*
 σκοπιάζω חָפַח Jos 2. 2 Job 39. 29 *spy from a high place or watch-tower; generally, spy, watch, even on a plain, spy out, watch*
 חָפַח Prv 2. 4
 חָפַח IS 23. 23
 צָפַה Prv 15. 3; cf. σποδίζω
 צָפַה Jes 21. 6 Nah 2. 2; cf. ἐλπίζω; צָרַח Cant 2. 9
 צָרַח Job 20. 9; cf. ζοφώω
 נִשְׁקָה Jud 5. 28
 חָשַׁקְךָ Ps 14. 2
 σκοτάζω חָשַׁךְ Ez 30. 18 *grow dark*

- חשך Ps 69. 24 Thr 4. 8
 החשיך Ps 105. 28; cf. σκοτίζω
 קדר Mich 3. 6
 החקדר IR 18. 45 Pass., to be
 darkened; cf. συσκοτάζω
 σκοτίζω החשיך Am 8. 9 make
 dark; cf. σκοτάζω
 הקדרר Ez 32. 7
 σκαύζομαι וקף IICh 26. 19
 to be angry with, to be wrath
 σοφίζομαι חשב Gn 30. 20 Ex
 26. 1, 35. 35 IS 18. 25 devise
 cleverly or skilfully; cf. νομίζω
 צופה Prov 31. 27; cf. κομίζω
 σοφίζω חשב Ex 26. 1 make
 wise, instruct; Pass., to become
 or be clever or skilled in a thing;
 cf. νομίζω
 הסביל Ps 32. 8 Dan 1. 4. 9.
 22
 σπατίζω מצץ Jes 66. 11
 suck; cf. μύζω
 ספִּיץ (A) = ספפִּיץ צפצף
 Jes 10. 14 pipe, chirp, of the
 shrill note of small birds
 צפצף Jes 54. 1 Ps 98. 4
 ספִּיץ (B) פשה Lev 13. 23
 extend
 σποδίζω צבט Ruth 2. 14 roast
 or bake in ashes; cf. צפה
 צפה Jes 21. 5; cf. σκοπιάζω
 חפף Ps 22. 16
 סדִּיץ דה Lev 15. 33 drop,
 let fall or shed drop by drop,
 drip
 סדִּיץ Ex 3. 8 Lev 15. 25 Jes 48.
 21
 נדה Lev 12. 2
 נזה Lev 6. 20
 הזה Lev 4. 6 Nu 8. 7
 נטר Jud 5. 4 Joel 4. 18 Cant
 5. 5
 הטיף Am 9. 13
 στενάζω, στεναχέω, στεναχίζω,
 στενάχω, στοναχέω, στονα-
 χίζω נאנח Ez 9. 4 Thr 1. 4,
 21 sigh deeply, generally,
 sigh, groan [cf. ἀνα-]
 נחן Jer 22. 23
 אנק Jer 51. 52
 נאנק Ez 9. 4
 σπολίζω, κατα- קהל Ez 16. 4
 dress
 קההל Ez 16. 4
 סלא Thr 4. 2
 συγκαομίζω קבץ Joel 2. 16 جمع
 جمع bring together, collect
 round
 קבץ Gn 49. 2 Ez 39. 17
 קבץ Hos 9. 6 Mich 1. 7, 4. 6,
 12
 קבץ Ez 38. 8
 קבץ Jos 9. 2
 חשמיע IR 15. 22 Jer 4. 16
 חشد; cf. ἀκούσίζω
 συνεγγίζω התבשר Jes 45. 20
 draw near
 συνεργάζομαι התעסק Gn 26. 20
 work with, co-operate; cf. ἐπ-
 σφίζω הצצר IICh 5. 13 play
 the σύριγξ (shepherd's pipe),
 pipe; whistle (W)
 סרק Thr 2. 16 make any
 whistling or hissing sound, hiss
 συσκοτάζω החקדר IR 18. 45
 grow quite dark
 συχνάζω הסבין Nu 22. 30
 frequent, do or come frequently
 σφαγιάζομαι, σφαγιάζω, σφάζω,
 σφάττω ובה Dt 12. 15, 21

- IR 1. 9, 19 **זָבַח** *slay, slaughter, sacrifice, properly by cutting the throat; cf. θυσιάζω*
טָבַח Thr 2. 21 **זָחַי**
שָׁחַת Jer 39. 6 Ez 23. 39
סָחַץ Jud 7. 16 **חָצַח** *divide, divide into; cf. διχαλάω*
נָסַח Jes 33. 23 *split, tear, cut out*
נָחַץ Jud 16. 9 Jes 5. 27, 33. 20 Jer 10. 20
נָחַץ Job 4. 10 *part, separate, shatter; cf. σείω*
נָחַץ Jer 1. 10 *shatter*
נָחַץ Jer 4. 26; *cf. p. 166*
נָחַץ IICh 31. 1
נָחַץ Jud 6. 28; *cf. p. 88*
הָחַץ Lev 11. 35
קָסַח Ez 17. 9 *cut out; cf. ἐπικόπτω*
קָצַץ Dt 25. 12
קָצַץ Ex 39. 3 Jud 1. 6
נָחַץ Ez 17. 9, 23. 34
סָחַץ Dt 14. 6 **חָצַח** *split, cleave, divide*
סָחַץ Lev 1. 17
סָחַץ IS 15. 33
נָחַץ Lev 22. 24 (*σχιστός*)
נָחַץ Jud 16. 9 Jer 2. 20 Nah 1. 13; *cf. ἐξωθέω*
נָחַץ Jud 20. 32 *separate*
הָחַץ Jos 8. 6 Jer 12. 3
הָחַץ Jud 20. 31 (*cf. p. 371*)
שָׁחַץ Ps 71. 6 *keep safe, preserve*
זָכַר Gn 40. 14, 23 Ex 20. 8 Jer 2. 2 Thr 2. 1 *keep in mind, remember*
זָכַר Nu 10. 9
הוֹכִיר Jes 63. 7; *cf. προαίρέω*
הָחַץ Job 14. 17 *keep secret*
סָחַץ Dan 8. 26
נָחַץ Nu 10. 9 *to be saved*
נָחַץ Mich 4. 10
הוֹשִׁיעַ Ex 2. 17 Jud 2. 18 *save, rescue from*
שָׁחַץ Dan 3. 15
שָׁחַץ IIS 18. 31; *cf. δικάζω*
הָחַץ Ex 12. 27 IS 17. 37 Hos 2. 11 *save, preserve, rescue from; cf. ἐπισκιάζω*
נָחַץ Ez 6. 12 *keep safe, preserve (σωστός)*
נָחַץ Prv 27. 12
צָחַץ Ps 139. 5
צָחַץ, **צָחַץ** IS 20. 38 *make ready*
הָחַץ Jes 5. 19; *cf. ἐπιταχύνω*
עָחַץ Joel 4. 11
צָחַץ Ez 13. 12 *build a wall, build*
נָחַץ Lev 14. 43
צָחַץ, **צָחַץ** Prv 24. 12 *contrive cunningly that, contrive or execute cunningly*
צָחַץ Ps 75. 4
צָחַץ Eccl 1. 15
צָחַץ Eccl 12. 9
צָחַץ IS 2. 3 *Pass., cunningly devised*
צָחַץ Dt 23. 20 *lend on interest; cf. δανείζω*
הָחַץ Dt 23. 21
צָחַץ ICh 12. 2 *shoot with a bow; cf. δομάζωμαι*
εὔπαικκαλίζω **הָחַץ** IIR 4. 16 *clasp in the arms, embrace*
הָחַץ Gn 29. 13 Cant 2. 6
פָּחַץ IR 12. 33 *generally, say; cf. βάζω*

φλογίζω, φλέγω בלע Nu 4. 20

burn, blaze, flame; cf. ἀπόλλυμι

דלק Ob 18 set on fire, burn,
blaze

הדליק Ez 24. 10 blaze

יקד Jes 10. 16

היקד Jer 15. 14

להב Hos 7. 6 السبب التهب

להב Ps 104. 4

להב Mal 3. 19

להב Dt 32. 24 (φλογιστός

התלקח Ex 9. 24 Pass., blaze
up; to be inflamed; blaze

בלה Am 5. 6 burn, blaze;

metaph., kindle, inflame; cf.

ἀγλαΐζει, δάλλω, ὀρρόω

קדח Dt 32. 22 Jes 50. 11

בלה Jud 1. 8 set on fire; cf.
ἀποστella

ἀπαΐω ἀπαΐω IS 3. 1 show,
make known; declare, explain

פרש Lev 24. 12 شرح

פרש Nu 15. 34; cf. ἀπαΐω

פרש Est 4. 18

פרש Dan 5. 16

פרש Dan 5. 12 فر

פרש Gn 40. 8; v. p. 554

פלו, late Ion. for φεύγω

Gn 14. 10 Nu 35. 25 IS 4.

10, 31. : IIS 13. 29 Jes 30.

16 Zach 14. 5 IICl 14. 11

flee, take flight; cf. φεύγω

פח Jes 30. 2

פח Ps 52. 9

פח Hab 1. 4

פח Cant 2. 17

פח Nu 10. 35 IS 11. 11

פח Gn 19. 20 Nu 35. 6 Jud 4.

17 IR 2. 28-9 have recourse

to, take refuge in

נוס Gn 39. 12 Jes 35. 10

c. acc. rei flee and escape

נער Gn 37. 2 shun or shrink
from; cf. νεναιζω

χάζομαι (ἀνα-) נזר Jes 1. 4 Ez

14. 5 Poet. and mainly

Ep.; give way, draw or shrink

back, recoil

הצור Ez 14. 7

נסיג Jer 38. 22

נסיג IIS 1. 22 أحجم احتزل

كش نكس التكمش

חצו, ἀνα- חסי Dt 19. 14

cause to retire, force to retire

from; make to recoil, force back

הסג Jes 50. 14

הסג Job 24. 2; cf. ἐπιθιγγάνω

הסג, הסג IS 15. 33 bereave or

deprive of

הסג Jer 50. 9

חצו, חצו Dan 3. 16

crave, need, want

احتاج

احتاج إلى التهي

חצו, חצו Jes 54. 11 suffer

grievously

חצו, חצו Jon 1.

11 חצו IIR 6. 11 to be

stormy; cf. διασπείρω

חצו, חצו Ez 16. 31 scold,

jeer at, treat scornfully; v. ἐπι-

חצו IIR 2. 23 خشن

سخر : من عزى : من

تبرأ : تبرأ : تبرأ

חצו, חצו Cant 2. 13

prop. of youths, get the first

down; of fruit, with the bloom

on it; cf. ἀνδίζω

חצו Dt 34. 7; cf. νωρίζω

χορτάζω דָּשַׁן Prv 11. 25, 13. 4
feast

דָּשַׁן Dt 31. 20 *fatten*, prop. of
cattle

דָּשַׁן Ps 20. 4

דָּשַׁן Jes 34. 7

הִדְשֵׁן Jes 34. 6

דָּשַׁן Ps 23. 5 *fill full of*

דָּשַׁן Prv 11. 25, 13. 4 Pass.,
eat their fill

ἀρῆζω (χρή) חָסַר Dt 2. 7 *want*,
lack, have need of

חָרַץ IR 20. 40 *desire, long for*,
crave; desire, ask for; will,
choose; cf. ἀράζω

أَرَادَ رَغِبَ فِي אָרַד רָצָה Jes 42. 1
ἀρῆζω, χράω (B) קָסַם Ez 22. 28
warn or direct by oracle; consult
a god or oracle; deliver an oracle,
foretell

קָרָא Nu 24. 1 Jon 1. 2, 3. 2

ἀρεσσομένηαζω חָרַס Jud 14. 18
consult an oracle; cf. ἐρεγάζομαι,
χρονίζω

הַחֲרִישׁ Job 11. 3, 41. 4; cf.
χρονίζω

ἀροίζω, χρώζω כָּרַע Job 31. 10
lie with, of a woman; taint,
defile; cf. ἀκλάζω, προσκυνέω

נָכַר Jer 19. 4 *taint, defile*

קָרַן Ex 34. 29 *tinge, stain*;
colour, stain

קָרַע Jer 4. 30; cf. קָרַע (B)

הַרְבִּיץ Jes 54. 11

صَبَغَ stain, paint

ἀρονίζω אָחַר Gn 32. 5, 34. 19
take time, tarry, linger, delay

חָרַס Ps 50. 3; cf. ἐρεγάζομαι

הַחֲרִישׁ IIS 19. 11 תָּאַחַר

ἀωρίζω, ἀκ- נָרַס Ex 34. 11 *cut*

off, separate

נָרַס Ex 11. 1, 23. 28

נָרַס Ex 12. 39; cf. δια-

ψαλίζω قَصَّ قَرَصَ clip with scissors

ψηφίζω חָצָה Ps 55. 24 *count*,
reckon; cf. διχάζω

חָצַץ Job 21. 21

חָסַב IIS 19. 20 Jes 13. 17

נָחַסב IIR 22. 7 Ps 88. 5

חָסַב Lev 25. 27, 50, 52, 27.
18, 23 IIR 12. 16

הַחֲסַב Nu 23. 9

פָּקַד Ex 20. 5 Nu 4. 23 IR
20. 15 ICh 21. 6

حَسَبَ أَحْصَى Gn 15. 5

خَشَخَش שָׁשַׁן Ps 109. 4

وسوس وُشِش whisper, whisper
what one dares not speak out,
whisper slanders

ἀπείζω, ἀπέω βָעַס דָּפַ- Dt 32.
15 IS 2. 29 *thrust away*,
push back; drive away; spurn,
shake off

הָדִיחַ דָּפַ- Jes 4. 4 Jer 51. 34
thrust out, expel, eject, banish

נָדַח Dt 30. 4

דָּחַח Ps 35. 5, 118. 13, 140. 5
push, push on

דָּחַח דָּחַ- Ps 36. 13 *push*
down, Pass.

דָּחַח Esth 3. 15 *rush*

נָדַח Esth 6. 12 ICh 26. 20

חָסַב Prv 7. 16 *stuff*

הָדִיחַ Dt 6. 19 *thrust out, banish*

הָדִיחַ Dt 13. 14 *thrust away*,
drive away

נָדַח Ps 1. 4

נָדַח Jes 41. 2

הָדִיחַ Jes 13. 14 *banish*

XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew-Greek involvement.

ANATOMY

- אוֹז Dt 29. 3 Prv 26. 17 Job 13. 1 *ear; handle, esp. of pitchers*
 γοῖσος στελλάνδρα Dt 32. 10: = μέλαν (*iris of the eye*); = ἡ
 κόρη (*pupil of the eye*) *إنسان العين قوّة العين*
 ἀναπνοή, ἀμπ- Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9
breathing organ, of the nose and mouth *أنف*
 ὤψ Gn 19. 1 *eye, face, countenance* *עין* Dan 3. 19
 πούς Ez 47. 3; v.i. *שׁוּבָה*
 καταπύγων Jes 58. 9 *the middle finger (used in an obscene gesture [also in Egypt])*
 μασχάλη, in pl.; Jes 41. 9 *corner*; *אַרְמִיָּה* Jer 38. 12 *arm-pit*; cf.
Lat. axilla (-μ)
 μέγας Ex 29. 20 *μεγαδάκτυλος big toe; ὁ μέγας δάκτυλος, the thumb*
 ἐντός ὑπῆριος/ψύθιος Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5
τὰ ἐ. the inner parts of the body; ὕ. μέρη, in animals, the under parts, i.e. the belly; = ἀραιά (sc. γαστήρ) belly
 ὀάρυγς Jer 51. 44 *بَلْعَمُ بَلْعَم*; v.i. *כַּלְבָּ*
 μηρός, v.i. *כַּרְס* Gn 30. 3 Jud 16. 19 IIR 4. 20
 αἰδοῖον, φύσις IS 20. 30 freq. in pl., *rudenda*, both of men and women; *the characteristic of sex*, = αἰδοῖον, esp. of the female organ; cf. αἰδώς; v.i. *כַּבֵּד*
 ὑπῆριος Ps 129. 3 *laid on one's back; on one's back*
 „ Jes 38. 17, 50. 6, 51. 23
 γυῖον Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*
 „ ICh 10. 12
 „ Gn 3. 14
 ῥακίς Job 40. 17 = κλάδος (*branch of a blood vessel*)
 γογγύλος, κεφαλὴ Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 =
στρογγύλος, round; head; per head, each person
 γαυλός Jos 15. 19 Eccl 12. 6 *water-bucket, machine for raising water [an obvious allusion to the head of a fair-haired person]*

- לָרִיזָה לָרִיזָה, פָּרִיזָה Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx*
 or *upper part of the windpipe*; but in Poets confused with פָּרִיזָה
 (*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of
pharynx and *windpipe*
- אֵימָה, v. p. 356
- יָרִיזָה גֵּנְעִיּוֹן, פִּיגְוֹן IS 17. 35 IIS 10. 5 Ps 133. 2 *beard*; a lion's mane;
beard
- „ גִּנְאָבוֹס/סִיגְוֹן Lev 13. 29 Ez 5. 1 *jaw, cheek*; *jaw-bone, jaw, cheek*
- יָרִיזָה יָדָה Dt 7. 19 *hand and arm, arm* (vowel consonant metath.)
- יָרִיזָה אֶגְכָּלִיס Jer 38. 12 in pl., *arms*; cf. יָרִיזָה אֶגְכָּלִיסוֹמִי, עֶגְ-
- יָרִיזָה סִתְּהוֹס Ex 29. 26 *breast*, of both sexes, being the front part of
 the *θώραξ*, divided into two *μαστοί* (—στ); of animals
- יָרִיזָה, יָרִיזָה/יָרִיזָה יָרִיזָה Job 6. 2, 33. 18; v.s. יָרִיזָה
- יָרִיזָה גִּלָּגוֹס Gn 18. 8 Ex 3. 8 poet. for *γάλα*, *milk* (γָלָה, γָלָה)
- יָרִיזָה אֶלֶיפָה, -אֶר, אֶלֶיפָה Lev 3. 16, 17 *fat* used in funeral sacrifices;
hog's lard, grease; *λίπος*: prop. *animal fat, lard, tallow*
- יָרִיזָה יָרִיזָה גִּלֻּטוֹס Gn 35. 11 Jer 30. 6 Job 38. 3 *buttock*; dual τὼ γλουτῶ
- יָרִיזָה, Q of יָרִיזָה, q.v., *ἔδρα, seat, breach, fundament*; of birds and
 animals, *ῥυπαρά*; Ez 44. 18 יָרִיזָה Gn 32. 33 *ischion: haunches*
- יָרִיזָה יָרִיזָה Gn 48. 17 IIR 9. 23 *the hand*; *γῆρα ποδῶν the feet*; v.s. יָרִיזָה
- „ אֶלֶיפָה IR 7. 33 Ps 77. 3 *eye*; in pl., *rays, beams*
- יָרִיזָה מִתְּרוֹס Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *thigh*; ἀρῶρον, v.s. יָרִיזָה
- יָרִיזָה ἑτερος Ex 29. 13, 22 Lev 9. 10 ὁ ἑ. *one's neighbour*
- יָרִיזָה יָרִיזָה Ez 21. 26 Prv 7. 23 *liver*; as the seat of the passions,
anger, fear, etc.; gen. *ἥπατος* (like יָרִיזָה ὠτός)
- יָרִיזָה „ Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prv 25. 27
- יָרִיזָה כֹּלִיָּה Ex 29. 13 Jer 11. 20 *belly, stomach, intestines, tripe*,
womb, any cavity in the body, *ventricle, chamber*, as in the *lungs*,
heart, liver, brain; *κοῖλον: hollow, cavity*; esp. of cavities in the body,
τὰ κ. the ventricles
- יָרִיזָה ὑπτίος Gn 8. 9, 32. 26, 33, 40. 11 Ex 9. 29 Dt 2. 5, 25. 12 Ps 63. 5.
 88. 10, 119. 48, 141. 2 Esr 9. 5 *the underside uppermost, hollow*
 of the hand; v. τὰς χεῖρας ἀνατείνειν *lift the upturned hands in*
prayers; cf. Ex 9. 29 Ps 63. 5; v.s. יָרִיזָה
- „ κεφαλή Jud 8. 6, 15 *head*; v.s. יָרִיזָה
- יָרִיזָה ἀκρόπους Ex 12. 9 Lev 11. 21 *extremity of the leg, i.e. foot*; pl.,
trotters
- יָרִיזָה χορδή Jer 51. 34 *guts, tripe*
- יָרִיזָה κάτωμος Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder*
 or *fore quarters*; v.s. יָרִיזָה

- לב κόλπος Gn 8. 21, 34. 3 Ex 7. 3, 15. 8, 28. 3, 30 *bosom, lap; womb; of other cavities, of the ventricles of the heart; any bosom-like hollow, of the sea*
- לבב „ Gn 20. 5 Jud 19. 8, 9; gen. κόλπου
- לחי γνάθος Jud 15. 15-17 Jes 50. 6 *jaw; cheek, in pl.*
- לח „ Dt 34. 7
- לע λάρυγξ Prv 23. 2; v.s. *לרע*
- לשון γλῶσσα, γλά- Gn 10. 5, 20 Ex 4. 10 Jos 7. 21, 24, 15. 5 Jes 5. 24, 11. 15, 66. 18 Zach 8. 23 Prv 25. 15 Thr 4. 4 *tongue; language, dialect; people speaking a distinct language, pl.; anything shaped like a tongue; ingot; cf. πλύνθος*
- כבש, כבש, αἰδοῖον, ἰα Dt 25. 11 *private parts, in pl. τὰ α.; v.s. כבש*
- מדות μῆδος (B) Ps 133. 2 Ep. Noun, only in pl., μῆδεα, μέζεα, *genitals*
- מלקח φάρυγξ Ps 22. 16; v.s. *לרע*
- מעים τὰ ἐντὸς/μοχοῖ Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 *the inner parts of the body, the intestines (W)*
- מער μόριον Hab 2. 15 in pl., esp. *parts or genitals, male or female: ἀνδρεῖα μόρια, τὰ γεννητικά μ.; less freq. in sg.; v.s. מרה*
- מער „ IR 7. 36 μ. ἀνδρός *מער-איש*; Nah 3. 5 μ. γυναικεῖον
- מצה μέτωπον Ex 28. 38 *breast, forehead*
- מחטת καταλέω Joel 1. 6 Prv 30. 14 *grind*
- מן μέσος, -ον, μέσος, μέτρος Ex 28. 42 Ez 47. 4 Ain 8. 10 τὸ μέσον *centre; the middle, the waist*
- ער χροά, χροιά Gn 3. 21 Ex 22. 26, 34. 29 Jer 13. 23 Job 10. 11, 18. 13 *skin, esp. of the human body, hence the body itself; colour, esp. colour of the skin, complexion (-χ, consonant vowel metath.)*
- עז αὐγή/φάος Ex 10. 5, 21. 24 Nu 11. 7 Dt 33. 28 IIS 12. 11 *eyes; the sun; gleam, sheen; in pl., rays, beams; eye, eyes; light, as a metaph. for deliverance, happiness, victory, glory, etc.*
- עפלים ὄπλον Dt 28. 27 IS 5. 6 v.s. *פער*; πύλις, Dim. of πύλη, pl. a disease of the anus, prob. *multiple fistula; v.s. כהרים*
- עפעפ ὤπιον Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*
- עצם ὀστέον Gn 2. 23 Thr 4. 7 *bone; of the skin*
- „ σῶμα Nu 19. 18 IR 13. 2 Ez 39. 15 Am 6. 10 Prv 16. 24 Thr 4. 8 *body of man or beast, in Hom. always dead body, corpse; the living body; עקב/ἀκρόπους: extremity of leg*
- ערוה μόριον Lev 20. 17; v.s. *מער*
- ערלה κουρά Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*
- ערף ράχετρον = ράχισ Ex 23. 27, 32. 9 *the beginning of the spine*

- עֲרָק ῥακίς Job 30. 17; v.s. נִד
 עֲשֵׂתֶרָה γαστήρ/ύστέρα Dt 7. 13 *womb*; cf. ἀστήρ
 פֶּאֶה φόβη Jer 9. 25 *lock or curl of hair*
 פֶּדֶר πραπίδες Lev 1. 8, 12 *midriff, diaphragm*; v.s. פֶּרֶס
 פֶּה ἀναπνοή Ex 4. 10, 11 Ps 115. 5 פֶּה Dan 4. 28 נֶפֶשׁ; v.s. אֵף
 פֶּהד ἐπιγουνίς Job 40. 17 *part above the knee, great muscle of the thigh*;
 gen. ἶδος
 פֶּעַם πούς Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*
 פֶּרֶס διάφραγμα Ex 29. 14 Lev 4. 11 *midriff, diaphragm*
 פֶּהד φύσις Jes 3. 17; v.s. בֶּהַה
 צִד στήθος Jes 60. 4, 66. 12; v.s. הוּה (סִתְּנָה, בֶּהַה)
 „ τοῖχος Gn 6. 16 IS 23. 26 Ez 4. 4, 6, 8 *wall of a house or enclosure*;
side of a tent or hut; metaph., *side of the ship, of other things*,
 as the human body (צִד—as in γλουτός ἰλῆ—χῆθ' / צִד)
 צִדֶּיךָ δειρή Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*
 צִלְע πλευρόν Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib; side*
 צִמָּה κόμη Jes 47. 2 Cant 4. 1 *hair of the head*
 קֶבֶה, קֶבֶה קֶהָפּוֹס Nu 25. 8 *pudenda muliebria*; κόλπος = αἰδοῖον
 γυναικεῖον, esp. *vagina*
 קֶדֶד γογγύλος, κεφαλή Gn 49. 26 Dt 28. 35; v.s. קֶדֶד, קֶדֶד
 קֶדֶד κομίσκη Cant 5. 2, 11 Dim. of κόμη; v.s. קֶדֶד
 קֶבֶה κόλπος Ex 29. 13 Lev 1. 13 Ps 103. 1; v.s. בֶּהַה
 קֶהָפּוֹס ἐκροή = ἔκροος Dt 23. 11 *outrig, issue*
 קֶרֶן κέρα (A), κάρηνον, κρανίον IS 2. 10 Ps 89. 18 Job 16. 15 *head*
 „ κέρας Gn 22. 13 Jos 6. 5 IS 16. 1 *the horn of an animal, horn*
for blowing; drinking horn
 קֶרֶס ἀστράγαλος IIS 22. 37 *ball of the ankle joint*; v. p. xxviii
 קֶרֶס κρᾶς Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 18 Dt 3. 27 poet. form
 of κέρα, *head; peak, top*; gen. κέραδος
 קֶרֶס ἄρθρον Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs, etc.*,
 esp. in pl.; of the *legs*; τὰ ἀ. *genitals*
 קֶרֶס ρόος IS 21. 14 *flux, discharge, of morbid humours*
 קֶרֶס θρίξ Lev 13. 10 Esr 9. 3 *hair*; Hom. only in pl., later in sing.
 collectively
 קֶרֶס „ Cant 4. 1
 קֶרֶס ἔθειρα IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of
the hair of the head
 קֶרֶס ὑπήνη Mal 2. 7 Ps 51. 17 *the upper lip*
 קֶרֶס „ Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip*,
moustache

- שָׁרֵף *stéar* Prv 5. 11 *any animal fat*
 שָׁבֵל *ágkalis* Jes 47. 2; *v.s.* לִבָּהּ
 שָׁרֵף *kéλης'rágh* Ex 13. 12 *pudenda muliebria; rima, γυναικεία φύσις*
 „ *ὄπλον* Dt 7. 13 *membrum virile*
 שָׁרֵף *titthós* Gn 49. 25 Cant 4. 5 *אֵי a woman's breast*
 שָׁרֵף *skélos* Ex 29. 22 Dt 28. 35 Cant 5. 15 *ساق leg from the hip downwards; leg of sacrificial victim*
 שָׁרֵף *ákros ómos* Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the shoulder; v.s.* שֵׁתֶּר
 שָׁרֵף *chóron* Dt 28. 57 *afterbirth*
 שָׁרֵף *ódous* Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth; prong; ὀ. πέτρα peak, pike* שָׁרֵף IS 14. 4 Job 39. 28; *gen.* ὄντος
 שָׁרֵף *πούς, ψαλís* IR 20. 10; *v.s.* שָׁרֵף; *the arch of the foot*
 שָׁרֵף *sūreḡs* Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel; of ducts or channels in the body; שָׁרֵף Prv 3. 8* שָׁרֵף Mich 3. 2 *σάρξ: flesh*
 שָׁרֵף *oúlos* Cant 5. 11 *crisp, close curling hair; crisp, woolly hair of the negro*

FAMILY RELATIONSHIPS

- שָׁרֵף *בִּי (i.e. אֲבִי)* *πατήρ* Gn 4. 20, 21, 32. 10, 44. 18 Nu 12. 11 Jos 24. 2, 3 IIR 2. 12, 14. 3 Jes 63. 16 Jer 2. 27, 13. 14 Mal 2. 10 Job 38. 28 *father; grandfather; esp. as epith. of Zeus; respectful mode of addressing persons older than oneself; in addressing an elder brother; metaph. father, author; π. τῆς πόλεως* ICh 2. 51; *in pl., forefathers, parents; cf.* ἀγός, φάτις
 שָׁרֵף *κάσις* Gn 4. 2, 42. 3, 4 *brother*
 שָׁרֵף „ Gn 12. 13, 20. 12 *sister*
 „ *ἀκοιτις* Cant 4. 9 ICh 7. 14-18 *wife*
 שָׁרֵף *ánēr* Gn 2. 23, 3. 16, 9. 20, 23. 6 Ex 2. 19, 11. 7, 35. 21, 29, 36. 2 Lev 15. 2 IS 1. 11 Ez 39. 20 Hos 11. 9 Dan 3. 2 *man, opp. woman; man as opp. to beast; male; man, opp. god; warrior; husband; joined with titles, professions, etc.* ἄ. δικασταί *אֲנָרִים*; *pās á. every man, every one* שָׁרֵף *אֲנָרִים*; *ánēr ánēr any one* שָׁרֵף
 שָׁרֵף „ IIS 23. 21
 שָׁרֵף *mḥter* Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother; of animals, dam; of a mother-bird; in titles*
 שָׁרֵף *ghnḡ* Gn 2. 23, 7. 2 IS 18. 6 IIR 4. 8 *woman, opp. man; as a term of respect or affection, mistress, lady; the lasses; wife, spouse; female, mate of animals; gen.* γυναικός; *cf.* άνδρίς
 שָׁרֵף *ámblwthridion* Ps 58. 9 *abortive child*

- בֵּן *païs* Gn 5. 4 *child, son, daughter*
 בֶּן-יָקִים *ὀψάγονος, ὀψιγενής, -ίγονος* Gn 37. 3 *late-born, mostly in pl.; of a son, late-born, born in one's old age*
 בִּנָּה *γυνή, βανά* Gn 34. 1 Prv 31. 29 *woman; the lasses*
 בֶּן *païs* Gn 34. 1; v.s. בֵּן
 דוד *θείος (B)* Lev 20. 20 *خال one's father's or mother's brother, uncle*
 דודה *θεία, τηθίς (τήθη)* Lev 18. 14 *aunt*
 דַּסְּתָּ (הָ) (הָ) *θετός* Esth 2. 7 *taken as one's child, adopted; θετή adopted daughter*
 הַחֵרֶת *ἑταίρα, -ρη* Mal 2. 14 *companion (חֵרֶת, —ר, חֵרֶת)*
 חֵסֶר *ὄζος* Jes 11. 1 *branch; metaph., offshoot, scion; cf. πτόρθος*
 חֵרֶת *γαμβρός* Gn 38. 13 *father-in-law*
 חֵרֶת *„* Dt 25. 5, 7 *brother-in-law*
 חֵרֶת *γαμβρά* Dt 25. 7, 9 *sister-in-law*
 יָן *γόνος* Gn 21. 23 *that which is begotten, child, offspring, son*
 נֶכֶד *ἑγγονος (γίγνομαι)* Jes 14. 22 *grandchild*
 צָרָה *ζήλη* IS 1. 6 *female rival*
 צָרָה *δαήρ* Lev 21. 2 Nu 27. 11 *husband's brother, brother-in-law*
 צָרָה *πενθερός* Jes 14. 22 *generally, connection by marriage, e.g. brother-in-law, son-in-law*
 צָרָה *σύγκλινος* Ps 45. 10 Neh 2. 6 *sharing one's couch*

MILITARY EQUIPMENT

- חֲגָר *ζώνη* Dt 23. 14 *belt, girdle*
 חֲשִׁמָּה *ἀσπίς* Jes 22. 6 Ps 127. 5 (cf. Jer 51. 11) Thr 3. 13 *shield*
 חֲטָרָה *ζωστήρ* Gn 3. 7 IR 2. 5 IIR 3. 2: in Il. always a warrior's belt; חֲטָר Prv 31. 24 *ζωνάριον: Dim. of ζώνη*
 חֲנִית *ἔγχος* IS 17. 7, 45 *spear, lance*
 חֲנִית *ὀϊστός, οἶ-* IIR 19. 32 *arrow*
 חֲנִית *„* IS 20. 36, 37
 חֲרֶב *ράβδος, ρομφαία* Gn 3. 24 *any weapon, as a sword; large, broad sword; generally, sword; חֲרֶב, חֲרֶב חֲרֶב*
 כִּדּוּד *κνώδων* Job 41. 11 in pl. *κνώδοντες, two projecting teeth on the blade of a hunting spear; sword*
 כִּדּוּד *„* Job 39. 23
 כֶּלִי *ὄπλον* Ex 22. 6 Lev 6. 21 Jud 18. 16 IS 31. 9 IR 6. 7 ICh 15. 16 *tool, implement, mostly in pl., implements of war, arms and armour*
 מַאֲכָלֶת *μάχαιρα* Gn 22. 6, 10 Prv 30. 14 *large knife or dirk; sacrificial knife*

- IIS 24. 2 IR 20. 25 IIR 6. 15 Ez 27. 11, 29. 19, 37. 10 Dan 11. 13 ICh 14. 7, 8 *army*
- חיל „ Nah 3. 8 Zach 9. 4 *sea-force, fleet* أسطول
- חילים „ IR 15. 20 Jer 40. 7 Eccl 10. 10 Dan 11. 10 ICh 7. 5 ICh 16. 4 generally, *troop* (pl.)
- חיל ἵππος Jes 43. 17 خيل; v.s. אביר
- חיל κέλης Jes 43. 17 *courser, riding-horse, horse*
- כלי „ Jes 18. 2 *fast-sailing yacht* with one bank of oars
- הלוי ἐκλεκτός, λεκτός Nu 31. 5 Dt 3. 18 Jos 4. 13 *picked out, select; chosen*
- אשור, יסור λόχος Jer 5. 26 Hos 13. 7 *ambush, place for lying in ambush; the men that form the ambush; v.s. חיה*
- כרי κόροι IIS 20. 23 IIR 11. 4 *boy, lad; in Il. of warriors; at Sparta, κόροι = ἱππεῖς* (in social and political sense, *knights*, forming an aristocracy in early Greek communities; a royal bodyguard)
- כרתי κούρητες IIS 8. 18, 15. 18 *young men, esp. young warriors*
- לחיה λόχος IIS 23. 11; v.s. חיה; מצב, חצב, סταθμός: *quarters, lodgings for travellers* Zach 9. 8 or soldiers IIS 23. 14 כוס ἵππος Ex 14. 9, 15. 1, 19 Dt 17. 16 Cant 1. 9 *horse; cavalry; v.s. אביר*
- כרנים τεθωρακισμένοι IS 29. 2 *cuirassiers; cf. τύραννος*
- פלתי ὁπλίτης, ται IIS 8. 18, 20. 23 (ὅπλον) *heavy-armed foot-soldier; men in armour; ὁπλίται opp. ψилоί*
- פסילים ψилоί Jud 3. 19, 26 *soldiers without heavy armour, light troops, such as archers and slingers; unarmed soldiers, bare-headed, without helmet; opp. ὁπλίται*
- אבא σημεία, -εῖον Ex 12. 17, 51 Nu 1. 52 *standard, flag, ensign (W); a body of troops under one standard or flag*
- צי στόλος Jes 33. 21 *sea-force, fleet*
- ציר „ Jes 18. 2, 57. 9 Jer 49. 14 Ez 30. 9 *expedition; mission*
- ראס κέρας IIS 16. 1 Job 1. 17 *wing of an army; ἀρχή*
- רבה ῥίπτω Gn 49. 23 Ps 18. 15 *throw, cast forth, hurl*
- רמה „ Ex 15. 1 Jer 4. 29 رما

NUMERALS

- אחת, אחת εἷς Gn 1. 5, 2. 21 Ep.: *one*
- אחד „ Gn 48. 22 Ez 33. 30 أحد
- אחר „ Gn 22. 13 Jes 66. 17
- תחת „ Prov 17. 10

- אֶחָד *εἷς* Ez 33. 30 *one*
 אֶחָד *εἷς, ἓν* Ez 18. 10 *one*
 שְׁנַיִם *δύο* Gn 5. 18, 6. 19 *two*; gen. *δυσὶν*
 שְׁלוֹשָׁה *τρεις* Gn 6. 10, 11. 13 *three*
 אַרְבָּעָה *τέσσαρες*, gen. *ων* Gn 11. 13, 14. 9 *four*
 חֲמִשָּׁה *πέντε, πέντε* Gn 5. 6, 18. 28 *five*; *π/τ*
 חֲמִשִּׁית *πεμπάς, πεντάς* Gn 47. 24 *fifth part*; *π/τ*
 שֵׁשׁ *ἕξ, ἑξήκοντα* Gn 7. 6, 30. 20 *six*; Lat. *sex*
 שֵׁשִׁית *ἕκτος* Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*
 שֵׁשִׁית *ἑκτά* Ez 4. 11, 45. 13 *one sixth, liquid measure*
 שִׁבְעָה *ἑπτά* Gn 5. 7, 7. 2 *seven*; Lat. *septem*
 שְׁמוֹנָה *ὀκτώ, -τό, ὀπτά* Gn 5. 4, 22. 23 *eight*; *κ/π*
 תֵּשַׁע *ἐννέα* Gn 5. 27 Nu 1. 23 *nine*
 עֲשָׂרָה *δέκα* Gn 5. 14, 18. 32 *ten*
 אֶחָד־עָשָׂר *ἐνδεκα* Gn 37. 9 Jos 15. 51 *eleven*
 עֶשְׂרִי *εἰς τε δέκα* Nu 7. 72 *eleven*
 עֶשְׂרִית *Ex 26. 7*
 עֶשְׂרִים *εἴκοσι* Gn 18. 31 *twenty*
 מֵאָה *μία* Gn 6. 3 *one (hundred)*
 אֶלֶף *χίλις, -ιοι, χήλιοι, χέλλιοι, χεῖλιοι* Gn 20. 16 *2 thousand*
 עָשָׂר *μύριοι* Jon 4. 11 *ten thousand*
 עָשָׂר *„* Neh 7. 66, 71
 עָשָׂר *„* Gn 24. 60
 עָשָׂר *„* Cant 5. 10
 צֵדָה *συνωρίς* Jud 19. 10 IS 11. 7, 14. 14 *pair of mules; a pair or couple of anything*
 שָׁבועַ *ἑπτάς, ἑβδομάς* Dt 16. 9 Dan 9. 27 *period of seven days; week*
 שָׁבועַ *„ „* Gn 29. 27; gen. *άδος*
 שָׁבועַ *„ „* Lev 23. 15
 שְׁבִיעִית *ἑβδομος* Gn 2. 2 Ex 16. 26, 29 Lev 23. 16
 חֲדָשׁ *τριακάς* Gn 7. 11 Nu 10. 10 IS 20. 5, 18 IIR 4. 23 *the thirtieth day of the month; a month containing 30 days; gen. άδος*
 חֲצִי *μέσος* Ex 24. 6 *a half*
 בִּחְצֵי הַלַּיְלָה *ἐν μέσῳ νυκτῶν* Ex 12. 29 *at midnight*
 חֲצִית לַיְלָה *„ „ „* Ps 119. 62
 חֲצִית *μέσος, -ον* Nu 31. 36 *a half*
 חֲצִית *„ „* Ex 30. 13
 חֲצִית *διχάς* Gn 24. 22 Ex 38. 26 *the half, the middle*
 כְּפָלִים *ἀπλός* Jes 40. 2: opp. *διπλός* *twofold*, and so, *single*
 שְׁלִישִׁית *τριτεύς* Jes 40. 12 *third part of a μέδιμνος*

- שְׁלִישׁ τρίτος Gn 1. 13 ICh 26. 2, 4 *third*
 שְׁלִישִׁית τριτημόριον Ez 5. 2 *third part*
 שְׁלִשּׁוֹם τρίτη ἡμέρα IIS 3. 17, 5. 2 *the day before yesterday*
 אַרְבַּע τετράπους, -πος Lev 11. 20 *four-footed; v.s. ארבע*
 רְבוּעַ τετράγωνος Ex 27. 1 *with four angles*
 עֶשְׂרִי δέκας Gn 24. 55 Ps 33. 2 *the number ten; = δεκάτη* Ex 12. 3
 עֶשְׂרִי, עֶשְׂרוֹן, דֶּקָּאτος Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part;*
 מַעֲשֵׂר δεκάτευμα Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*
 עָשָׂר δεκατεύω Gn 28. 22 Dt 14. 22 *make them pay a tithe to Apollo;*
tithe them as an offering; take and tithe, in Pass.; in war, take out
the tenth man for execution (cf. Lev 27. 32); הָעֶשְׂרִי Dt 26. 12 Neh
 10. 38; מַעֲשֵׂר -τευτής *tithe-farmer*

WORSHIP

- זֶבֶד φάτις Gn 45. 8 Jud 18. 19 *oracle; of the interpreter of dreams*
 אֶדְוָה Αἰδωνεύς Prv 27. 20 *lengthd. poet. form of Αἰδης (the nether*
world, place of departed spirits الداجية الغنله), twice in Hom.,
Il. 5. 190, 20. 61
 אֶדְוָה „ Prv 15. 11
 אֶבִּיר ἄμβροτος Ps 78. 25 *poet. Adj. immortal, divine; cf. ἀγός*
 אֶבִּיר ἄβροτος Gn 49. 24 = ἄμβροτος
 אֶרְסֵל κρατήρ Est 1. 9 (κεράννυμι) *mixing vessel, esp. bowl, in which*
wine was mixed with water (prosthetic κ)
 אֶדְוָה Αδωνις, Αδων Jer 22. 18, 34. 5 *Adonis (ἡϊθεος)*
 „ ἀήδονος Ex 23. 17 Jes 1. 24 Mal 3. 1 = δαίμων: *god, goddess, of*
individual gods or goddesses
 „ δυνάτης Gn 15. 2, 45. 8-9 Jos 3. 11, 13 Ps 12. 5, 114. 7 *poet. for*
δυνάστης: lord, master, ruler, of Zeus; ἄνδρες δ. the chief men in a
state IR 22. 17 (prosthetic κ)
 אֶדְוָה μέδων Gn 15. 2, 18. 27, 20. 4 Ex 4. 10, 13 IR 3. 10, 15 Jes 6. 1
 Am 5. 16 Ps 16. 2, 38. 16, 86. 8, 12 Dan 9. 4 Neh 4. 8 *lord, ruler,*
freq. in pl.; of Poseidon, of Dionysus (-μ)
 אֶבִּי οὐμφὴ Lev 20. 27 IS 28. 7 *poet. Noun, voice, in Hom. always*
of the gods; oracle delivered from the inner shrine at Pytho; also
in pl.
 אֶהְיָ אֶשֶׁר אֶהְיָ (Zeús) ὅστις ποτ' ἐστίν Ex 3. 14 *Zeus whoever he be*
 אֶן Δάν Gn 41. 50 *Zeus*
 אֶן „ Gn 41. 45
 אֶן ὀδύνη, ὠδίν, ὠδὶς Gn 35. 18 Dt 26. 14 Hos 9. 4 *pain of body; pain*

of mind, grief, distress, once in Il. 15. 25: more freq. in Od., always in pl.; mostly in pl., the pangs or throes of labour, travail-pains; metaph., any travail, anguish; also in sing.

אֶרֶב *Ἠρα* Ex 28. 30 Nu 27. 21 IS 28. 6 *Ἠρα* personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that *Ἠρα* is their own name

אֶרֶב *ἀρετή* Ex 4. 8-9 Dt 4. 34, 13. 2, 3 Jes 44. 25 *brave deeds*; later, of the gods, chiefly in pl., *glorious deeds, wonders, miracles* آیه

אֶרֶב *ὑσσωπος* Ex 12. 22 Nu 19. 6, 18 زَوْفَاء زَوْفَى *hyssop*

אֶרֶב *δοιδός, χρησμιωδός* Jes 19. 3 (*δοιδή, δειδω*) *singer, minstrel; enchanter*; as Subst., *soothsayer, oracle-monger*; א.י. אֶרֶב

אֶרֶב *οἷς* Gn 22. 13 *sheep*

אֶרֶב, אֶלֶב, אֶלֶבֶת *θεός* Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*

אֶרֶב, אֶלֶב *Ἡέλιος Ὑπερίων* Gn 14. 18-20, 22 Nu 24. 16 Dt 32. 8 Ps 7. 18, 9. 3, 21. 8, 57. 3 *Hyperion, in Hom. the Sun-god*; he always joins *Ὑπερίων Ἡέλιος* or *Ἡέλιος Ὑπερίων*

אֶרֶב *ἀράομαι* Jud 17. 2 Hos 10. 4 poet. Verb; *intake, pray, pray for*; more freq. in bad sense, *imprecate, curse*

אֶרֶב, אֶרֶב *ἐπαράομαι* IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*

אֶרֶב *ἀρά* Gn 26. 28 Nu 5. 21 Dt 29. 13, 18-20 Ez 16. 59 *prayer, esp. a prayer for evil, a curse, imprecation; vow*; *Ἠρα* personified as the goddess of destruction and revenge Zach 5. 3; א.י. אֶרֶב

אֶרֶב *ἐλαία, ἐλάα* Hos 4. 13 *olive tree*

אֶרֶב א.י. אֶרֶב Jos 24. 26

אֶרֶב *ἥρωες* Gn 6. 2-4 *the Fourth Age of men, between δαίμονες and ἄνθρωποι; heroes, as objects of worship; esp. of local deities, founders of cities, patrons of tribes, etc.; θεός: א.י. אֶרֶב*

אֶרֶב *εἰδωλον* Jer 14. 14 *phantom, phantom of the mind, fancy; any unsubstantial form; image in the mind, idea; image, likeness; later image of a god, idol*

אֶרֶב א.י. אֶרֶב *ἐλαία* Gn 12. 6 Jud 9. 6

אֶרֶב *πελέα* Gn 35. 8 Hos 4. 13 *elm*

אֶרֶב *εἰδωλον* Lev 26. 1 Zach 11. 17 Job 13. 4; א.י. אֶרֶב

אֶרֶב *Λιβυων* Jer 46. 25 *the Libyan Zeus*

אֶרֶב *πένθημα, -ητήρ* Ez 24. 17, 22 *lamentation, mourning (pl.); mourner*

אֶרֶב *ἐπωδή* Jes 30. 22 *song sung to or over; hence, enchantment, spell; charm for or against*

אֶרֶב „ Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

הַדָּא אֶפֶס, אֶפֶס ἐπένδυμα Ex 28. 8 *upper garment*; ἐπενδύτης: *robe or garment worn over another* IS 14. 3

אָרָא ἀράομαι Nu 22. 6; v.s. אָלָא

אָרָא „ Gn 5. 29, 27. 29 Jud 5. 23; v.s. אָלָא

אָרָא ἀρατός Gn 3. 14, 27. 29 *prayed against, accursed*

אָרָא ἐστίαμα Ex 29. 18 Lev 3. 16 *banquet*

אָרָא Ἀθήνη, -νᾶ IIR 17. 30 *Athene*

אָרָא ξύλον Gn 21. 33 IS 22. 6, 31. 13 *tree*

אָרָא θέσπης, θεσπιστής Dan 1. 20 *filled with the words of God, inspired; prophet*

אָרָא אָרָא, אָרָא σποδός Thr 4. 5 Neh 2. 13, 3. 13; v.i. אָרָא

אָרָא ἀσκηρά, ξύλον Jud 6. 25, 26 *kind of chestnut tree*; v.s. אָרָא

„ ἀστήρ IR 15. 13 IIR 21. 7, 23. 7 *star*; v.i. אָרָא

אָרָא ἐπιβαίνω Ez 20. 29 *set foot on, tread, walk upon; get upon, mount on; go on to a place* [go up into the pulpit]

אָרָא φάτις Jes 44. 25 Jer 50. 36 Job 11. 3; v.s. אָרָא

אָרָא εἰδωλον Jes 44. 19; v.s. אָרָא; אָרָא Δίος/Παιάν Jes 26. 4 Ps 68. 5 *Zeus; Paean or Paeon, the physician of the gods*

אָרָא οἶκος Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 56. 7 Prv 6. 31 Cant 8. 7 *house, not only of built houses, but of any dwelling-place; temple; household goods, substance; a reigning house; family*

אָרָא ἥλιος, ἀβέλιος, βέλα Jer 51. 44 *sun*; as pr. n. *Helios, the sun-god*

אָרָא βωμός IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 (βαίνω) *raised platform; mostly altar with a base*

אָרָא Ἀπόλλων, ἥλιος Jud 2. 11, 13 *Apollo, Helios*; v.s. אָרָא

אָרָא „ Jud 2. 11 IR 18. 18 IIR 17. 3; v.i. אָרָא

אָרָא πόσις Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse*; esp. *lawful husband*; rare in Prose; cf. πάσας

אָרָא βούς Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox, or cow, in pl. cattle*

אָרָא φρήτα, ρητός, -τρα Gn 9. 9-17, 15. 18, 17. 10-11 Ex 24. 7 Dt 9. 9 *treaty, agreement; verbal agreement, bargain, covenant*; of the laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People

אָרָא ἀμβροτος Jos 3. 11; v.s. אָרָא

אָרָא πόσις IIR 2. 8 Jer 11. 13 Hos 9. 10; v.s. אָרָא

אָרָא ξηρός Lev 16. 22 *dry*; as Subst., ἡ ξηρά (sc. γῆ), *dry land*

אָרָא εἰδωλον Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; v.s. אָרָא

אָרָא Ἀγών IS 5. 2 *divinity of the contest*

- דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Ἄϊδου
الدَّخَاء
- דָּשָׁן οὐθα' σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally,
ashes; of the *ashes* of an altar; דָּשָׁן שָׂרַף: *burn to ashes* Ps 20. 4
- הַבֵּל εἶδωλον Dt 32. 21 IR 16. 13, 26 Jes 30. 7 Jer 8. 19, 10. 15
אלול s.s. Eccl 1. 2, 14, 2. 26; s.s.
- הָדָה ᾠδωνις, ὁ Ἀδωνις Jer 22. 18 *Adonis*; cf. הָדָה Eccl 4. 14
IICh 22. 5
- הֵיכָל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prov 30. 28
IICh 36. 7; s.s. בֵּית
- זָבַח σφάζω, -άδδω, -άπτω ذَبَحَ Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9
IICh 18. 2 *slay, slaughter, properly by cutting the throat*; esp.
slaughter victims for sacrifice; generally, *slay, kill*, of human
victims, as Iphigeneia; of any slaughter by knife or sword;
σφαγιάζομαι: *slay a victim, sacrifice* שָׁחַט IS 15. 33
- „ θύω Ex 13. 15, 20. 24 Ez 16. 20 Hos 13. 2 Mal 1. 8 *offer*
by burning meat or drink to the gods; *sacrifice, slay a victim*
- זָבַח καταθύω, θυσιάζω IR 3. 3 IICh 33. 22 *sacrifice*
- זָבַח θύος Gn 46. 1 IS 1. 21 IICh 7. 12 *burnt sacrifice*
- „ σφάγιον IS 16. 3, 20. 6, 29 Jes 34. 6 Jer 46. 10 Ez 39. 17 Zeph
1. 7, 8 *slaughter, sacrifice*; cf. θοίνη
- זָבַח θυσία Hos 4. 19 prop. *burnt offering, sacrifice, mostly pl.*
- זָבַח θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 15. 10 IIR 11. 11
Ez 6. 13 *sacrificial altar; altar*
- זָכַר καθαίρω Jes 66. 3 *purify by fumigation*; s.s. זָכַר
- זָכַר ἐρμυνέω Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 9. 3, 12, 47. 7, 66. 2
sing or chant at or after, chant or utter over
- זָכַר ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise of gods or*
heroes; strain; s.s. זָכַר
- זָכַר „ Dan 3. 5
- זָכַר „ Ex 15. 2 Jes 51. 3 Am 5. 23
- זָכַר ὑμνάριον Dim. of ὕμνος Ps 3. 1, 30. 1, 38. 1, 67. 1, 84. 1,
87. 1, 92. 1, 100. 1; s.s. זָכַר
- זָכַר ὑμνητήρ, -ής Est 7. 24 *one who sings of or praises*
- זָנָה γυναικίζω, συνουσιάζω Gn 38. 24 Lev 20. 5, 21. 9 Nu 25. 1
Ez 23. 30 Hos 3. 3 *have sexual intercourse; keep company with*; esp.
have sexual intercourse; bring into such intercourse; ἀλάομαι: *wander,*
stray (W); זָנָה Ez 16. 34
- זָנָה „ „ Ex 34. 16 Lev 19. 29 IICh 21. 11

- וְנִתְּ סυνουσία Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association; sexual intercourse; ζώνη: of sexual intercourse*
 וְנִתְּ סυνουσίασμα, -μός Gn 38. 24 IIR 9. 22 Hos 1. 2 = *συνουσία*; v.s. וְנִתְּ
 תְּנִינִת γυναικίαις, *συνουσία* Ez 16. 15, 20, 33 *womanish behaviour*; cf. וְנִתְּ
 וְרִעַת χεῖρες Dt 33. 27: pl. in theurgy, name for spiritual powers
 קֶבֶת ὀπτάνιον ICh 9. 31 *oven; ὀπτητός: roasted*
 חַג ἀγῶ Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate* (more usu. ἀνάγειν); d. θυσία; cf. IS 16. 2, 3, 20. 5, 29
 חַג ἀγών Jud 21. 19 Hos 9. 5 ICh 5. 3 *gathering, assembly* حَجَّ حَجَّ [pilgrimage; cf. ἀγωνίζομαι: contend with (W) حَاجَ] , αἰγίς, αἶξ Ps 118. 27 Dim. of αἶξ (*goat*); *goat*, mostly fem.
 חֶדֶל Αἰδής Jes 38. 11 العنّة; v.s. אֶבְדָּה
 חֶדֶד τριακάς Gn 29. 14 Ex 23. 15 IS 20. 5, 24, 27, 34 IIR 4. 23 Ez 46. 1, 6 Am 8. 5 Zach 1. 7 *the number thirty; the thirtieth day of the month*; at Athens the τριακάδες were dedicated to the memory of the dead; offerings were made to Hecate; a month containing 30 days
 חֶדֶל χορεύω Jud 21. 21 *dance a round or choral dance*, esp. of the Dionysiac chorus or dance; hence, *take part in the chorus*, regarded as a matter of religion; generally, *dance*
 חֶדֶד ὁσσομαι Ex 24. 11 Jes 30. 10 Ez 13. 6, 16 Zach 10. 2 Ps 27. 4 Prv 22. 29 Job 19. 26 Thr 2. 14 Ep. Verb, used only in pres. and impf., without augment, pres. corresponding to fut. ὁψομαι (v. ὁψ); prop. *see, look; see in spirit or with the mind's eye*
 חֶדֶד ὀπτήρ IIS 24. 11 IIR 17. 13 Am 7. 12 ICh 9. 29, 35. 15 ὁψ *one who looks or spies; one who has seen*, esp. *witness*
 חֶדֶד ὄψανον IS 3. 1 Jes 1. 1, 29. 7 Jer 14. 14 Ez 7. 26, 12. 22, 23, 24 Ps 89. 20 Prv 29. 18 Thr 2. 9 Dan 1. 17, 9. 24 = ὄψις; v.s. חֶדֶד
 חֶדֶד „ Gn 15. 1 Nu 24. 4 Ez 13. 7; v.s. בִּרְאָה
 חֶדֶד ὄψις, ὄπτις Jes 21. 2, 29. 11 *vision, apparition*
 חֶדֶד „ ICh 9. 29
 חֶדֶד חֶדֶד חֶדֶד IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15
 חֶדֶד τανύτριξ Lev 11. 7 Jes 65. 4, 66. 17 *long-haired, shaggy*, αἶξ (عَنْز), ὄς a *bristly swine* خنزير (—τ, —ν, in Heb.; only —τ, in Ar.)
 חֶדֶד ἀμαρτάνω Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27 *do wrong, err, sin*
 חֶדֶד ἑξ- Jud 20. 16 IR 14. 16 *miss the mark, miss one's aim; cause to sin*

- אָפֶט ἀμάρτημα Lev 19. 17 Nu 15. 28, 18. 22, 27. 3 Dt 19. 15, 21.
 22, 23. 22-3 Jes 53. 12 *failure, fault, sinful action*, opp. κατόρθωμα
 (that which is done right, virtuous action מִישָׁר Jes 26. 7)
- אָפֶט ἀμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error of judgment*,
 guilt, sin
- אָפֶט „ Gn 4. 7 Nu 12. 11 Dt 19. 15
- אָפֶט ἀμαρτάνων, ἐξ-, ό, Nu 32. 14 IR 1. 21 Am 9. 8 (ἀμαρτάνω)
 sinner (W)
- אָפֶט καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*
- אָפֶט אָפֶט καθαίρω, -αρίζω Ex 29. 14 Nu 8. 7 Ps 40. 7 Prv 14. 34 *cleansing*
 from guilt or defilement, purification
- אָפֶט αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarinet*
- אָפֶט ὁράω, ὁράω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1
see, look; see visions
- אָפֶט ὄραμα Gn 37. 5, 41. 15 Dt 13. 2 Jer 23. 28 Joel 3. 1 Dan 2. 1
that which is seen, sight, spectacle, vision during sleep, dream
- אָפֶט γυμνός Jes 17. 8 Ez 6. 6 IICh 34. 4 *naked, unclothed*; cf. כָּסָה
- אָפֶט τίτुरος Nu 10. 2, 9, 10 Ps 98. 6 IICh 20. 28 *reed or pipe*
- אָפֶט τιτυριστής IICh 5. 13, 7. 6, 29. 28 *piper*
- אָפֶט οἶκος: v.s. בית Gn 25. 16 Jes 1. 12 Esth 1. 5 نَصْر
- אָפֶט „ Jes 34. 13, 35. 7
- אָפֶט ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 38. 6 Ez 40. 28, 31
 Neh 3. 25 IICh 24. 21 *enclosure, courtyard; a net, coils for birds*,
 mostly in pl.
- אָפֶט χρήστης Gn 41. 8 Ex 7. 11 Dan 1. 20 *one who gives or expounds*
oracles, prophet, soothsayer; v. כָּסָה
- אָפֶט χειρῶνας Ex 28. 11, 38. 23 Jes 3. 3, 44. 11, 12, 13 *one who is*
master of his hands, i.e. handicraftsman; generally, *one who handles*,
deals with a thing, soothsayer
- אָפֶט χρηστηριάζω Job 11. 3 *consult an oracle, consult a god, by means*
of a victim [the Etruscan haruspex foretold future events from
 the inspection of the entrails of victims; Jud 14. 13, a pun]
- אָפֶט χρησμός Jes 3. 3 (χράω (B)) *oracular response, oracle*; χρηστήρ,
 -της: *one who gives or expounds oracles, prophet, soothsayer* [cf. Lat.
 haruspex]; v. חָרַם
- אָפֶט χρηστήριον Jud 4. 2 *the seat of an oracle*
- אָפֶט „ IS 23. 15
- אָפֶט καθαίρω Lev 11. 32, 12. 7, 8, 13. 6, 14. 9, 20, 53 Nu 31. 23
 Prv 20. 9 *purify oneself, get purified*, also of menstruation
- אָפֶט „ Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; v.s. אָפֶט

- הַקָּהָר καθαίρω Lev 14. 7, 14 Nu 8. 7 Jos 22. 17
 טָהַר „ Ez 22. 24
 טָהוֹר καθарός Ex 25. 11, 30. 35 Lev 13. 17, 37, 14. 4 Ez 36. 25 Hab
 1. 13 Zach 3. 5 Prv 22. 11 Job 14. 4, 17. 9 *physically clean, spotless; clear of admixture, clear, pure, esp. of water; free from pollution, free from guilt or defilement, pure*
 טָהָר καθαρότης Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*
 טָהָרָה κάθαρσις Lev 12. 4, 13. 7, 35; v.s. חֲטָאָה
 יְהוָה Ἄγχιεύς IS 4. 13, 18 a name of Apollo, as guardian of the streets and highways; cf. Jer 11. 13; v.s. בַּעַלְיָהוּ
 יָדָע αἰδώς Lev 20. 27 Dt 18. 11 IIR 21. 6 IICh 33. 6; v.s. אֵשֶׁת
 בֵּיהּ Jes 38. 11 Ps 77. 12, 89. 9, 115. 17
 יְהוָה Διός, Διῶν Gn 4. 1, 26, 6. 6, 12. 8 *Zeus, gen. sg. and pl.*
 יוֹבֵל κεφαλὴ Ex 19. 13 Lev 25. 12 Jos 6. 4, 5 *head; starting point of time*
 יָצָה ἀγγεῖον Ex 27. 3 IIR 25. 14 *vessel; of metal, jar or vase*
 יָצָר ἰχώρ Ps 37. 20 *ichor, the juice, not blood, that flows in the veins of gods; later simply, blood; δόξα: honour, glory* Esth 1. 4
 יָרָה ὥρα Ex 2. 2 Dt 33. 14 IR 6. 38 Job 29. 2 *any period fixed by natural laws and revolutions, whether of the year, month, or day; in Hom. part of the year, season; mostly in pl.; of the climate of a country, as determined by its seasons*
 כָּהֵן διακονέω Ex 28. 1 Dt 10. 6 *minister, do service, serve*
 כָּהֵן διάκονος, -κων Gn 14. 18, 41. 45 Ex 3. 1 Lev 21. 9 Jud 18. 19, 20 IIS 20. 25, 26 IIR 25. 18 *servant, attendant or official in a temple or religious guild*
 כָּהֵנָה διακονία Ex 29. 9 Nu 16. 10 IS 2. 36 *service; attendance or a duty, ministration; body of servants or attendants*
 כִּימ εἰκῶν, ξόανον Am 5. 26 *image carved of wood, generally, image, statue, esp. of a god; likeness, image, whether picture or statue; bust*
 כִּנֹּר φοῖνιξ Gn 4. 21 IS 10. 5 *a musical instrument like a guitar, invented by the Phoenicians*
 כַּפֹּר σκύφος Esr 1. 10 ICh 28. 17 *cup, can, esp. used by peasants*
 כַּפֵּר, כִּפֵּר καθαίρω Ex 30. 10 Lev 4. 20, 26, 35, 5. 18, 12. 7-8, 14, 19, 15. 15, 16. 17-20, 30, 17. 11 Nu 17. 11, 12, 35. 33 Dt 21. 8, 32. 43 Jes 6. 7, 27. 9 Ez 43. 20, 45. 20 Prv 16. 6 *in religious sense, purify, by fumigation with sulphur; purify one from blood; also of menstruation; of the thing removed by purification, purge away, wash off*

- כפור καθαρμός Ex 29. 36, 30. 10 Lev 23. 27-8 Nu 5. 8, 29. 11
cleansing, purification, from guilt; purificatory offering, atonement, ex-
piation: freq. in pl. [כפורים here is the pl. of כפור]
- כפר ἀποίνα, τὰ (by haplology for ἀπό-ποίνα (ποινή), cf.
ἀπετίμιστο ποινήν Il. 16. 398...) ransom or fine paid, whether to
recover one's freedom when taken prisoner, or to save one's life; atone-
ment, compensation, penalty; ποινή: blood-money, were-gild, fine paid by
the slayer to the kinsmen of the slain [forbidden in Israel: Ex
21. 29 Lev 17. 11 Nu 35. 31-3]; generally, price paid, satisfaction,
requital, penalty; atonement, compensation (W) Ex 21. 30, 30. 12-
16 Jes 43. 3 Ps 49. 8 Job 33. 24; in good sense, recompense, reward
for a thing IS 12. 3 Am 5. 12 Prv 6. 35 (Indo-European *q^hoinā*,
cf. Avestan *kaēna* 'punishment', 'vengeance', Lithuanian *kaina*,
Slavonic *čēna* 'price', cognate with *τίνω*, *τεῖσαι*.) [כפירים in Ex
30. 16 is the pl. of כפר]
- כפר ἀποτίνω, ἀπυτεύω Ex 30. 15-16 IIS 21. 3 repay, pay for a thing;
עשׂ Ex 21. 22 Dt 22. 19 Prv 21. 11 IICH 36. 3 c. acc. rei, take
vengeance for a thing, punish it [The verbs derived from *ποινή* are:
ποινάομαι, *avenge oneself on one*; and *ποινίζομαι*, *exact a penalty*.
There is no verb in Greek derived from *ποινή* to parallel and
homologize directly with כפר, to express 'repayment' or 'com-
pensation'. But cognates—namely: *τίνω* and *ἀποτίνω*—do duty
in that behalf (cf. *τίδω* [γινώσκω]). Moreover, mark the
Aryan interchange of π with q, k, and c, *sup.*]
- כפר καταπραύνω, -πρηύνω Gn 32. 21 Prv 16. 14 soften; metaph.,
soften down, appease; soothe (W)
- כפרת καλύπτρα Ex 25. 17, 21 ICH 28. 11 cover, lid
- כרוב ἀρπίσθος Ex 25. 18 IIS 22. 11 phoenix; ἀρπη: unknown bird
of prey, prob. *shearwater*, a sea-bird
- כרת εἰρητάομαι Gn 15. 18 make a treaty or agreement with
- כריתות ρήτρα, φράτρα Dt 24. 1 Jes 50. 1 verbal agreement, bargain,
covenant; compact, treaty
- כשדאח Χαλδαῖος Dan 2. 10 astrologer
- כשדײ „ Dan 2. 10
- כשדײ „ IIR 24. 2 Chaldean
- כשדאה „ Esr 5. 12
- כשדאה „ Dan 3. 8
- כשף θεσπίζω Dt 18. 10 IICH 33. 6 prophesy, divine, foretell
- קשף אשׁף Jer 27. 9
- קשף „ Ex 7. 11 Dan 2. 2

- חֲשֵׁי θεόπισμα Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; לִבְנֵי λιβανωτός Ex 30. 34 *frankincense*, used to burn at sacrifices; לִבְנֵי σελήνη, σελάνα Cant 6. 10 *the moon*
 לַי λαϊκός Ex 6. 25, 38. 21 Jud 17. 13 (λαός, *of or from the people, civilian*; as Subst., *layman*
 מַאֲכַל μάχαιρα Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife or dirk, carving knife, sacrificial knife*
 מַאֲרָה κατάρημα Mal 3. 9 Prv 3. 33 *curse*
 מַגֵּפָה νόσημα Nu 14. 37 IIS 24. 21 Zach 14. 12 *disease; of any grievous affliction*
 „ πταῖσμα IIS 17. 9, 18. 7 *stumble, trip, false step; failure, misfortune, euphem. for defeat*; מוֹעֵד ἀπάντημα Ex 30. 36 Nu 16. 2 Dt 31. 10 IS 20. 35 IIS 20. 5 Jes 33. 20 Ez 36. 38 Hos 9. 5 Job 30. 23 Thr 2. 6 IICH 1. 3 *meeting*; מוֹעֵד ἀπατάω: *meet* Ex 25. 22; *face, law-term, meet in open court* מוֹעֵד Job 9. 19
 מוֹפֵת φάσμα Ex 4. 21, 7. 9 Dt 6. 22, 13. 2 (φαίνω) *phantom; phenomenon, (pl.) of strange phenomena in the heavens; sign from heaven, portent, omen (pl.); prodigy*
 מוֹרָא v.s. חַלּוּם Dt 4. 34, 26. 8
 „ μέγας/Μόριος Ps 76. 12 *great, mighty, freq. epith. of gods, ὁ μ. Ζεὺς; epith. of Zeus as guardian of μορία: (olives that grow in the precincts of temples); v.i. מוֹרִיָּה*
 מוֹרָה „ Gn 12. 6 Dt 11. 30
 מוֹרָה μαχαίριον Jud 13. 5 *surgeon's or barber's knife; v. מַאֲכַל*
 מוֹזֶבֶת θυσιαστήριον Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 18 *altar*
 מוֹזֶבֶת רָאֲנִתְרִיּוֹן Nu 7. 13 Am 6. 6 Zach 9. 15, 14. 20; = περιρραντήριον: *vessel for besprinkling, esp. whisk for sprinkling water at sacrifices, or vessels for lustral water*
 מוֹקֶבֶת ὀπτάνιον v.s. חֶבֶת Lev 2. 5 Ez 4. 3
 מוֹקֶבֶת v.s. חוּן Gn 15. 1 Nu 24. 4
 מוֹחֵל χόρευμα Ps 149. 3 *choral dance*
 מוֹחֵל „ Jud 21. 21
 „ χορευτής Cant 7. 1 *choral dancer*
 מוֹחֵל „ Jud 21. 23
 מוֹחֵל „ Ps 87. 7
 מוֹחֵל μάγadis Ps 53. 1 *magadis, an instrument with twenty strings arranged in octaves (v.i. מוֹחֵל/αὐλήμα)*
 מוֹחֵל σκηνώμα Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 IICH 9. 19 IICH 31. 2 mostly in pl.; = σκητή, σκανά: *tent, booth; pl. camp; tabernacle*

- מִטָּה βάκτρον Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*
- מִים מרים ἀλμαία+πικρός Nu 5. 18, 19 *sea-water, brine, pl.; pungent, bitter*; מים חיים (ὕδωρ) ζῶν Ib 5. 17 *spring water*; cf. αἰών
- מִכָּה μαντεῖον Zach 13. 6 *oracle, oracular response, mostly in pl.; method, process of divination*; cf. Mich 5. 11, Hdt 4. 71
- „ πλῆγῃ, -γμα Lev 26. 21 Dt 28. 61 Jos 10. 10 IS 4. 8 IR 22. 35 Esth 9. 5 (πλήσσω) *blow, stroke of axe or sword*; metaph., *blow, stroke of calamity, esp. in war*
- מְלָאךְ ἐργάτης Gn 32. 4 Ex 23. 20 Nu 20. 14, 16 Jud 13. 3 IR 19. 2 IIR 5. 10 Prv 13. 17 *workman, Hermes (messenger of the gods)*
- מִנְחָה ἀνάθεμα, -θημα Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; ἀνθημα (B): poet. for ἀ., *offering*
- מִסָּכָה σκέπασμα, -μός Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*
- מִסָּכָה σχῆμα Ez 28. 13 *outside show, pomp; dress, equipment*
- מַעַל ἀμαρτάνω Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Esr 10. 10 IICH 25. 18 *do wrong, err, sin, go wrong; neglect*
- מַעַל ἀμαρτία Jos 22. 22 Esr 9. 2, 4 ICh 9. 1 IICH 33. 19 *error, guilt, sin*
- מִצְלָה αὐλῖον IICH 32. 33 *chamber, cave, grotto*
- מִצְלֵה αὐλημα Ps 121. 1 *piece of music for the flute*
- מִנְחָה εὐμενής Dt 33. 27 *well-disposed, kindly, epith. of gods*; Εὐμενίδες (sc. θεαί), al. strictly *the gracious goddesses, euphem. of the 'Epinúes or Furies*
- מִצְלָה πλάσμα IR 15. 13 *anything formed or moulded, image, figure*
- מִסָּכָה χρησμός Ez 12. 24, 13. 7 *oracular response, oracle*
- מִסָּכָה κέλευμα Ex 12. 16 Lev 23. 3 *order, command*
- „ κήρυγμα Nu 10. 2 *that which is cried by herald, proclamation*
- „ χρῆμα Jes 1. 13, 4. 5 *crowd*; in pl. *goods, property*; v. קְרִיאָה
- מִסָּכָה חָלוֹם Gn 12. 11 Ex 3. 3 IIS 23. 21 Ez 11. 24 Dan 9. 23
- מִסָּכָה „ „ Gn 46. 2 Nu 12. 6 IS 3. 15 Ez 1. 1 Dan 10. 7, 8
- מִסָּכָה מַעַל Gn 14. 4 Jos 22. 29 Ez 20. 38 Job 24. 13 Dan 9. 5 Neh 2. 19 *fail of having, be deprived of*
- מִסָּכָה מַעַל Jos 22. 22
- מִסָּכָה „ „ IS 20. 30
- מִסָּכָה מַעַל Nu 20. 24 Dt 21. 18 Jes 63. 10 Jer 4. 17 Hos 14. 1
- מִסָּכָה διαμαρτάνω Ex 23. 21 Dt 1. 26, 9. 7 Ps 106. 43 *strengthened for ἀμαρτάνω go quite astray from*

- מרי *s.s.* מעל Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17
- מריה *μορία* (A) Gn 22. 2 ICh 3. 1 mostly in pl. *μορίαί* (with or without *ἐλαίαι*), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of a temple*
- מסא *φόρημα* Nu 11. 11, 17 IIR 8. 9 Jer 17. 21, 22 Neh 13. 19 ICh 15. 22, 27 *that which is carried, load; metaph., burden; of a harp*
- „ *μαντεῖον* IIR 9. 25 Jes 13. 1, 14. 28 Jer 23. 33, 34, 36, 38 Ez 12. 10 Hab 1. 1 Zach 9. 1 *oracle, oracular response*, mostly in pl.; *s.s.* מכה
- מסאה *μαντεία* Thr 2. 14 pl., *divinations; conjecture; oracle, prophecy*, pl.
- מסאלה *αἴτημα* Ps 20. 6, 37. 4 *request, demand*; cf. *δέημα*
- משכן *s.s.* מחנה Ex 25. 9 Nu 1. 53, 24. 5 Jes 22. 16 Ez 25. 4 Ps 46. 5, 84. 2, 132. 5, 7 Cant 1. 8
- נאך *καταράσμαι* Ps 89. 40 Thr 2. 7 *call down curses upon, curse, execrate*
- נבא *πρόφημι* Jer 20. 1 *say before*
- הנבא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3
- הרנבא „ ICh 18. 7
- הרנבא *ἐπιφημίζω* Nu 11. 25 IS 10. 10 *utter words ominous of the event; call, name*; cf. Ex 23. 13 Jos 23. 7 Jes 12. 4, 26. 13, 48. 1, 62. 5, 63. 7 Ps 20. 8; cf. *זֶכֶּר* (praise, glorification of God, when swaying men intone in chorus: *אֱלֹהִים אֱלֹהִים*; cf. *הזכיר* Jes 62. 6 ICh 16. 4
- נבואה *προφητεία* ICh 9. 29, 15. 8 *concrete, prophecy or oracular response*
- נביא *προφήτης* Gn 20. 7 Ex 7. 1 Dt 13. 2 Jud 6. 8 IR 18. 22 *prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer*; cf. *נָחִי, נָחִי*
- נביאה *προφήτις* Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 *sem. of προφήτης, esp. of the Pythia*
- נבל *νάβλα*, later *ναβλον* IS 10. 5 Ps 71. 22 *a musical instrument of ten or twelve strings* (Semitic word, cf. Hebr. *nebel*; Phoenician)
- נחוח *καυστός* or *καυτός* Gn 8. 21 Ex 29. 18 Lev 25. 31 Ez 6. 13 *burnt offering for the dead, whole-burnt-offering*
- נחילה *αὐλός* Ps 5. 1 *pipe, flute, clarinet*, pl.
- נחש *ἐκγοητεύω*, strengthd. for *γοητεύω* Gn 30. 27, 44. 5 Dt 18. 10 *play the wizard*
- נחש *γοήτευμα, -εία, -ευσίς* Nu 23. 23 *spell, charm; witchcraft, jugglery, magic; sorcery*

- חֲנִיָּה, נחש *ἐχίδνα* Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *viper*, prob. of a *constrictor snake*; **Εχίδνα* pr. n. of a monster
 נצח *αἰδῖος, αἰζῶς, -ως* IS 15. 29 *everlasting; ever-living, everlasting*
 סֶבֶךְ *σηκός, σακός* Ps 10. 9, 27. 5, 76. 3 *pen, fold*, esp. for rearing lambs, kids, calves; *den; sacred enclosure, precinct, chapel, shrine*; the *σηκός* was sacred to a hero, the *ναός* to a god, a distinction not observed; *sepulchre, burial place, enclosed and consecrated*
 סֶבֶךְ „ „ Thr 2. 6
 סֶבֶךְ „ „ Gn 33. 17 Job 27. 18, 38. 40
 סֶבֶךְ *σκιός* Lev 23. 42, 43 IIS 11. 11 Jes 1. 8, 4. 6 Am 9. 11 Jon 4. 5 Neh 8. 16 *canopy or arbour* (in form like a *sunshade*)
 סֶבֶךְ *מסכה* Am 5. 26
 סֶבֶךְ *σμίλευμα* Dt 4. 16 Ez 8. 3, 5 *piece of carved work*
 סֶבֶךְ *σκηνή* Dt 33. 16; *מבנה*
 סֶפֶר *γραφή* Gn 5. 1 Ex 24. 7 Dt 17. 18, 24. 1, 31. 26 Jos 10. 13, 18. 9 IIS 11. 14 IIR 19. 14 Jer 32. 11, 36. 2 Job 31. 35 Dan 1. 4 Neh 7. 5 *writing, letter*, also in pl., *document, book, written law, contract, copies, catalogue, list, return; reading; bill of indictment* in a public prosecution
 סֶפֶר Am 6. 10; *מכתב*
 עָבַר *παραβαίνω* Nu 14. 41 Dt 26. 13 IS 15. 24 Esth 3. 3 *overstep, transgress, sin against a god; commit an offence against*
 „ *ὑπεροράω* Am 7. 8 Mich 7. 18 Esth 1. 19, 9. 27 *overlook, take no notice of*
 עֵזֶל *μόσχος (B)* Ex 32. 4 Lev 9. 2 IS 28. 24 Jes 11. 6 Jer 34. 18, 19 Ez 1. 7 *calf, young bull*, which form the god Apis was believed to assume; as fem., *heifer, young cow, girl, maid*
 עֵזֶל „ Gn 15. 9 Jud 14. 18 Jer 46. 20
 עֵזֶן *חֶדֶל* Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3
 עֵזֶן *μουσα, μῶσα* Ex 15. 2 IICH 30. 21 (cf. Ib 34. 12) *music, song; strain*
 עֲזָבוֹן *ἀξάλιον* Lev 16. 10 *aridity*; *מרה*
 עָרַב *סאל* Ps 102. 1
 עָרַב *πυρόω* Gn 8. 20 Dt 12. 13, 14 IR 3. 4, 10. 5 Am 5. 22 Ps 66. 15, 78. 21, 31 *burn with fire, burn up, burn as a burnt sacrifice*
 עָרַב *ἐκ-* Jud 6. 26 IS 6. 14 *burn to ashes, consume utterly*
 עָרַב *πύρωσις* Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*
 עֲלָמוֹת Ps 46. 1; *מַעֲלוֹת*
 עֲמָר *ἀμᾶλλα* Dt 24. 19 Ruth 2. 15 *bundle of ears of corn, sheaf*
 עֲנִיָּים *πένθημα* Am 2. 8 *lamentation, mourning* (pl.); *אנשים*

- עֹן οἰωνίζομαι Jes 2. 6 *take omens from the flight and cries of birds; generally, divine from omens*
- עֹתֵן „ Lev 19. 26
- עֹן οἰωνιστής Jes 57. 3 [cf. εὐνάζω] Jer 27. 9 *one who foretells from the flight and cries of birds*
- מַעֲתֵן „ Jud 9. 37 Mich 5. 11
- עֹן εὐνάζω Jes 57. 3 *go to bed, sleep; of sexual intercourse*
- עֲנָה ἐπαινέω Jes 27. 2 Ps 88. 1 *applaud, praise, commend, esp. compliment publicly*
- עֲנָה „ Nu 21. 17 Ps 147. 7
- עֲנֹת αἰνεσις, ἐπ- Ex 32. 18 *praise (pl.)*
- עֲנָה πεινάω, δια- Lev 16. 31 Jes 58. 3 Ps 35. 13 *to be hungry, to be starved; hunger one against the other, have a starvation match*
- עֲצָרָה ἄγεσις, πανήγυρ-, πανάγ- IIR 10. 20 Joel 1. 14 *gathering, mustering; esp. a festal assembly, in honour of a national god; holy-day; general or national assembly, any assembly*
- עֲצָרָה „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21
- עֲרָךְ ραχίζω, ραχχ- Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine, esp. in sacrifices; v. עֲרָךְ, p. 259*
- עֲרֵצְתָּ (ὁ τὰς Ἥφοροδίτας) ἀστήρ Jud 10. 6 IR 11. 33 *the Planet Venus*
- אִישׁ עֵת εἰς ἀνὴρ/ἑταῖος ἑθὺς Lev 16. 21 *a private citizen, opp. those who hold office; yearly, annual; accustomed to a thing, acquainted with it*
- עֲתָר αἰτέω Gn 25. 21 Jud 13. 8; v.i. עֲתָר
- הָעֲתִיר παραιτέομαι Ex 8. 4 Job 22. 27 *beg of or from another, ask as a favour of him*
- פִּיר φόρος Esth 3. 7, 9. 26 *bringing on one's way, forwarding; of a wind, favourable; metaph., κύβος (cube, esp. cubical die marked on all six sides)*
- פֶּה Φοῖβος Gn 31. 42, 53 *Phoebus, i.e. the Bright or Pure, an old epith. of Apollo*
- פֶּלֶא Ἡπολλώνιος Jud 13. 18 *of or belonging to Apollo*
- הָפְלִיל ἀντιβολέω Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet; meet as a suppliant, entreat, supplicate; פֶּלֶל Ps 106. 30*
- פֶּלֶל ἀπαλλάσσω, ἀπολύω IS 2. 25 *set free, deliver from, loose from, set free, release, relieve from*
- פִּיμ μῆνις, μᾶν- Gn 32. 21 Lev 17. 10 IS 1. 18 *wrath, of the Gods*
- פֶּסַח πηδάω Ex 12. 13, 23, 27 *leap, spring, bound over*
- פֶּסַח πήδημα Ex 12. 11, 27 *leap, bound*
- פֶּסַח ψιλός Ex 20. 4 Hos 11. 2 *smooth; without feathers, bald on the*

head; of animals, *stripped of hair or feathers; generally bare, uncovered*

פֶּעוֹר פֹּיִבּוֹס Nu 23. 28, 25. 5; *v.s.* פֶּחַר

פֶּר בֹּוֹז, ὁ and ἡ Gn 32. 16 Ex 29. 1 Nu 23. 2 Jud 6. 25 Jes 34. 7
Ps 69. 32 *bullock, bull, ox or cow, in pl. cattle*

פֶּרֶה „ Gn 41. 2 Nu 19. 2 Jes 11. 7 Job 21. 10

פֶּרֶכֶת πυργῶτις, τὸς Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower,*
ἐμπετάσματα π. *curtain hangings edged with a pattern like battle-*
ments

פֶּבַעוֹת σέβας IS 1. 3 Hos 12. 6 Am 9. 5 (σέβομαι) *reverential awe* which
prevents one from doing something disgraceful, also *awe* with
a notion of *wonder*; generally, *reverence, worship, honour*; Διὸς σέβας
reverence for him; after Hom., *the object of reverential awe, holiness,*
majesty; object of awestruck wonder

צִבִּי „ Jes 4. 2, 13. 19, 28. 5 Jer 3. 19 Ez 20. 6 Dan 11. 16

צִבְאוֹת σέβασις Jer 3. 19 *reverence, pl.*

צֹם ἄκμηρος, -ον Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Esr
8. 23 Neh 1. 4 *fasting; c. gen., fasting from food*

צוֹם ἄκμη, -α IIS 12. 16 *fast* (Derivation uncertain)

צוֹר Ζεὺς Nu 1. 5 Dt 32. 4, 18; *v.s.* צִדִּי

„ θεός Dt 32. 15 IIS 22. 47 Ps 62. 7 *God, the Deity*

צָחַק ἀγωνίζομαι Gn 21. 9, 26. 8 Ex 32. 6 Jud 16. 25 *fight; generally,*
contend for victory; struggle, exert oneself; contend with (W) حَاجَّ

צִיָּן εἰκῶν ξόανον IIS 5. 7 IR 8. 1 IIR 19. 21 *likeness, image, whether*
picture or statue, bust; image carved of wood; then, generally,
image, statue, esp. of a god; v.s. צִיָּן

צִיָּן κίον IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar; columnar grave-*
stone

צִלָּם ἀγάλμα Gn 1. 26 IS 6. 5 Ez 16. 17, 23. 14 Am 5. 26 *statue in*
honour of a god, sculpture, statue, portrait, picture, generally, image

צִלְחָא „ Dan 2. 31

צִלְחָן „ Jud 9. 48 IIS 23. 28

צִלְחָנָה „ Nu 33. 41 צִלְחָנִי Jud 8. 5

צִלְצָלִים κέλαδος Ps 150. 6 *generally, loud voice, din, clamour; of musical*
sound

צִלְצָלִים κύμβαλον IIS 6. 5 *cymbal, mostly pl.* צִלְצָלִים Neh 12. 27

צִיצֵה θύσανος Nu 15. 38 *tassel, mostly in pl., fringe; of the tufts of*
the golden fleece Ez 8. 3; = σίσυβος

וְקִדַּשׁ, Pass. ἀγίζω Ex 29. 43 Lev 22. 32 Jes 5. 16 Ez 36. 23 *hallow,*
make sacred, esp. by burning a sacrifice

- קדש *ἀγίζω* Ex 29. 27, 37, 30. 29 IR 8. 64 Ez 20. 12, 36. 23
 הקדש „ Jes 29. 23
 ההקדש, Pass. „ Ez 38. 23
 קדש *καθ-* Gn 2. 3 Ex 13. 2 Lev 8. 10, 11, 12, 25. 10 *devote, dedicate,*
esp. of a burnt offering; make offering
 קדש „ Ez 48. 11 Esr 3. 5 ICh 26. 18
 הקדש „ Ex 28. 38 Lev 27. 14 Nu 3. 13 Jos 20. 7 Jud 17. 3 IIS 8. 11
 IR 9. 3 ICh 23. 13, 26. 27 ICh 7. 16, 30. 8
 ההקדש *ἀγνίζω* Jos 7. 13 IIS 11. 4 Jes 66. 17 ICh 15. 12, 14 ICh
 5. 11, 29. 5, 30. 3, 17, 24 *purify oneself; cf. καθάζω*
 קדש „ Ex 19. 14 Lev 16. 19 ICh 29. 5 *wash off, cleanse away,*
esp. by water; cleanse, purify; v.i. שָׁקַד/קָדַשׁ
 קדש *ἅγιος* Ex 3. 5, 35. 2, 19 Lev 27. 9 Jos 5. 15 IS 21. 5 Jer 2. 3
 Ez 42. 20 ICh 24. 5 *sacred, holy*
 קדוש „ Ex 19. 6 Lev 11. 44 Nu 6. 5, 16. 3 IS 2. 2 Jes 6. 3 Ps 34.
 10 of persons, *holy, pure; ἁγιστός hallowed* Ex 29. 31
 קדש *ἁγίασμα* Ex 3. 5, 26. 33, 28. 29, 35. 19, 36. 3 Jes 48. 2, 52. 1,
 62. 9, 65. 11, 66. 20 Joel 4. 17 Dan 9. 20, 26 *holy place, sanctuary*
 قدس
 קדש „ Ex 15. 17, 25. 2 Lev 16. 33, 21. 23 Jes 63. 18 Ez 44. 9, 45. 4,
 48. 21 Dan 11. 31 ICh 28. 10 ICh 20. 8, 26. 18
 קדש *καταχέζω* Jes 65. 5 *defoul*
 „ *καθαρίζω* Ex 29. 21 *purify oneself, get purified; καθαρίζω*
 קדש „ Ex 19. 14 Lev 16. 19 ICh 29. 5, 17 *cleanse, purify*
 „ *κατίζω* Neh 3. 1 *found, build*
 „ *κατασκευάζω* Ex 19. 14 Jos 7. 13 IIR 10. 20 Joel 1. 14, 4. 9
 Mich 3. 5 *prepare, make ready for, prepare for the purpose*
 הקדש „ IIS 8. 11 Jer 12. 3
 „ *ἀθροίζω, συν-* IIS 8. 11 *gather together, collect, muster; gather*
together, assemble
 קדש „ IIR 10. 20 Jer 22. 7, 51. 27 Joel 2. 16 Job 1. 5
 ההקדש „ Jos 7. 13
 קדש *κίναידος* Dt 23. 18 IIR 23. 7 (*κιναιδίζω*) *catamite*
 קדשה *Γαδειτάνα* Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz*
 (*קדש/קדשה/ἁγίασμα*), *courtesan* [The Greeks, I submit, confused
 קדשה (*woman from Cadiz*) with *ἑδάχα* (*lecherous, lewd*
woman).]
 קטר *θυμιάζω, -ατίζω, -άω* IS 2. 16 IR 22. 44 IIR 23. 5 Jes 65. 3
 Jer 44. 15, 17, 21 Am 4. 5 Hab 1. 16 *burn so as to produce smoke;*
burn incense; smoke, fumigate; הקטיר Ex 30. 7 Lev 9. 10 IS 2. 16

- קָסַר *θυμίαμα* Jer 44. 21 *incense*
 קָסוּרָה „ Dt 33. 10
 קָסַרְתָּ „ Ex 30. 1, 7 Nu 7. 14 *incense; usu. in pl., fragrant stuffs*
 for burning
 קָסַר *ἐπιθυμιᾶω* Cant 3. 6 *offer incense; Pass., λίβανος ἐπιθυμιαθεὶς*
 (Dioscorides Medicus 1. 68) perfumed with frankincense?
 מִקְסָר *θυμιατήριον, -τρον* Ex 30. 1 *censer, vessel for fumigation*
 מִקְסָרָה „ Ez 8. 11 ICh 26. 19
 קָלַל *אֵר* Gn 8. 21, 12. 3 Ex 22. 27
 קָלְלָה *אֵלֶּה* Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8
 קָסַם *χρηζω* Dt 18. 10 IS 28. 8 IIR 17. 17 Ez 21. 28, 34 Mich 3. 11
 warn or direct by oracle; = χράω (B): deliver an oracle, foretell
 קָסַם *χρησμός* Nu 23. 23 Dt 18. 10 Ez 13. 6, 21. 26 Prv 16. 10
 oracular response, oracle
 „ *χρηστήριον* Nu 22. 7 *oracular response; an offering for the oracle,*
 made by those consulting it; cf. מִכָּה/μαντεῖον, sup.
 קָסַם *χρηστής* IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives*
 or expounds oracles, prophet, soothsayer
 קָצָרָה *σκευάριον* Ex 25. 29 Nu 7. 13 (*σκεῦος*) *small vessel or utensil,*
 mostly in pl.
 קָרָא *χράω (B)* Ex 5. 3 Nu 24. 1 IR 13. 2, 4 IIR 3. 10, 13, 8. 8, 9,
 23. 16 Jon 3. 2 Zach 7. 7 *warn or direct by oracle; Pass., to be declared,*
 proclaimed by an oracle; consult a god or oracle; = χρηζω
 קָרְאָה *χρημα* Jon 3. 2 *oracle* قرآن
 הִקְרִיב *καθιερεύω* Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*
 קָרְבַּן *ιερείον* Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*
 רָאָה *ὁράω* Gn 16. 13, 41. 22, 48. 3 Ex 4. 1 Jes 30. 10 Ez 1. 1, 8. 4
 see visions; Pass., appear in a vision [future and aorist formed from
 roots ὁπ- (נִבֵּא) and ᾤδ- (יִדַּע) respectively]
 רָאָה *ὄρος* IS 9. 9 Jes 30. 10 ICh 9. 22 ICh 16. 7 *watcher, guardian*
 רָעָה „ Gn 4. 2, 48. 15 Ex 2. 17 Nu 27. 17 Jes 40. 11 Jer 2. 8,
 23. 2, 49. 19 Ez 34. 1-23 Ps 23. 1, 80. 2
 רָבִיד *ράβδος* Ez 16. 11 *rod, wand, magic wand, staff of office, rod for*
 chastisement
 רָמַשׁ *έρπετον* Gn 1. 25, 26 Hos 2. 20 Hab 1. 14 *beast or animal which*
 goes on all fours; creeping thing, reptile, esp. snake
 רָפָא *θεραπεύω, θαρ-* Job 13. 4 *be an attendant, do service, do service to*
 the gods, worship; cf. רָפָאֵל
 רָצוֹן *χαριστήριον* Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*
 שָׁחַק *צחק* Jud 16. 25

- שָׁטַן ψιθυρίζω Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*
- שָׁטַן ψίθυρος, ψιδόνες, ψυθῶνες Nu 22. 22 IS 29. 4 IIS 19. 23 IR 5. 13 Job 1. 8, 9 *whispering, slanderous, as epith. of Aphrodite (عَفْرِيت); as Subst., = ψιθυριστής: whisperer, slanderer; slanderous, back-biting; Subst., slanderer* شيطان
- שָׁטַן ψιθύρισμα, -μός Est 4. 6 *whispering; whispering, slandering*
- שָׁטַן v.i. תָּם Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20
- שָׁטַן ἀποχράω Jes 2. 6 *deliver an oracle; cf. πουνιάζειν παιδικοῖς χρησθαι, πούνιον γὰρ ὁ δακτύλιος* Hesychius
- שָׁטַן ἐρπετόν Nu 21. 6, 8 Dt 8. 15 Jes 14. 29. 30. 6; v.s. שָׁטַן
,, θεράπων, poet. -άψ, rare in sg. Jes 6. 2. 6 *henchman, attendant, worshipper, servant; cf. שָׁטַן θ. (τοῦ) θεοῦ*
- שָׁטַן αἰτέω Ex 3. 22 Dt 10. 12 Jud 5. 25 IS 1. 17, 2. 20, 8. 10, 20. 6, 28 IR 2. 16, 20, 22, 3. 5, 10-12 IIR 4. 3. 23 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave to depart; ask a person for a thing; cf. δέω (B); שָׁטַן αἰτητός Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 asked for [of God by his parents]; ἡτημέρος IS 1. 28 IIR 6. 5 (αἰτέω, αἰτημι) borrowed; שָׁטַן שָׁטַן αἰτησις IS 1. 17. 2. 20 IR 2. 20 Esth 5. 6, 7 request, demand; cf. δέησις; שָׁטַן πεύθομαι, πυνθάνο- Gn 24. 57 Dt 4. 32, 18. 11 IS 22. 13 *hear or inquire concerning, inquire about one person of or from another; inquire whether**
- שָׁטַן שָׁטַן, שָׁטַן, שָׁטַן Αἰδής Dt 32. 22 IIS 22. 6 Jes 5. 14, 7. 11, 14. 9 Hos 13. 14 Hab 2. 5 Ps 9. 18 Prv 15. 24, 27. 20; v.s. שָׁטַן
- שָׁטַן παύω Gn 2. 2, 8. 22 Jes 24. 8 Prv 22. 10 Thr 5. 14 *take one's rest, cease; rest or cease from a thing, stop; שָׁטַן κατα-, καταπαύω Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 18. 18 put an end to, stop; שָׁטַן κατάπαυσις Ex 20. 8, 10 Jes 58. 13 stopping; rest, calm*
- שָׁטַן σκήπτρον Gn 49. 10 Lev 27. 32 Nu 18. 2 Jes 9. 3, 10. 5, 15. 14. 5, 29, 28. 27 Ez 19. 14, 20. 37, 21. 15 Am 1. 5 Ps 45. 7 Prv 26. 3 the Prose word is βακτηρία; *staff or baton, esp. as the badge of command, sceptre: in Hom. borne by kings and chiefs, and transmitted from father to son; by speakers, who on rising to speak received it from the herald [a custom in pre-Islamic Arabia]; as a symbol of royalty, kingly power, etc.; used as a stick or cudgel to punish the refractory*
- שָׁטַן σύνδεσμος, -εσις Dt 32. 17 Ps 106. 37 *that which binds together [mortar, stucco, lime]*

- כִּיד „ Dt 27. 2 شيد
 קִיד „ Gn 14. 8, 10
 כִּיד Zeus Gn 17. 1, 49. 25 Ex 6. 3 Nu 24. 4 Ez 1. 24 [cf. IS 2. 10, 7. 10 IIS 22. 14 Ps 29. 3, 96. 11 Job 37. 4-5, 40. 9 ICh 16. 32], 10. 5 Job 8. 3, 5, 21. 15, 34. 10, 12 Ruth 1. 20, 21 Zeus
 קִיד Zην Job 19. 29 Zeus
 כִּיד σκῦτος IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*
 כִּיד σφάζω, -άπτω, -αγιαζομαι Lev 1. 5 IIR 25. 7 *slay, slaughter, prop. by cutting the throat; esp. slaughter victims for sacrifice, cut their throats; generally, slay, kill, of human victims; v.s. רב*
 כִּיד σφάγεύς Jes 57. 5, 66. 3 *slayer, butcher; at a sacrifice*
 כִּיד σφρακτός Lev 14. 6 *slain, slaughtered*
 כִּיד σφραγή, -άξ ICh 30. 17 *slaughter*
 כִּיד Στύξ Ps 55. 24 Job 9. 31, 33. 28 *The Styx, i.e. the Hateful; a well of fatal coldness in Arcadia*
 כִּיד סֵלָה, סֵלָה Δῆλος Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos; סֵלָה Jos 15. 51*
 כִּיד סֵלֶן Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*
 כִּיד סֵלֶן τέλος Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfilment; payment (סֵלֶן Hos 9. 7 סֵלֶן Ps 91. 8); pl., services or offerings due to the gods*
 כִּיד סֵלֶן τρίγωνον IS 18. 6 *a musical instrument of triangular form with strings of equal thickness but unequal lengths*
 כִּיד Zeus, Δῆν, Ζήν ICh 13. 6; v.s. כִּיד
 כִּיד ἄνω, ὄνω, σῆμα, σάμα Gn 1. 1, 8 *aloft, on high; in heaven, opp. earth; generally, on the upper side, i.e. on the north סֵלֶן Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 شمال; constellation, mostly in pl., heavenly bodies سماء*
 כִּיד ξανθός Gn 37. 9 IIR 23. 5, 11 *yellow, of various shades, freq. with a tinge of red; after Hom. of all kinds of objects; of gold (סֵלֶן)*
 כִּיד כִּיד κέρας Ex 19. 16 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 8. 1 Ps 47. 6 Job 39. 25 *the horn of an animal; horn for blowing; Ep. gen. κέραος (prob. fr. κερατός)*
 כִּיד σποδίζω Ps 22. 16 *roast or bake in ashes*
 כִּיד σποδός Neh 3. 13; v.s. כִּיד
 כִּיד σποδίτης IIS 17. 29 *baked in ashes*
 כִּיד εἰκαστός, ἀπείκασμα, -μός, -σία IR 11. 5, 7 IIR 23. 24 Ez 7. 20 *apprehended through an image, opp. αἰσθητός (perceptible); representation*
 „ ἀπέχθημα, inf., Zach 9. 7

- קָרַח ἀπέχθημα, -ήμων, -ής Lev 7. 21, 11. 10 Jes 66. 17 *object of hate; worse form for ἀπεχθής: hateful, hated*
 „ εἰκαστός, *sup.*, Ez 8. 10
 קָרַח ἀπεχθαίρω, κατεχῶραινω Lev 11. 11, 13 Dt 7. 26 *hate utterly, detest; hate inveterately*
 „ ἀπεχθάνομαι Lev 11. 43, 20. 25 Pass., *to be hated, incur hatred, to be or become hateful to one, incur his hate; causal, that causes hatred*
 קָרַח רַבִּיד s.s. רַבִּיד Esth 4. 11, 8. 4
 קָרַח ἐκθεραπεύω Gn 39. 4 Dt 10. 8 IS 2. 11, 3. 1 IR 1. 4, 15, 19. 21 Jes 56. 6 Ez 44. 11, 12 Ps 101. 6 ICh 23. 13 *strengthened for θεραπεύω: to be an attendant, do service to the gods, serve them; worship; take care of (secondary); ὑπηρετέω: to be a servant, do service; minister to, serve*
 קָרַח θεραπεία Nu 4. 12 ICh 24. 14 *service, attendance (secondary); ὑπηρετεία: = ὑπηρεσία; generally, service*
 קָרַח ὑπηρέτης Nu 11. 28 IR 10. 5 Jes 51. 6 Joel 1. 9, 13 Esr 8. 17 ICh 22. 8 *servant, attendant*
 קָרַח „ Am 6. 10
 קָרַח תַּמִּים s.s. תַּמִּים Job 2. 3
 קָרַח σημεῖον Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*
 קָרַח τέλειος Gn 6. 9 Ex 12. 5 *perfect, of victim, without spot or blemish; of persons, accomplished, perfect in his kind*
 קָרַח ὁ θάνατος Ez 8. 14 *the death [i.e. that of Adonis]*
 קָרַח Σεμναί Ex 28. 30 Dt 33. 8 Esr 2. 63 *at Athens the Erinyes were specially the σεμναί θεαί, or simply Σεμναί; σεμνός (σέβομαι) revered, august, holy (W); devoted to the gods; worthy of respect, honourable; prop. of gods, Demeter, Hecate, Thetis, Poseidon, Pallas Athena*
 קָרַח ἀντιβόλῃσι IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer; קָרַח ἀντιβολέω IIS 7. 27 entreat*
 קָרַח πλάσις Jer 49. 16 *fiction, invention*
 קָרַח ὀπτησις IIR 23. 10 Jer 19. 11, 12 *roasting, frying*
 קָרַח τρίπους Gn 31. 19 Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Hos 3. 4 Zach 10. 2 *tripod, i.e. three-legged cauldron; placed as votive gifts in the temples, esp. in that of Apollo at Delphi, or they were preserved in private houses; from a tripod the Delphic Priestess delivered her oracles*
 קָרַח θεσπιστής IR 17. 1 *prophet; v.s. קָרַח*

This is how these phrases are dealt with by the Septuagint and the N.E.B.:

הַעַם אֶחָד—LXX: *τις ἐκ τοῦ γένους*; N.E.B.: *one of the people*.

אֲדָרְגָּוִי—LXX: *ἡγουμένους*; N.E.B.: *counsellors*.

אִישׁ אִישׁ—LXX: *ἄνθρωπος*; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 15.

אִישׁ אֲדָרְגָּוִי—LXX: *πᾶς ἄνθρωπος*; N.E.B.: *No other man*;

אִישׁ אֲדָרְגָּוִי—LXX: *πᾶς ἄνθρωπος* Lev 22. 3, *πάντα ἄνδρα* IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.

אִישׁ אֲדָרְגָּוִי—LXX: *πάντα ἄνθρωπον*; N.E.B.: *every man*.

כָּל בָּשָׂר—LXX: *πᾶσα σὰρξ*; N.E.B.: *all mankind, every human being*.

אֲדָרְגָּוִי הַצֹּאן—LXX: *οἱ κριοὶ (כְּרִים) τῶν προβάτων*; N.E.B. *masters of the flock, flockmasters*; עֲנִי הַצֹּאן—LXX: *οἱ Χαραναῖοι, οἱ Χαραναῖοι τὰ πρόβατα* (עֲנִי being mistaken for כְּנַעֲנִי); N.E.B.: *the dealers*.

I have been able to equate עֲנִי הַצֹּאן with אֲדָרְגָּוִי הַצֹּאן, only because I realized that in the former the homology was ordinary, with *אֲדָרְגָּוִי* in the nominative; while in the latter it was exceptional, with *אֲדָרְגָּוִי* in the genitive. Whether the appreciation of this equation preceded the discovery of the homology *δικάζω* *גָּר* (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that אֲדָרְגָּוִי might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

ASSOCIATED HOMOLOGIES

ἀνδραποδίζω: *enslave*; especially of conquerors, *sell the free men of a conquered place into slavery* اِسْتَرْقَ اَرْقَ

ἀνδραποδισμός: *selling into slavery, slave-dealing* (W) تِجَارَةُ الرِّقَى

ἀνδράποδον: *one taken in war and sold as a slave, whether originally a slave or free, captive*; originally distinguished from *δοῦλος*; generally, *a slave* رَق

Mark that the derivatives preserve the original ζ as substituted by ق: they behave like Hebrew derivatives.

ἀνδράχνη: *purslane* نبات الرجل; ἀνδραχλος

The Arabic homologue being in the feminine, must be adjudged as the counterpart of ἀνδράχνη—נ'ל—and not of its masculine synonym and cognate, ἀνδραχλος, λ'ל; cf. νίτρον, λίτρον, 771 Jer 2. 22.

ἀνδρεία, -ηγή: generally written ἀνδρία: *manliness* جسارة; *hardihood* جرأه; = ἀνδρειότης

س exchanges with δ, as does ט in πιδω/777; and ج exchanges with the spiritus lenis, as does ז in ἀμείβω/772.

ἀνδρείος, -έος: *manly, masculine, courageous* حارون; *stubborn* حارون

ح exchanges with the spiritus lenis, as in ὄνος/777; and as does 77 in ὄνος/777; while حارون and حارون corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

ἀνδρείω: *fill with courage* اجتراً

Note the corroborative force derived from the family connection between جسارة and حارون; as indeed between جرأه and اجتراً.

ἀνδριάς: *image of a man, statue* (of stone or wood); of female figures; of men, opp. ἀγάλματα of the gods; rarely of the gods אֱשֶׁרֶת IR 16. 33 (cf. ἀστήρ); *statues* 777 Jes 45. 16; mother's term of endearment אֵשֶׁת Gn 30. 13; cf. μάκαρ

ἀνδριάς (IR 16. 33); ἀστήρ (ὁ τὰς Ἀποδοτίτας), Ηστάρτη IR 15. 13 IIR 21. 3, 7); ἀσκηρά, ἄσκρα, ξύλον Jud 6. 26 IIR 23. 15—all six words coalesced in pronunciation to become a single word, אֲשֶׁרֶת or אֲשֶׁרֶת (IIR 17. 16); although ἀστήρ preserved its special name אֲשֶׁרֶת (IR 11. 5). But I am by no means sure that אֲשֶׁרֶת or אֲשֶׁרֶת (Jud 2. 13, 10. 6) is in the plural. If the latter be in the singular, then it would homologize with Ἀπόλλων. ἀσκηρά and ἄσκρα are obvious atavisms of ξύλον.

ἀνδριον: Dim. of ἀνήρ (ἀνδρός), *manikin* قزم

The spiritus lenis exchanges with ق, as in ὀνόμη/قطن אֲשֶׁן Prv 7. 16; as it does with ק in ὠνόμα: קנה Gen 33. 19.

ἀνδρίς: fem. of ἀνήρ אִשָּׁה Gn 2. 22, 23 (cf. γυνή) إمرأه

ἀνδρογίγας: *giant-man* עֲמָלָק Ex 17. 8 عَمَلَق

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خَنْثَى [cf. γυνή/أُنْثَى]

This homology is most remarkable, for two important reasons. First, خَنْثَى seems to be a mere variant of أُنْثَى, the homologue of γυνή in the genitive (γυναικός): in the former the γ exchanges with خ, as in γεννάω/خَلَفَ; whereas it drops in the latter. Secondly, because it homologizes with ἀνδρόγυνος as if it were ἀνδρογυνή (like ἀνδρογίγας), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is טְרִיַּאָדִים/טְרִיַּאָדִים, ádos.

ἀνδροθέα: *man-goddess*, i.e. Athena

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θαρσώ and Θρασώ, the names of Athena, thus: ἀνδροθέα → ἀνδροθέας → δροθέας → δραθέας → δρασεας → δρασως → θρασως → Θρασω → Θαρσώ.

ἀνδρόδομος: = ἀνδρών (*men's apartment in a house, banqueting hall*)

מִסְדֵּדִים Jud 3. 23 (suff.-pref. metathesis, spiritus ־)

ἄνθρωπος, ὁ, (prob. from ἀνὴρ, ὤψ, *man-faced*, Attic crasis

ἄνθρωπος, Ionic ἄνθρωπος, for ὁ ἄνθρω-: *man*, both as a generic

term and of individuals אָדָם Ex 13. 13 Jes 2. 9 אָדָם Gn 2. 24,

19. 8, 32. 7 Jes 2. 9 אָדָם Ps 8. 5, 9. 20 אָדָם Dan 7. 4 אָדָם

Ib 2. 43 אָדָם Ib 7. 13; opp. *gods*, אֱלֹהִים Job 13. 9, 33. 26

אָדָם Nu 23. 19 Ps 8. 5 אָדָם Ps 144. 3; Plato uses it

both with and without the Art. to denote *man* generally, אָדָם

Gn 6. 1-7 (v. ἀνὴρ); in pl., *mankind* אָדָם־בְּנֵי־אָדָם IIS 7. 14 Jer 32.

19 Ps 49. 3 אָדָם־בְּנֵי־אָדָם Ps 4. 3, 49. 3 אָדָם־בְּנֵי־אָדָם Dan 2. 38, 5. 21

ἀνδρὸς: = ἀνὴρ ἀνδρός (*husbandless, of virgins*) عَذْرَاءُ = ἀνὴρ

ἀνδρῶν *without men* אָדָם־לֹא Job 38. 26 אָדָם־לֹא Ib.; *wanting*

in manhood, cowardly אָדָם־לֹא Jes 31. 8 אָדָם־לֹא Ib.

ἄνθρωπος is a compound of ἀνδρὸς ὤψ, אָדָם־בְּנֵי־אָדָם or אָדָם־בְּנֵי־אָדָם—

by the all-pervading suffix-prefix phenomenon—בְּנֵי־ being the

singular of אָדָם as בֶּן is of אָדָם. A rival to homology with בְּנֵי־

אָדָם is another phrase, φῶς ἀνὴρ; but the contest is distinctly

unequal, as will be apparent from a comparison between the

intrinsic meaning of ἄνθρωπος and that of φῶς ἀνὴρ:

φώς, φωτός: poet. Noun, also in late prose; *man* בֶּן Ps 17. 14
 מֵת Jes 3. 25, 5. 13, 41. 14 Job 31. 31 עֵיר מָתָם Jud 20. 48;
man, opp. *woman* בֵּן Cant 2. 3 עֵיר מָתָם Dt 2. 34, 3. 6; *mortal*,
 opp. *a god* מֵתִים Ps 17. 14

φ changes into ב, as in φέρω/בָּרָא; and into מ, as in φάος/
 מֵאֹר, φανός/מְנוֹרָה, φάρυγξ/מַלְקוּחַ, φάτος (B)/מֵת.

HOMONYMS

אֲדָמָה/גִּי/דֶה: *earth* (including land and sea), opp. *heaven*, or *land*
 opp. *sea*; *earth*, as an element; *land*, *country*; *native land*; *the*
earth or *ground* as tilled Prv 30. 14; cf. אֲדָמָה Gn 4. 2, 47.
 20 Ex 20. 24 IS 4. 12 Ez 11. 17 Jon 4. 2 Neh 9. 25

אֶחָד/εἷς/εἷς: *one* Gn 1. 5, 21. 15, 22. 2, 32. 23

אֶחָד/εἷς: *one* IS 30. 2 Ez 46. 16; אֶחָד אֶחָד εἷς ἕκαστος *each one*
 Lev 20. 2 (cf. אֶחָד, sup.)

אֶחָד/ἕκαστος: *each* Gn 15. 10 Jud 16. 5 Ez 1. 9, 11, 12, 10. 22
 Job 41. 9, 42. 11; cf. אֶחָד/ἕκαστη Ez 1. 9

אֲדָמָה/δόναξ: *pole-reed*, *Arundo donax*, smaller than the κάλαμος Jes 8. 1

אֲדָמָה/πένθημα: *lamentation*, *mourning* pl. Ez 24. 17, 22 אֲדָמָה
 Ps 106. 28 אֲדָמָה Am 2. 8; (cf. אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה: *grief*;
 אֲדָמָה 'Ηρακλῆος *grief* for him Il. 15. 25; more freq. in Od.,
 always in pl., Dt 26. 14 Hos 9. 4)

אֲדָמָה/έχω: *there is* IIS 14. 19 (cf. أكو [Iraqi vernacular])

אֲדָמָה/ξύλον: *tree* (ξύλα) Zach 11. 2

אֲדָמָה/όπου: *where* Gn 21. 17

אֲדָמָה/όπουπερ: *wherever* Ruth 1. 16

אֲדָמָה/όσπερ, ήπερ, όπερ: *the very man who* Gn 3. 12, 44. 17; *the*
very thing which Ex 16. 15, 23

אֲדָמָה/όστε: *who*, *which* Gn 1. 7, 11, 12, 21, 29, 30, 31, 2. 8, 3. 12, 6. 4

אֲדָמָה/ότι: *for that*, *because* IR 8. 33; cf. אֲדָמָה p. 108

אֲדָמָה/έπειδήπερ: *since*, *seeing that* Mai 2. 9

אֲדָמָה/πόσθη: *membrum virile* Ex 28. 42 Lev 15. 2, 3, 7 Ez 16. 26,
 23. 20, 44. 7, 9

אֲדָמָה/γῆ: freq. in Trag., *city* Gn 4. 17, 11. 4, 24. 10, 33. 18

אֲדָמָה/πένης: (πένομαι) *one who works for his living*, *day-labourer*, *poor*
 man Dt 24. 12, 14, 15

אֲדָמָה/πειναλέος: *hungry* Ps 88. 16

INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בֶּן/γένος: *offspring*, even of a single descendant Gn 4. 25 בֶּן—
in such phrases as: בְּנֵי־חַת Gn 23. 3, בְּנֵי־יִשְׂרָאֵל Ib 32. 33,
בְּנֵי־עַמּוֹן, בְּנֵי־גִשָּׁן, בְּנֵי־עֵבֶר Ib 10. 21, בְּנֵי־נָח Ib 10. 32,
בְּנֵי־שֹׁעֵר, בְּנֵי־קֶדֶם Ib 29. 1, בְּנֵי־עַמִּי Ib 23. 11, Ib 19. 38,
Ib 36. 21—is also the homologue of γένος: *race, stock, kin; clan, house, family*

בֶּן/φυτόν: *plant*, esp. *garden plant or tree* Gn 49. 22 אֲבִי
בֶּן/ὁ ἐμὸς ὠδίνων, πόνος: of a child, *produced by (my)*
pangs or throes of childbirth Gn 35. 18

בֶּן/ὀψίγονος: of a son, *late-born, born in one's old age*
Gn 37. 3

בֶּן/ἱππείδης: *son of IS* 25. 10

בֵּין/μέσος: μέσον, *midst* Gn 42. 23; διὰ μέσον, *between* Gn 15.
17 Ex 12. 6, 13. 9 בֵּין; ἐς μέσον, ἐς μ. ἀμφοτέρων *between both of*
two), freq. in Hom. for ἐς μέσον μεταίχμιον (*between two armies*),
בֵּין IS 17. 4, 23

בַּעַל/ἥλιος: as pr. n., *Helios, the sun-god* Jud 6. 25

בַּעַל/πάστας: (πάσμαι) *owner*; πάτωρ: (πάσμαι) *possessor* Ex
21. 34, 22. 7 IR 17. 17

בַּעַל/πολίτης: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בַּעַל/πολύς: *many; much; πολύμητις, of many counsels* בַּעַל־חָמֹה
Prv 24. 8 בַּעַל־חָמֹה IS 28. 7 (כְּשָׁפִים) Nah 3. 4

בַּעַל/πόσις: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בֶּרֶךְ/παῖς: *child, whether son or daughter* Prv 31. 2

בֶּרֶךְ/πυρός, σπυρός: *wheat* Gn 41. 35

בֶּרֶךְ/Ὅμηρος: *Homer* Gn 34. 4; Ὅμηρίδης/בֶּרֶךְ־חֲמֹה Ib 34. 2

עַם/γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

עַם/γάμος: *unlawful wedlock* Gn 19. 38

עַם/γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

ע/γονεύς: *begetter, father* Gn 19. 38

ע/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 23 IIR 13. 7; δῆμος: *people* Gn 34. 16; *commoner* IIS 22. 28; the *popular assembly* Gn 23. 7

ע/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίω

ע/μῆνις, μᾶν-: *wrath*; from Hom. downwards freq. of the *wrath* of the gods, pl., Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 26. 17 IS 1. 18 Ps 34. 17 Ths 4. 16

ע/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

ע/ἐπάνω: (*ἄνω*) *above, on the upper side or part* ע-ל Lev 14. 53 ע-ל Gn 1. 2; *before, in front of* ע-ל Ib 19. 13, 27 ע-ל Nu 17. 8 ע-ל Gn 6. 11 ע-ל Ib 11. 28 IIS 10. 9; *in the presence of* ע-ל Gn 27. 30; of Time, in *former times* ע-ל Dt 2. 10; of Number, *above, more* ע-ל Ez 48. 21 ע-ל Ib 48. 15, 21

ע/διαφανής: *transparent, translucent, limpid* W Prv 27. 13

ע/πνοαί (*πνοή*): *breath* Ex 33. 14-15 cf. Jrs 42. 1, 44. 3, 53. 21 Ez 36. 27, 37. 14, 39. 29 Joel 3. 1, 2 Hag 2. 5 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20; cf. Jrs 38. 33 נשמה [Therefore, נשמה, ענים and נח are synonyms: n. p. 247.]

ע/θαιρός: *pivot of a door or gate* Prv 26. 14

ע/θεωρός: *envoy sent to consult an oracle, to present an offering* Jes 57. 9 Prv 13. 17, 25. 13

ע/κοίλον: *hollow, cavity*; esp. of *ankles* in the body, תא & IS 4. 19 Dan 10. 16

ע/στόλος: *sea-fort, jetty* Jes 18. 2

ע/ώδεις: *mostly in pl., pangs or throes of childbirth* Jes 13. 8. 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely

cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

הָרֵג is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέρω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue הָרַס (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with הָרֵג or הָרוּס, and no Substantive to homologize with הָרֵגָה; whereas other derivatives of הָרַס were provided for—*πόρθημα* הָרוּס, *πόρθησις* הָרוּסָה. But, in any case, הָרֵג seemed to be a strange word which rendered two phrases apparently meaningless, *תחת הרגים* (Jes 10. 4) and *לבוש ה'* (Ib 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for רָצָה, I had the good fortune of spotting *ἐραπίζω* as the perfect homologue of הָרֵג also, and *ἐραπα* as the ideal one of הָרוּגִים:

ἐραπίζω: strip a slain foe of his arms (*ἐραπα*); hence slay in fight; generally, slay הָרֵג Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 IIS 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 5

ἐραπα, *τά*: (*ἐραίρω*) only pl., arms and trappings of a slain foe הָרוּגִים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original ζ which was converted into ז.

So now both texts are plain: (1) '... and they shall fall under slain foes' arms and trappings ...' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (לְבוּשׁ) in the arms and trappings of slain foes who

went down to the last bed (אֲבִימִי/εὐνή: *one's last bed, the grave; stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (בֹּרַי/τάφος: *grave*) like a putrefied carcass.' *

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!

XV. MONOGRAPHS

MAHATMA

LIII. The word 'mahatma' occurs in the Bible.

IF in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and מַהַטְמָן (Prv 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates מַהַטְמָן more closely. It is a compound made up of *μέγας* and *θυμός*, the respective homologues of which are as follows:

I. *μέγας*, *μεγάλη*, *μέγα*, gen. *μεγάλου*, *ης*, *ου*, dat. *μεγάλῳ*, *ῃ*, *ῳ*, acc. *μέγαν*, *μεγάλην*, *μέγα*; dual *μεγάλῳ*, *α*, *ῳ*; pl. *μεγάλοι*, *μεγάλαι*, *μεγάλα*,

etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., ὦ *μεγάλε* Ζεῦ (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

big, of bodily size גדול *גדול* Gn 1. 16 Dt 9. 2 Jes 8. 1,

27. 13 Ez 17. 3 Jon 2. 1 IICh 2. 4. 36. 18 גדול *גדול* Esr 5. 8;

freq. of stature גדול *גדול* Jos 14. 15 גדול *גדול* Ez 38. 2 גדול *גדול* Ib 39. 6;

full grown, of age as shown by stature גדול *גדול* Gn 19. 11;

vast גדול *גדול* Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;

high גדול *גדול* Jos 7. 26 IIS 18. 9 Zach 4. 7 Neh 3. 27 גדול *גדול* Nu

32. 37 גדול *גדול* Ib 32. 3 גדול *גדול*;

of quality or degree, *great*, *mighty* גדול *גדול* Gn 18. 18, 21. 8 Ex 11. 3 Lev

19. 15 IIS 3. 38 IIR 4. 8, 10. 6 Jes 36. 4, 13 Eccl 9. 14 IICh 2. 4

גדול *גדול* Prv 19. 19 גדול *גדול* IIS 23. 20 גדול *גדול* IIR 5. 1 גדול *גדול* IIS 22. 51

גדול *גדול* Job 36. 22 גדול *גדול* Ez 32. 27 גדול *גדול* Ib 32. 30 גדול *גדול*;

freq. epith. of gods, ὁ μ. *Zeús*, etc.; *μεγάλα θεά*, of Demeter and

Persephone; *θεοὶ μεγάλοι*, of the Cabiri גדול *גדול* Ex 18. 11 ICh 16. 23

גדול *גדול* Gn 49. 25 גדול *גדול* IIS 22. 51 גדול *גדול* Ps 76. 12 גדול *גדול* Gn 12. 6

גדול *גדול* Job 36. 22 גדול *גדול*;

greatness גדול *גדול* Esth 1. 4 גדול *גדול* Ez 31. 18 גדול *גדול* Nu 24. 18 גדול *גדול* Prv 31. 10;

strong, of the elements, etc. גדול *גדול* IR 18. 45 גדול *גדול* Jos 9. 1 Jer 25. 32 Jon 1. 4;

of passions, feelings, etc., of men, גדול *גדול* Gn 27. 33 Dt 29. 27 IIS

13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 8. 2;

of sounds, *great*, *loud* גדול *גדול* Gn 39. 14 Jos 6. 20 Jes 29. 6, 36. 13 גדול *גדול*

Dan 3. 4;

generally, *great*, *mighty*, ὁρατος (*path*) גדול *גדול* Ex 15. 16 Jud 21. 5 גדול *גדול*

19. 113), ὁδός (*happiness*) גדול *גדול* IR 1. 40;

big, i.e. *difficult* question גדול *גדול* Ex 18. 22; *weighty*, *important* גדול *גדול* Ex

3. 3 IIR 5. 13;

with a bad sense, *over-great*, μέγα εἰπεῖν to speak *big* and so provoke

divine wrath גדול *גדול* Ps 12. 4; cf. IS 2. 3;

of days, *long* גדול *גדול* Gn 29. 7;

Adv. *μεγάλως*, *very much*, *exceedingly* מאד *מאד* Gn 1. 31. 4. 5 גדול *גדול* Job 20. 15

גדול *גדול* Gn 28. 17 גדול *גדול* Ib 27. 34 גדול *גדול*;

loudly בחיל *בחיל* Dan 3. 4 גדול *גדול* Jer 12. 6;

strengthened, μέγα *μεγάλως* מאד *מאד* Ex 11. 3 Jud 11. 33 מאד *מאד*

גדול *גדול* Ez 9. 9 גדול *גדול* Ib 17. 2, 6 גדול *גדול* Gn 7. 19 גדול *גדול* Ib 17. 2, 6 גדול *גדול*;

גדול *גדול* IICh 16. 14 גדול *גדול* Gn 27. 33, 34;

degrees of comparison (regul. *μεγαλότερος* יותר *יותר* Jes 56. 12):

comp. *μείζων*, *ov greater* גדול Ex 18. 11 Lev 21. 10 גדולה בן Jos 10. 2;
μείζων the elder הגדול Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17
 Ez 16. 46, 23. 4 הגדול מ- IR 2. 22;
μείζων κώμης headman of a village عُندة;
 generally, *the higher authority* גדול IIR 10. 6, 11;
 a strong form of denial, *nothing whatever* כל Prv 13. 7, 30. 30.

II. *θυμός, ó*, *soul, spirit, as the principle of life, feeling and thought, esp. of strong feeling and passion (rightly derived from θύω [B], rage, seethe)*:
 נשמה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;
 in a physical sense, *breath, life* נשמה IR 17. 17 Jes 2. 22 Dan 10. 17
 نُفْس حَيَّة;
spirit, strength חמה Jes 63. 5 Dan 8. 6 חַמָּה;
mind, temper, will טעם IS 21. 14, 25. 33 Ps 34. 1, 119. 66 Prv 11. 22
 ضَم;
spirit, courage חמה Jes 27. 4 חַמָּה;
anger, wrath ועם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 ועף
 Jes 30. 30 חמה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 8 Prv 27. 4 Esth
 3. 5 (Luke 4. 28), 7. 10 טעם Prv 26. 16 נשמה Jes 30. 33; n. p. 292;
 in pl. (not earlier than Plato), *fits of anger, passions* חמה Prv 22. 24;
 the heart, as the seat of emotions חמה Prv 19. 19 עַם or עַמּוּ Ib 30. 31;
 mind, soul, as the seat of thought חמה Ps 76. 11 נשמה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

ἀλκιμος θυμός, of *stout heart* עֲמוּ אַלְקִים Prv 30. 31.
μεγάθυμος, ov, *great-hearted* גדל-חמה Prv 19. 19.
μεγαίρω (from *μέγας*), *feel grudge towards* נסר Lev 19. 18.
μεγαλαλήτης = *μεγαλοσθενής* (of *great strength*) גדל-חמה Nah 1. 3.
μεγαλειος, α, ov (*μέγας*), *magnificent, splendid; of persons, stately, haughty* עָלִיז Ps 46. 5, 91. 9 עָלִיז.
μεγαλίζομαι, *to be exalted, bear oneself proudly* הגדיל Ez 38. 23 הגדיל
 Ps 35. 26 תָּעָל (الله).
μεγαλόμητις, of *high design* העצה גדל Jer 32. 19.
μεγαλύνω (*μέγας*), *make great or powerful, exalt* גדל Jos 4. 14 Esth 3. 1
 הגדיל Ps 55. 13.
καταμεγαλύνομαι, *exalt oneself against* הגדיל Ps 35. 26 הגדל Zeph
 2. 10 הגדל Jes 10. 15.

גדול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in μέγας changes dialectally into δ, whereas in גדל it changes dialectally into ρ. On the other hand, in גוג and גוגו, both the radical λ and the terminal ל change dialectally into γ. גרל and ערל are strongly corroborative of each other, as are סרת טעם and שרים חמה.

A general survey of the homologies relating to θυμός shows that many of them are based on Prop. 5, whereunder θ dialectally changes into χ. (This proves conclusively that the Ashkenazi pronunciation of ח is primeval, which is corroborated by Graeco-Hebraic and Arabic-Hebrew homologies, e.g. καχάζω/צחק, أخ/אה, خيط/חוט, خبا/חבא, خمسة/חמשה.) On the other hand, the θ drops out of עמו, as it does out of רפואה (θεραπεία) and טרפא (θεραπεύω).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אל, in אלעל and אלעלה, is the homologue of the definite article δ, the ל being a terminal letter. Accordingly, אלעל means 'the high' (city). Similarly אל עדי means δ Ζεύς. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologies הל, הלל, אל, and אל in Hebrew and Arabic respectively. Cf. הלוח, אלגביש.

גדול יתר באד is a unique phrase, because the construction of the comparative adjective conforms to the Greek pattern. It means: 'much greater', 'much longer'—literally μεγαλώ-τερος. Yet יתר here may be the homologue of ἔτερος: more יתר Gn 49. 3 Jes 56. 12; of ἑ. the rest יתר Dt 3. 13 IS 13. 2.

The accuracy of the homology יצר/θυμός is confirmed by the fact that both יצר and its homologue, θύω [B], from which θυμός is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology حاذ الطبع/δξύθυμος enjoys a similar confirmation; for in addition to طبع being one of the homologies of θυμός, حاذ is one of the homologies of δξύς. Besides, the homologies גדל-כח, גדל-העצה, גרל-חמה, and حاذ الطبع, strongly corroborate each other.

other. The homologies *μεγαλειος*/עליון and *Υπερίων*/עליון (in the expression *Ἡέλιος* 'Y./ע לך) differ one from the other in nuance, since the one is related to *μέγας*, the other to *ἐπέρ*/ע. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of *ὄλοιός/όλοός*, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

μαγδωλος, *μαγδώλ*, *ό*, *watch-tower*, are transliterations of מגדל and מגדל. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the *recorded* עֲלִיּוֹן, which is traditionally *read* עֲלִיּוֹן, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

THE CHERUBIM

LIV. *The Cherubim are birds.*

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script עֲלִיּוֹן כְּרֻבִים, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word כְּרֻב—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.

So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that כַּרְבַּד is homologous with κόραξ (*raven, crow*) and οὐ κορώνη (*crow*), thus: the genitive κόρακος indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as co-palatals, so that *korak* becomes κοραγ; while γ interchanges dialectally with β, and κοραγ is pronounced κοραβ. As a matter of fact, the Sanskrit word is *karva*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However, כַּרְבַּד seems to have some affinity with ἀρπίςθος: *phoenix*.

By the way, another homologue of κορώνη/κόραξ is כַּרְבֵּל (*raven, crow*), changing in either of the following ways: the initial κ—which interchanges with غ in غراب, as if the root were γοραγ—interchanges with כ as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. κρᾶς (*head*) and כֶּרֶס. It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one [of the cherubim] had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to as חַיִּי, translated here as 'the living creature'; but חַיִּי actually means 'beast', and

is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18-19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth—is unmistakably referred to in the Bible.

The word *φοῖνιξ* has several homologues in Hebrew, three of which are relevant here, namely: 1. *פִּינֵץ* (phoenix), because *π* (of which *φ* is the aspirate) dialectally interchanges with *κ*. It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2. *פִּינִי* (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17); *פִּינִי* and *פִּינִי* are homologues of *Κάβειρος*. In fact, *φοινίκινος* (another word for Phoenician) is identical with *פִּינִי* (Canaanite). 3. *נֶשֶׁךְ* (phoenix), apparently referred to as an eagle, thus: 'Who satisfieth thee with good food, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed, *נֶשֶׁךְ* here is the homologue of *φοῖνιξ*, thus: *φοῖνιξ* → *φοίνικος* → *-νικος* → *-νικος* → *נֶשֶׁךְ*. By the way, this is not the only text where *נֶשֶׁךְ* does not signify 'eagle' (Hos 8. 1).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (vv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14-16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does *הַר אֱלֹהִים* (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)

Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple—the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8-12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphael of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

MOLOCH-WORSHIP

LV. Moloch is a kiln.

מֹלֵךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, כְּמוֹשׁ, מִלְכָּם, תַּפְתַּח, and שִׁדְיִים. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בַּעַל by Βάαλ, and בַּעַלִּים by Βααλῖμ or Βααλείμ; except that it substitutes αἰσχύνῃ (*shame, dishonour*) for בַּעַל in IR 18. 19, 25, and εἶδωλα for בַּעַלִּים in Jer 9. 13 IIC 17. 3. On the other hand, it substitutes Βάαλ for בִּשְׁתַּח, an alias of בַּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes Βάαλ appears in the feminine, e.g. IIR 21. 3. It transliterates כְּמוֹשׁ by Χαμώς throughout, and מֹלֵךְ by Μολόχ in IIR 23. 10 and Μολόχ βασιλεύς in Jer 32. 35—inserting Μολόχ βασιλεύς in IIC 33. 6, and trans-

lating מֶלֶךְ in Leviticus by ἄρχων, and in IR 11. 7 by βασιλεύς, perhaps because they read it מֶלֶךְ Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מַלְכִּים in IR 11. 33, as if the word were מֶלֶךְ in the construct; while the word is omitted from IR 11. 5, and Μολόχ is substituted for it in IIR 23. 13. It translates שָׂדִים in Ps 106. 37, as in Dt 32. 17, by δαιμόνιον; and תַּפְתַּח by διάπτωσις (as a proper noun) in Jer 19. 6, and as a common noun (*fall*) in verse 14; by ἡ διαπίπτουσα in verse 12, by ὁ τόπος διαπίπτων in verse 13; omits it from verse 11, and transliterates it by τὰφέθ in IIR 23. 10 and Jer 7. 31, 32 — תַּפְתַּח being the Ashkenazi pronunciation of τὰφέθ.

Apart from these six words, three others are highly relevant, namely: מַלְכָּן (read מַלְכָּן) in IIS 12. 31, and שִׁיד in Am 2. 1—respectively translated by πλίνθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מַלְכָּן in Nah 3. 14 being translated by πλίνθος (*brick*). The third word is הַעֲבִיר which is variously translated as follows: in Lev 18. 21 by λατρεύω (*serve the gods with prayers and sacrifices*), in Dt 18. 10 by περικαθαίρω (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IICh 33. 6 by διάγω (*carry across*); in Jer 32. 35 by ἀναφέρω (*bring, carry up*), in Ez 16. 21 by ἀποτροπιάζομαι (*avert evil by sacrifices*), and in Ez 20. 26 by διαπορεύομαι (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

The entries in the *Lexicon* concerning the above ten words are:

בַּעַל . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name, Baal. 1. without article: בעל בבית בעל Nu 22. 41 (poet. Balaam); בעל קטור Nu 25. 3, 5 (Elohists) Dt 4. 3 (vid. below). This divine name is not used elsewhere in Hexateuch. It probably originated from the sense of divine ownership, rather than sovereignty . . . It seems to have been used in Northern Israel = אֱלֹהִים in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian בַּל . . . In later times scribes substituted בָּשֶׁת, in n. pr. יְרֵבְשֶׁת = רַב־בַּעַל (sic) = אֲשַׁבַּעַל, vid. בָּשֶׁת . . .), & also in the text for בעל Ho 9. 10 Jer 11. 13 (hence ὁ θεὸς Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 14, Rom 11. 4 . . .). 2. c. art.: הַבַּעַל . . . 3. emphatic pl. (cf. האֱלֹהִים, הָאֱלֹהִים) the great lord, the sovereign owner . . . (or local special Ba'als . . .). 4. c. attrib.: בַּעַל בְּרִית Lord of covenant Ju 8. 33, 9. 4 (cf. אֱלֹהֵי בְרִית 9. 46 . . .); בַּעַל זָבוֹב Lord of flies 2K 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX Βααλ μυῖαν . . .

'בַּעַל פְּעֹר n. pr. m. Nu 25. 3, 5 Dt 4. 3, 3 ψ 106. 28 Ho 9. 10, *Baal of Peor* (Variorum Bible), i.e. worshipped at פְּעֹר q.v.; or *Baal-P.* (whence *Peor* as n. pr. loc.) . . .'

'פְּעֹר n. pr. Φογωρ: 1. mont. in Moab (appar. from some root פער);—Nu 23. 28 cf. ('בֵּית פ', בַּעַל פ' and refl. . . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a Φαγωρ with Bethlehem; v. also Greek Version of the LXX for פְּעֹר, פְּעִי]. 2. dei (appar.) Nu 25. 18, 18 (cf. בַּעַל פ' v. 3, 5), 31. 16 Jos 22. 17.'

'בֵּית פְּעֹר n. pr. loc. (= בַּעַל פ', cf. sub בַּעַל) E. of Jordan Dt 3. 29, in land of Amorites 4. 46 cf. Jos 13. 20 (where assigned to Reuben); in land of Moab Dt 34. 6 . . .'

'בִּשְׁתָּ n. f. shame Jb 8. 22 . . . 1. *shame* 1S 20. 30, 30 . . . 2. *shameful thing*, substituted for בַּעַל (q.v.) by later editors, Ho 9. 10 Je 3. 24; מוֹבָחוֹת לְבִשְׁתָּ Je 11. 13, cf. יִרְבֶּשֶׁת 2S 11. 21 = יִרְבֶּשֶׁל Ju 6. 32; אֶשְׁבֶּעַל 2S 2. 8 = אֶשְׁבֶּעַל Ch 8. 33.'

'כִּמּוֹשׁ n. pr. div. Chemosh (Mesha-Inscription 3, 5, . . . also 1. 17 and n. pr. m. כִּמְשִׁמְלֵךְ 1. 1; Assyrian *Kaminusunadbi*, a king of Moab . . . Greek Version of the LXX *Χαμώς*);—god of the Moabites to whom Solomon erected a high place 1K 11. 7, 33 2K 23. 13 Je 48. 7 (Kt: כִּמּוֹשׁ, v. 13. Moab is 'עַמ־כִּמּוֹשׁ Nu 21. 29 *people of Chemosh*, and Moabites his sons and daughters, cf. Je 48. 46. He is said to be also the God of the Ammonites Jud 11. 25 (probably an error . . .)).'

'מִלְכָּן n. [m.] 1. brick-mould; 2. quadrangle . . . Ar. ^{١٠٠} . . . —1. *brick-mould*, 2S 12. 3: Qr (Kt, by error, מִלְכָּן, Na 3. 14. 2. *quadrangle*, Je 43. 9 (at Tahpanhes)).'

'מִלְכָּךְ n. pr. div. Molech (Greek version of the LXX *Moloch*, Vulgate *Moloch*) (= מִלְכָּךְ i.e. (*divine*) *king*, with vowels of בִּשְׁתָּ to denote abhorrence . . .);—c. art. 'מִלְכָּךְ:—the god to whom Isr. sacrific. children with fire (in valley of Hinnom); 2K 23. 10; 'הַעֲבִיר לֵב' Jer 32. 35 (synonymous מִלְכָּךְ, Lv 18. 2: *Code of Holiness*); 'לֵב' Lv 20. 2, 3, 4 (*Code of Holiness*); more gen. 'לֵב' v. 5 (*Code of Holiness*). In 1K 11. 7 rd. prob. מִלְכָּךְ, q.v.'

'מִלְכָּם n. pr. div. Milcom, god of Ammonites . . .—'שָׂרָץ עַמְּיָם' 1K 11. 5 (contrast עֲשֵׂתָרָה); cf. 'אֱלֹהֵי בְנֵי עַמּוֹן v. 33 (contrast 'כִּמּוֹשׁ + ע'), so rd. also (for Massoretic Text מִלְכָּךְ v. 7 (synonymous 'כִּמּוֹשׁ); 2K 23. 13 (synonymous as in 1K 11. 33); rd. מִלְכָּם also for מִלְכָּךְ Je 49. 1, 3 (Greek Version of the LXX *Μελχολ*, *Μελχομ*), . . . prob. 2S 12. 30 = 1Ch 20. 2 (v.: מִלְכָּךְ 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .).'

'מֶלֶךְ ... n. m. king ... 5 ... d. ... עֲטָרַת מַלְכֶם 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מַלְכֶם ...) ...'

'לָבֵן מֶלֶכֶן v. לָבֵן מֶלֶכֶן sub לָבֵן.'

'עָבַר vb. pass over, through, by, pass on ... Qal ... Pf. 3 ms. ... suffix עָבְרוּ Je 23. 9 ... Hiph. Pf. 3 ms. הָעֵבִיר 2S 12. 13 ÷; 2 ms. הָעֵבְרָה Jos 7. 7 ... Imv. ms. ... הָעֵבְרָה 2S 24. 10 ... 1. *cause to pass over, bring over* ... Esp. d. *devote* children to (?) heathen god Je 32. 35 Ez 23. 37 (+ לְאֵלֵהָ), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21; ÷ בָּאֵשׁ by fire 2K 23. 10; c. acc. alone *devote* Ez 20. 26; c. acc. ÷ בָּאֵשׁ alone, *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 ...'

'סֵיד (root of foll.: New [Late] Hebrew סֵיד *lime*, סֵיד *whitewasher*; Aramaic סֵידָא, ... *lime*, Ar. سَيْد (not loan-word ...).'

'סֵיד n. [m.] lime, whitewash;—always 'ס;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.'

'[סֵיד] n. [m.] appar. demon (loan-word from Assyrian *šedu*, a protecting spirit, esp. of bull-colossus ... cf. Aramaic סֵידָא ... *demon*, and (perh.) Phoenician n. pr. גִּדְסָד ...; orig. root סֵיד (= Ar. سَل rule) ... to be preferred to Ar. سَد (III, IV *aid*) ...;—סֵידָא Dt 32. 17 ... 106. 37 (human sacrifice).'

'II. הָפֶת n. pr. loc. in valley of בֵּן-הָהוֹם S. of Jerusalem (etym. doubtful ... al. think Aramaic, = *fire-place*, cf. חֶפֶת;—c. art. חֶת 2K 23. 10 ..., art. om. Je 7. 32, 19. 11, 12;—place of sacrificing children Je 7. 31, cf. v. 32a, 19. 6 (cf. v. 5), 2K 23. 10; to become burial-place Je 7. 32b, 19. 11; in sim. of desecrated city v. 12, 13 ('סֵידָא); scene of a prophecy of Jerem., v. 14;—*Tadés, Tadéd* ... Θαδεδ ...'

I shall prove conclusively that בָּעַל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מֶלֶךְ, מַלְכֶם with מַלְכֶם, or בִּשְׁת with *shame*; that מֶלֶךְ was not vocalized like בִּשְׁת (or תִּשְׁת, for that matter) to denote abhorrence or for any other ulterior reason; that פְּעוֹר is not the name of a place; that מֶלֶכֶן/מֶלֶכֶן was not written for מֶלֶכֶן; that בָּעַל was referred to as 'kiln' or 'lime'; and that David found in Baal's kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. *πλινθεύω*: *torture*). However, I am inclined to think that Scythian עַבְד מֶלֶךְ (Jer 38. 7) and pre-Islamic عَبْد الْمَلِك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-

suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of *שֵׁד*, *שֵׁדִים*, *שֵׁדִים*, and *שֵׁדִים*; namely: *שֵׁד* in Am 2. 1, and *שֵׁדִים* in Ps 106. 37. It is to be noted that both nouns are in the dative—*לְשֵׁד* ... *לְשֵׁדִים*, *שָׂרְפוּ* ... *לְשֵׁדִים*—like *לְשֵׁד* ... *לְשֵׁדִים* (Jer 19. 5), *לְשֵׁדִים* (Lev 18. 21). Furthermore, it is particularly to be noted that it is *שֵׁד* and not *שֵׁדִים*; that is to say, 'for his burning the remains of the king of Edom *unto the lime*', and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to *שֵׁדִים*, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: 'They sacrifice to the *שֵׁדִים* who are no god'; while in the Psalms it is said: 'they sacrificed their sons and their daughters unto the *שֵׁדִים*.' Seeing that the Arabic homologue of *שֵׁד* is *شيد*, all the surrounding circumstances point to *שֵׁדִים* meaning *שֵׁדִים*, *limes*. But 'limes' *simpliciter* constitute no deity; which justifies the description of *שֵׁדִים* as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite *בעל*, the Ammonite *מלכ*, and the Moabite *כמוש*. As a matter of fact, Ps 106. 38 makes it clear that the *שֵׁדִים* were Canaanite idols.

Accordingly, the words *שֵׁד* and *שֵׁדִים* lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of *מלכ*, a word closely resembling *ملین* (*brick-kiln*), the sure meaning of which led to the discovery that all the four words, *ملین*, *מלכ*, *מלכ*, and *מלכ*, are the homologues of *πλυντήριον* (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all *π* turns dialectally into *מ/מ*, consonant/vowel metathesis occurs between *λ* and *י*, and the middle *ν* drops out; in *מלכ* and *ملین*, the *θ* also drops out, whereas it dialectally turns into *כ* in *מלכ* and *מלכ*; the final *ν* turns into *מ* in *מלכ*, while the vocalization in *ملین*, *מלכ* and *מלכ* betrays the first *ι*. Obviously, *מלכ* is an abbreviated version of *מלכ*.

Both כמִיש and כמִש are homologues to the quasi-synonym of πλινθεῖον, κάμινος (*oven, furnace or kiln for smelting, baking, burning earthenware and bricks*)—or καμινώδης (*like an oven or furnace*)—which also homologizes with قمين and قمند (*brick-kiln*). In כמִש, the *v* drop out; and in כמִיש, the *vo* drop out. Alternatively, כמִש turns to כמיש, as נחִין does to נחִין, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

העבִיר in IIS 12. 31 is a different verb from העבִיר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of ἐκπυρόω (*burn to ashes, consume utterly*), διαπεραιόω (*take across, ferry over*), and ὑπερπεράω (*overlook, take no notice, remit*). The worshippers of בעל did not 'devote' their children to him 'by fire'; they *burned* them *in the fire* for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אֵשָׁה (Ex 29. 18). This is a homologue of ἐστιάμα (*banquet*); another homologue is בִּשְׁתָּה (Gn 26. 30), by suffix-prefix construction. In Esr 3. 7, however, occurs an entirely different בִּשְׁתָּה, the homologue of ποτόν (*that which one drinks, drink, esp. of wine*).

Phonetic identity sometimes conceals etymological difference, e.g. בִּשְׁתָּה in Gn 26. 30 and Esr 3. 7, העבִיר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. העבִיר in Jos 7. 7 and IIS 24. 10. Similarly, עבר in Jud 3. 26 homologizes with περάω (*pass the guards, secretly or by force*); whereas עבר in Jer 23. 9 is the homologue of πυρόω (*inflame*). Whence we pass on to בעל.

בעל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic ἡέλιος, Doric δέλιος, ἄλιος, Pamphylian βαβέλιος, Cretan ἀβέλιος (i.e. ἄβ), Aeolian δέλιος, ἄλιος, Arcadian δέλιος (or ἄ-), βέλα also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בֵּל Jes 46. 1 IR 18. 26.

πάστας, ὁ, (πάσμαι) οὐκ ἐל בִּעַל Ex 21. 34, 22. 7.

[πάσμαι, possess בִּעַל Jes 26. 13]

πολίτης, *ó*, citizen, freeman בַּעַל Jos 24. 11 Jud 9. 2 IS 23. 11
IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, *ον*, many-tongued בַּעַל
רַשָּׁה Eccl 10. 11; πολυειδήμων, *ον*, knowing much בַּעַל יָדָה ICh 14.
7; πολύθριξ, *ó*, *ή*, with much hair בַּעַל שָׂרָר IIR 1. 8; πολύκερως,
ó, *ή*, many-horned בַּעַל הַקָּרְנִים Dan 8. 6; πολύμητις, *ó*, *ή*, of many
counsels מִן מַחְשָׁבֹת בַּעַל Prv 24. 8.

πόσις, *ó*, husband, spouse; esp. lawful husband: rare in prose. (Indo-
European *potis* 'lord, master', cf. πότνια, δεσπότης, Skt. *pátis*
'lord, master, husband', *pátni* 'lady, wife', Lat. *potis* (*sum*), etc.)
בַּעַל Gn 20. 3 Hos 2. 18.

πόσις has another homologue, namely, בִּשְׁת (Jer 11. 13).
This noun is masculine; but it is feminine in form, because
direct homologues of nouns ending in *-is* terminate in a letter
characteristic of a feminine noun, e.g. ἱεσπίς בִּשְׁת, μάντις/מִשְׁתָּה/
מִיכָה/מַעֲכָה, δούλωσις זִלְתָּ. בִּשְׁת has two homonyms, the
homologues of which are αἰδώς (as a moral feeling, *reverence*, *awe*,
respect for the feeling or opinion of others or for one's own con-
science, and so *shame*, *self-respect*) and/or αἰσχύνη IS 20. 30 (cf.
בִּשְׁתָּה Hos 10. 6), and *óusis* Mich 1. 11. But בִּשְׁת in Zeph 3. 19
means *reverence*, *sense of honour*, and not *shame*.

With the passage of time people forgot that ἥλιος and בַּעַל, the
Phoenician deity, were interchangeable; and בַּעַל came to be
assimilated to, and confused with, בַּעַל, husband. That is why
the deity was also called בִּשְׁת. Far from being a pejorative nick-
name of Baal, it was an appreciative alias, since it especially in-
dicated a *lawful husband*. However, the Bible provides conclusive
proof that בַּעַל and ἥλιος are interchangeable, for בית בעל ברית
in Jud 9. 4, is referred to by בית אל ברית in verse 46; and אל
is a homologue of ἥλιος, e.g. Ἡέλιος Ὑπερίων/עֲלִי־וֹן (Gn
14. 18). This is further corroborated by עַבְדֵּי אֱלֹהִים (IIS 6. 10)
—the attendant of the Sun(-god)—אֱדָם, like שֶׁמֶשׁ, being a
homologue of ξανθός. Which brings us to the consideration of
בַּעַל פָּעוֹר.

The homologue of פָּעוֹר is: φοῖβος, *η*, *ον*: pure, bright, radiant:
as pr. n. Φοῖβος, *ó*, Phoebus, i.e. the Bright or Pure, an old

It was clear to me, at the start of my investigation into Moloch-worship, that these names were—like יְרוּאֵל and יְרִיאֵל—composed of a deity plus a prefix: אִישׁ, אֶשׁ, אֶת, יֵר, יְרוּ, יֵרִי, מַפִּי, מְרִי, מְרִיב. Obviously, אִישׁ and אֶשׁ resembled each other, as did אֶשׁ and אֶת, מְרִי and מְרִיב; but מַפִּי stood on its own. It suddenly struck me that—like פִּי in פִּיפִיּוֹת (Ps 149. 6)—מַפִּי might be the homologue of ἀμφί (*about, around*; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; of a single person). This led to my finding that מְרִי and מְרִיב were the homologues of περί (*about, near*; of persons who are *about* one, ἔχειν τινὰ π. αὐτόν; esp. οἱ π. τινὰ a person's attendants, connexions, associates or colleagues, οἱ π. τὸν Πείσανδρον πρέσβεις; οἱ π. Ἡράκλειτον his school; οἱ π. Ἀρχίαν πολέμαρχοι Archias and his colleagues; οἱ π. τινὰ so-and-so and his family). אֶשְׁבַּעַל, then, meant 'an adherent or follower of בַּעַל'. But I was at a loss about the other prefixes, and only by pure chance did I, in one leap, reach their happy solution. Thus, in the course of my research, I came across פִּי-בִּסְתָּ (Ez 30. 17) which, if it be Bubastis in Egypt, of course, had no connection with מַפִּיבִּשְׁתָּ. Yet בְּחֹרִי אֵן, the phrase next to it, caught and riveted my attention. I argued with myself: If On had young men about him, why not Baal? And there and then I set out in search of 'young men'. Within minutes I found: εἴρην or ἰρήν (*Lacedemonian youth who had completed his twentieth year*), and ἡθεὸς/בְּחֹרִי (*unmarried youth just come to manhood*). The former homologizes with יֵר, יְרוּ, and יֵרִי; while the latter homologizes with אִישׁ, אֶשׁ, and אֶת. In the result, the situation became crystal clear: the compounds were surnames of persons who, when young, had been initiated in Baal's worship, or dedicated to his service, or had served an apprenticeship as acolytes in his temple, helping his long-haired priests in the discharge of their sacred duties—like Samuel at Shiloh (IS 1. 22, 28)—or, again like Samuel, a gift of the deity prayed for by his parents. The נְתִינִים or נְתֻנִים, however, were originally laymen permanently attached to the Temple, who formed a class of Temple-attendants inferior to the Levites (Esr 8. 17 ICh 9. 2).

It is not to be wondered at that יְרִבְשֶׁת or יְרִבְעֵל were novices at the shrine of Baal, or Baal's gifts to their parents;

for the concept of monotheism had a hard struggle to monopolize religious belief among the Hebrews, and probably never completely prevailed in biblical times.

UNDERSTANDING GREEK THROUGH HEBREW

LVI. A better understanding of Greek can be obtained through Hebrew and Arabic.

There are two ways in which knowledge of Hebrew helps understanding Greek: one, by tracing to their Greek origin words which the Greeks borrowed from foreign sources; the other, by applying to Greek words the rules of decoding Hebrew words.

I. The Asiatic Greeks called Arabia עֲרַב (Jer 25. 24) or עֲרַבָּה (Dt 2. 8), and its inhabitants עֲרַבִּי (Jes 13. 20), עֲרַב (IR 10. 15), עֲרַבִּים (Ib 17. 4), עֲרַבָּאִים (IICh 17. 11), עֲרַבִּים (Ib 21. 16), עֲרַבִּיִּים (Ib 26. 7). There occurs also עֲרַבְתִּי (IIS 23. 31). These words form the following homologies:

עֲרַב, etc. ἐρημία, ἡ, a solitude, desert, wilderness.

עֲרַבִּי, etc. ἐρημικός, ὁ, living in the desert.

עֲרַבְתִּי ἐρημίτης, of the desert.

Many generations later, when all this had long been forgotten, the European Greeks borrowed Ἀραβία, Ἀραψ, Ἀράβιος, Ἀραβικός—as they did Νεῖλος. For Νεῖλος is identical with נִיָּל, the homologue of ῥόος, a noun which derives from ῥέω, ῥέομαι, flow, run, stream, gush. The homologue of this verb is נָתַר; and the noun derived from it, נִתְרָה, resembles ῥόος more closely than נִתְלָה. The main difference between the Greek words and their respective homologues is the MIV 1. The fact is that when, at the time of the Patriarchs, the Greeks ruled over Egypt, they referred to the stream that flows through it simply as the 'River'. Then the Egyptians rebelled against them and enslaved the Hebrews, but the name ὁ Νεῖλος persisted and has survived to this day—النيل, a name given to a tributary of the Euphrates. Another name that persisted for more than a millennium is Φαραώ which is, to this day, believed to be an Egyptian word; but I think it is a relic of ἔφορος or φρουρός, or of both.

II. ἀραβών, and III. μάγδαλος are dealt with elsewhere.

IV. *κάμηλος* is supposed to be of so-called Semitic origin, the Hebrew homologue being *לָמָל*; but *جَمَل* is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that *לָמָל* is a compound word made up of *μέγα* and *μῆλον*—*big sheep*—and that the Hebrew oxytone is therefore the correct accent. The following are the seven reasons for which I make this claim:

1. The ostriches were called *στρουθοί αἱ μεγάλαι* or *οἱ μεγάλοι στρουθοί*, *large sparrows*.
2. The homologue *מְדַבֵּר* (Job 39. 13) suggests that these words underwent crasis (to *γασουθος*) by dropping the first syllable *με* (as in *לָמָל*), and *τ* and *ρ*, which is not uncommon—under Props. 14 and 17.
3. *ζαμελής* = *μέγα μέλος ἔχων*, *possessing a large limb* (—*με*).
4. One of the many names for the camel in Arabic is *إِبِل*, the homologue of *ōis*, *לֵיל* and *לֵילִי* (Zach 11. 15).
5. Like the sheep, the camel yields milk and wool.
6. The young of the camel is called *κάμηλος ἀρνός*, *a camel-lamb*.
7. Like *κάμηλος*, *לָמָל* is of epicene gender (Gn 32. 16 Lev 11. 4).

It is therefore safe to assume that when the very ancient Greeks first came upon the camel, they called it 'big sheep'—as they quaintly called the ostrich 'big sparrow', when they were first introduced to the giant bird. This appellation was preserved, in abbreviated form, *לָמָל*, by the descendants of the Ancient Asiatic Greeks; but its meaning—and much else besides—had been lost at the time it was borrowed by the European Greeks.

V. The joint operation of two phonetic Rules—Prop. 11 concerning the change of the spiritus asper into *ϝ*; and Prop. 17 about the dropping of *π* out of Hebrew homologues—have solved at least one puzzle, that is, the relation between *ὀπλή* and *χηλή*. They are simply identical and—together with *χήλινος*, *χηλός*—are akin to *ὀπλον*. This is proved conclusively by the following table of *homologues* and *synonyms*:

The homologues of *ὀπλή*, *ή*, (*ὀπλον*) *hoof* *חֶפֶר* Dan 7. 19 *ظَنَف*; in Homer always *the solid hoof* of the horse *خَف حافر*; after Homer, like *χηλή*, *the cloven hoof* of horned cattle *חֶפֶר* Dan 7. 19 *ظَنَف*; distinguished from *χηλή*, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of *χηλή*, *ή*, *horse's hoof* *خَف حافر*; of

oxen and the like, *cloven hoof* ספר Dan 7. 19 ظلف ظلف; crab's *claw* ספר Dan 4. 30 צפרן Dt 21. 12 מַחְלָב מַחְלָב; poetic pl., *talons* ספר Dan 4. 30 מַחְלָב מַחְלָב; *breakwater*, formed of stones laid at the base of a sea-wall, mostly in pl., so called because it projected like a hoof סד; *spur of a mountain* or *ridge of rocks* answering a like purpose חַרְף חַרְף; of various *cloven* or *hooked implements* כְּלָב; *rims of the eyelids* חרף; *crack* in the heels or other parts סָנַר Ex 13. 12; *net* חָבַל Ps 140. 6 Job 36. 8 חֲבִירָה (which also means 'noose'); *plait* חָבַל Dt 22. 12 חֲבִירָה.

The homologues of χηλινός, η, ον = χηλευτός, ἄγγος: χηλευτός (*netted, plaited*) חֲבִירָה; ἄγγος (*vessel to hold liquids*) סֶפֶל Jud 5. 25 סֶפֶל Ps 56. 9 דָּלוּ Nu 19. 17 IR 17. 10 דָּלוּ Jes 40. 15.

The homologues of ὄπλον, τό, *tool, implement* כְּלִי IR 6. 7 אֵלֶּה; a *ship's tackle, tackling*, esp. *ropes, halyards* חֶבֶל; *any ropes* חֶבֶל Jos 2. 15 חֶבֶל Ps 149. 8; *implements of war, arms, weapon, armour* כְּלִי Dt 1. 41; *heavy arms* חֶבֶל IS 2. 4; *men-at-arms* חֶבֶל ICh 13. 3 IR 15. 20; *place of arms, camp* עֵשֶׂל Neh 3. 27 מַחֲלֵה; *large shield* חֶבֶל Jos 15. 15 (cf. ἰδρυμα) חֶבֶל Ib 15. 49 (cf. σκηνή) סֶפֶר IS 17. 7; *membrum virile* עֵשֶׂל IS 6. 4 סָנַר Dt 7. 13 זִבְּ אִיר.

The homologue of χηλός, ἡ, *large chest, coffer* כְּלִי Lev 15. 4 Jon 1. 5.

Note that the homologues and synonyms of χηλή are, for the most part, phonetically similar to ὄπλή, a derivative of ὄπλον. Moreover, there is semantic evidence of the affiliation between χηλή and ὄπλον, in that 'net' and 'plait' are related to 'rope'. Again, in one of its meanings—'netted, plaited'—χηλινός is directly related to χηλή; while by the other—ἄγγος—it is directly linked with ὄπλον. Lastly, the homologues corroborate each other most strongly—whether Hebrew, Aramaic, or Arabic. Accordingly, there is cumulative evidence that ὄπλή was pronounced χηλή, and that these two words were interchangeable.

VI. My theory sheds new light on the word Σκάμανδρος, both on the phonetic and semantic aspects. We have seen that homologues of words with σκ show that these two consonants may be pronounced together as a digraph, or individually and separately, or by dropping one of the letters (Prop. 12). The late Sir Leon Simon thought this was the reason why Homer did not find it necessary to lengthen the short vowel before σκ in *Iliad* 20. 74:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Again, this verse seems to imply that ξανθός and σκάμανδρος are synonymous adjectives; yet there is no trace of such equation or, indeed, of any other meaning ascribed to σκάμανδρος by the Greeks. If one turns to Hebrew and Arabic, however, one finds that both languages have preserved several obvious homologues which confirm the implication; while my rules of phonetics establish that these two adjectives are identical: Σκάμανδρος: □□ Gn 10. 6 סְמַרִּי Cant 2. 13 סְמַרִּי Gn 10. 18 □□ Ib 10. 21 شَمْدُور (beet), أَصْفَر (yellow), أَسْر (brown), أَحْمَر (red), شَام (Syria).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, ἐνέα and ὀκτώ. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of ἐν and ἐκα, and ἐκα and τω—meaning 'ten minus one' and 'ten minus two'. This is proved by their several homologues עֶשְׂרִי and עֶשְׂמֵנָה. The first syllable in the former (עֶשְׂ) stands for εἰς, and the second (רִי) for -κα in δέκα, δ dropping out and κ interchanging with ר as gutturals, or dropping out. Whereas the first syllable in the latter (עֶשְׂ) stands for δύο, the second and the third letters (מֵנָה) for ἀπό, and the last letter for -κα in δέκα (two from ten). Thus, ἐνέα consists of ἐν-νέ-α → ἐν ἀπὸ δέκα (one from ten), like *undeviginti* (twenty lacking one); whereas ὀκτώ consists of ὀκ-τώ → -δέκα δώ, an order of words on the prefix-suffix pattern, to avoid confusion with δώδεκα—like *duoīn deōnta eīkosi* (twenty save two):

ἐνέα → ἐν νε α → ἐν με α → ἐν με (נ) α → ἐν ἀπὸ α → ἐν ἀπὸ δέκα
 ὀκτώ → οκ τω → ακ τω → κα τω → δέκα τω → δέκα δώ →
 δέκα δύω

Besides, it is quite possible that the δ in δέκα is prosthetic—εκα, עֶשְׂרִי—because Aristotle held that the ν at the end of εἴκοσιν is not *movable ν* but part of the word, εἴκοσιν being thus homologous with עֶשְׂרִים (or עֶשְׂרִים), 'two tens'.

VIII. The verb לִי אֶלֶף, לִי לֶף, לִי לֶף (Cant 4. 6, Gn 12. 1, Cant 2. 11) not only shows that the Middle Voice, a characteristically Greek feature, exists in Hebrew, but also that the Middle Voice suffixes: -μαι, -σαι, -ται, were originally -μοι, -σοι, αὐτώ (to me, to you, to him), to indicate the reflexive nature of the action—just as: | (in اِنْفَعَلَ) and | (in اِنْفَعَلَ) (ἐν) do.

IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *Ἰδης* and its Epic variant *Ἰδωνεύς*, the homologue of *הַיָּדוּשׁ* (Prv 27. 20), *הַיָּדוּשׁ* (Ib 15. 11), *آيد*.

Strangely enough, the traditional derivation of *Ἰδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of *הַיָּדוּשׁ*, 'destruction, perdition'. It will emerge from the following analysis that both alleged derivations are spurious, and that these two words are identical with *ἀίδιος*, *everlasting, eternal*.

Hebrew provides the true derivation and meaning of *Ἰδωνεύς*, the homologue of *הַיָּדוּשׁ*.

According to the Greeks, *Ἰδωνεύς* is a lengthened poetical variant of *Ἰδης* or *ἰδης*, which is said to be somehow made up of a *privativum* and *ιδεῖν*, and somehow to mean 'the unseen place'. On the other hand, the regular genitive of *Ἰδης* is *Ἰδου*, and the Homeric *Ἰδαο* and *Ἰδεω*; there is also a genitive *Ἰδος* and the dative *Ἰδι*, as if from *Ἰς*. None of these words seems to have the remotest relation to the said derivation or meaning of *Ἰδωνεύς*, which seems to have been suggested by *Iliad* 20. 62-5, rather than based on firm philological foundations. Indeed, two biblical verses situated widely apart show that—like the Greeks—the Hebrews believed that *הַיָּדוּשׁ* was hidden from mortals' view: Prv 15. 11 and Job 26. 6. Yet *this particular belief* need not necessarily import etymological implications. Therefore, let us turn from this unsatisfactory explanation to a consideration of the homologies involving the words with the root *דָּשׁ*.

ἀποβάλλω—lose *דָּשׁ* Prv 29. 3 Eccl 3. 6.

ἀποβολή—loss *הַיָּדוּשׁ* Lev 5. 22.

ἀφανίζω—make away with person *דָּשׁ* IIR 11. 1 Ps 119. 95 *הַיָּדוּשׁ*

Lev 23. 30 Nu 24. 19; destroy *דָּשׁ* IIR 21. 3 *הַיָּדוּשׁ* Mich 5. 9 *אָבַד*; obscure, mar one's good name *דָּשׁ* Dt 12. 3 *הַיָּדוּשׁ* Dt 7. 24; wipe out *דָּשׁ* Dt 12. 3 IIR 11. 1 Esth 3. 9 *הַיָּדוּשׁ* Nu 24. 19 Dt 7. 24 *אָבַד*; make away with property *דָּשׁ* Prv 29. 3.

ἀφανής—missing *דָּשׁ* IS 9. 20; uncertain, doubtful, obscure *דָּשׁ* Dt 32. 28.

ἀφανισμός—extermination *הַיָּדוּשׁ* Esth 9. 5 *אָבַד*; destruction *הַיָּדוּשׁ* Ib 8. 6 *אָבַד*.

φθίω, -ίνω, -ινύθω—decay *דָּשׁ* Jon 4. 10; wane *דָּשׁ* Prv 11. 10,

28. 28 פח Cant 2. 17 [cf. φεύγω]; *be wasted* אבד Jer 9. 11 Joel 1. 11 Eccl 5. 13; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 נֶאֱסַף Jes 57. 1; *disappear* אבד IS 9. 3 Mich 7. 2 אבד Job 30. 8.

φθινύθω—poet. for φθίνω, *waste away* אבד Jer 4. 9; *decay* אבד Jon 4. 10; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 אָבָד; as an imprecation אבד Jud 5. 31 Job 3. 3.

ἀποφθινύθω—*make perish* אבד IIR 11. 1 Ps 119. 95 אָבִיד Lev 23. 30 Nu 24. 19 אָבָד; ἀποφθίνω—*make perish* אבד IIR 11. 1 אָבִיד Lev 23. 30 Nu 24. 19; *destroy* אבד IIR 13. 7, 21. 3 אָבָד.

καταφθίω, -υνύθω—*ruin, destroy* אבד IIR 13. 7, 21. 3 אָבָד.

φουτάζω, -άω, -τίζω—*go to and fro, backwards and forwards; roam wildly about, wander* אבד Lev 26. 38 Jes 27. 13 Jer 4. 9 Job 4. 11 תָּעָה Nu 11. 8 Job 1. 7 תָּעָה Jer 5. 1 Am 8. 12 תָּעָה Jer 49. 3 תָּעָה Gn 21. 14, 37. 15 Jes 21. 4 (cf. Jer 4. 9) Ps 107. 4, 119. 176 תָּעָה.

φουτάς—*roaming wildly about, wandering* אבד Dt 26. 5 Jer 50. 6 Ez 34. 4 Ps 119. 176 Prv 31. 6 Job 4. 11, 29. 13, 31. 19 תָּעָה Gn 37. 15 Ex 23. 4.

Αἰδης or ᾠδης—the *nether world, place of departed spirits* אַבְדֵּה Prv 27. 20 אַבְדֵּה Job 26. 6; Αἰδου οἰκῆτωρ, *of one dead* חַדְלֵי Jes 38. 11; עֵדֶן Gn 2. 8 Ez 28. 13 עֵדֶן Dt 32. 22 Jes 14. 9, 28. 18 עֵדֶן Ps 9. 18 עֵדֶן; the *grave, death* אַבְדֵּה Ps 88. 12 עֵדֶן IIS 22. 6 Hos 13. 14; Αἰδούσδε, *Adv. to the nether world* אַבְדֵּה Gn 37. 35 Jes 7. 11.

ἀίδιος—*everlasting, eternal* עַד Hab 3. 6 אֲבָדִי; ἐς αἰδιον, *for ever* עַד־עַד Jes 30. 8 עַד־עַד Nu 24. 20 אַבְדֵּה Job 31. 12 עַד־עַד Ps 132. 12 אֲבָדִי; ἀίδίως, *eternally* עַד־עַד Ps 21. 5, 119. 44.

Αἰδωνεύς—*lengthened poetical form of Αἰδης, אַבְדֵּה* Prv 27. 20 אַבְדֵּה Ps 88. 12 Job 26. 6, 28. 22 עֵדֶן Gn 2. 8 Ez 28. 13 אֲבָדִי.

αἰεί, Aeolian αἰ(ν), αἰ(ν), Boeotian ἡί, Epic, Ionic, Poetic and early Attic αἰεί, Doric αἰός, αἰός—*ever, always* עַד Jer 31. 20 (19); (δεῦρ) αἰεί *until now* (עַתָּה) עַד Gn 32. 5; αἰεί κοτε, ποτε *from of old* באו Jes 45. 21 Ps 93. 2; ὁ αἰεί *every one* אִישׁ כל Ex 35. 21; αἰεί *for ever* עַד Lev 27. 20 עַד Ex 15. 18 עַד־עַד Ib.; τὸ αἰεί *eternity* אֵל Ps 36. 7 עַד Hab 3. 6 (cf. εἰς/אל/עַד) אַבְדֵּה Nu 24. 20 אֲבָדִי; ἐς αἰεί χρόνος *for ever* Ps 19. 10 עַד־עַד Nu 24. 20 עַד־עַד Ps 83. 18 אֲבָדִי [The Dictionary goes on to say: 'The statement of Harp. that αἰεί = ἕως in Att. is based on misinterpretation of such phrases as ἐς τόνδε αἰεί τὸν πόλεμον Thucydides 1. 18.']

Here are the homologues of ἕως(B), Epic εἰως, ἥως, Dor. ἄς, Aeo. ἄς, Boeotian ἄς and ἄως—*relative particle, expressing the point of Time up to which an action goes, with reference to the end of the action, until,*

till; or to its continuance, *while*: *until*, *till* עד, עד; ε. ἄν or κε with Subjunctive (mostly of aorist), of an event at an uncertain future time עד אם Gn 24. 33 עד כי Ib 49. 10 עד שֶׁ Jud 5. 7 Cant 2. 7, 17; ε. ὅτε till the time when עד-עה IIS 24. 15; ε. ὅψέ (ἐς ὅψε) till late עד-ברֶשׁ Jud 3. 25; ε. ἄρτι till now עד עתה Dt 12. 9; ε. πρωί until morning עד-בקר Ex 12. 10 עד-הבקר Jud 19. 25; *while, so long as* עוד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עד-אבדון means ἐς αἰδῖον, it obviously follows that אבדון means αἰδῖος, *everlasting, eternal*. Again, as אבדון is identical with ἠδωνεύς, so must also αἰδῖος be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical אבד involves four different Greek verbs, none of which is ἰδεῖν; (2) that one of them, ἀφανίζω, means primarily 'to make unseen'; (3) that one of the derivatives of this verb homologizes with אבד and أَبَد, and not with אבדון or آبد; (4) that even if אבד and آبد had been variants of אבד and أَبَد respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עד-אבדון—like עד אבד, homologizes with ἐς αἰδῖον; (6) that אבדון and אבדה are genuine homologues of ἠδωνεύς and ἠδης; and (7) that these two Greek words denote eternity.

Complete confirmation of this well-founded conclusion comes from the weighty evidence supplied by four synonymous phrases—all euphemisms for 'cemetery': two biblical, בית עולם Eccl 12. 5, ארץ חיים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בית החיים and בית עֶלְמִין. בית החיים is supposed to mean 'the abode of the living'; and it might plausibly be explained that a cemetery is so described to indicate the continuity of life hereafter.

Fortunately, however, עולם Gn 3. 22, and עֶלְמָא Dan 2. 20, and עֶלְמִין Ib 2. 4 are biblical terms of no uncertain meaning, and they give a clue to the true meaning of חיים in the third phrase. In fact, עֶלְמִין is a variant of עֶלְמָא Dan 2. 20, 44 and plural of עֶלְמַן Dan 3. 33 which—like its Hebrew equivalent, עולם Ps 90. 2 or, *more accurately*, עֵילוֹם IICH 33. 7 (which

happens to be the Ashkenazi pronunciation of עולם)—is the homologue of τέλος, *end*. This is in agreement with the Septuagint's rendering of אל-בית עולמו by εἰς οἶκον αἰῶνος αὐτοῦ—that is, *to his eternal abode*—and with αἰδίοι οἶκοι (*eternal homes*), i.e. 'tombs'. In fact, the context in Gn 3. 22 suggests that עץ חיים means 'the tree of eternity'.

As to חיים, it is the homologue of αἰών in its various meanings: period of existence חיים Gn 3. 14 Eccl 9. 9 حِين; *lifetime* חיים Lev 18. 18 حَيَاة; *life* חיים Dt 30. 19 חַיִּים Job 24. 22 Dan 7. 12 חַיָּים; *eternity* חיים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out חַיָּה Gn 18. 10 חַיָּה IS 25. 6 عام (*year*), (season); as title of various divine beings חַיָּה Gn 16. 14 IIR 19. 4 Dan 12. 7 חַיָּים Dt 5. 23 Jer 10. 10 חַיָּה Job 27. 2 חַיָּה Dan 6. 27.

Therefore, according to the Bible, as well as to ancient Jewish tradition, the dead explicitly pass on to an eternal abode, and the belief is Greek.

THE NEW TESTAMENT

LVII. The names of 'Sceva' and 'Thomas' can be explained by my theory.

Whatever my qualifications to interpret the Old Testament may be, I have no pretension to be able to interpret the New Testament; although I am not altogether unacquainted with this part of Israel's gift to mankind. But I have reason to believe that my theory sheds some light on at least two names mentioned in it, viz. *Nathanael* and *Sceva*.

נְתַנְאֵל (Nu 1. 8) may be the equivalent, not the homologue, of θεόδοτος or θεόσδοτος (*given by God*)—just as נְתַנְיָה (IIR 25. 23) may be the equivalent of Διόδοτος or Διόσδοτος (*given by Zeus*). It is vital to appreciate that the names are נְתַנְאֵל and נְתַנְיָה, not נְתַנְאֵל and נְתַנְיָה; for נְתַן may be either the construct of נָתַן, the synonym of מָתַן and homologue of δῶρον (*gift, present, gift of honour; votive gift or offering to a god*), or the homologue of ἔδνον (*gift*) and variant of נָדַן. This interpretation would imply that the bearer of either name had been prayed for by, and was

granted as a gift to, his parents. Yet the names are susceptible of an alternative and more likely interpretation: either of them may mean 'a gift', 'a votive offering', *by* his parents *to* God, in recognition of the divine favour. In that case, נַחֲמָאֵל would be equivalent to ἀνάθημα . Now John 21. 2 reads:

ἦσαν ὀνόμου Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

In my diffident submission, the punctuation is deceptive: there ought to be no comma after $\Delta\acute{\iota}\delta\upsilon\mu\omicron\varsigma$, as I think that Thomas had two other names, Didymus and Nathanael. I suggest that his original name was נַחֲמָאֵל , and that—in their attempt to translate it to the Greeks—the Jews used such words as $\delta\epsilon\delta\omicron\mu\epsilon\nu\omicron\varsigma$ (*given*) and ἀνάθημα (*a votive offering; a slave in a temple*), which were perverted to $\Delta\acute{\iota}\delta\upsilon\mu\omicron\varsigma$ and $\Theta\omega\mu\acute{\alpha}\varsigma$ respectively.

In support of my theory, I would refer to two texts in the Old Testament and two others in the New. Samuel was prayed for and dedicated to the service of God in the Tabernacle at Shiloh (IS 1. 11, 28). Moreover, in ICh 9. 2 סִימְעוֹןִי is translated in the Septuagint by οἱ δεδομένοι , סִימְעוֹןִי being laymen dedicated to serve in the Temple (Esr 8. 20). Then mark the similarity of reaction in two different contexts by Nathanael and Thomas, remembering that 'Rabbi' is identical with 'Lord'.

'Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel' (John 1. 49).

'Thomas answered and said unto him, My Lord and my God' (Ib 20. 28). Cf. Mark 3. 13-19.

As to Sceva, Acts 19. 14 reads:

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered סִימְעוֹןִי and سَيْمُونِي in the Hebrew and Arabic translations. Neither of these two renderings resembles any Hebrew word, any more than *Sceva* or $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$ seems to do. However, those acquainted with my homological Propositions will not be slow in seeing through the disguise of $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$ the true faces of שִׁמְעוֹןִי or שִׁמְעוֹנִי and its homologue, ἑπτὰ . For according to them, $\sigma\kappa$ —as a digraph—is equivalent to ש , and so is the spiritus asper; υ is equivalent

to \beth , and so is π ; α is equivalent to \aleph or $\pi\aleph$; while τ drops. So it seems that the priest concerned was nicknamed 'seven' because of the number of his sons. Indeed, this must have been the reason for mentioning the fact that he had 'seven' sons, which *number* is otherwise irrelevant.

On the other hand, the fact that he had seven sons may have been sheer coincidence, and his real name may well have been שבע (سبع), after the rebel who fought against the resumption of the kingdom by David when its brief usurpation by Absalom had collapsed (IIS 20. 1). Yet that would not affect my reading of $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$, although the homologue would then be $\sigma\kappa\acute{\upsilon}\mu\nu\omicron\varsigma$ (*lion's whelp*) instead of $\acute{\epsilon}\pi\tau\acute{\alpha}$, thus: $\sigma\kappa/\aleph$, ν/π , μ/\beth , $\nu\omicron/\omicron\upsilon$, \omicron/π , ν/\aleph . Curiously enough, the rebel's name is rendered $\Sigma\alpha\beta\epsilon\acute{\epsilon}$ in the Septuagint and *Seba* in the Vulgate.

THE KORAN

LVIII. A Greek word which occurs in the Koran can only be explained through the Bible.

Hebrew is my mother tongue, but Arabic was spoken in my paternal grandfather's house, and Ladino or Sephardi at my maternal grandfather's. Besides, I heard Arabic all round me in my native Jerusalem and in Cairo, where we lived for eight years. Indeed, at one time I knew two سَعَفَات (among many poems) and about half the Koran by heart; so that Arabic is not foreign to me.

My remote ancestors, too, were familiar with Arabic; but the Sephardi they knew was Spartan, and their Ladino was not Latin but Attic. For the Children of Israel maintained contact with their maritime as well as their land kindred (Jud 6. 1 IR 10. 15 Ob 20 Jon 1. 3 IIC 17. 11), and there was a mutual love-hatred between them. The Midianites ($\mu\epsilon\sigma\sigma\eta\mu\beta\rho\iota\omicron\varsigma$) raided the Land of Israel (Jud 6. 1), and the Aramites ruled over it for a time (Ib 3. 8); while the Philistines were a thorn in the side of Israel. However, King David changed all that: his armies established a base on the Euphrates (IIS 8. 3), and a governorate in Damascus (IIS 8. 3, 6); they carried out a systematic genocide in Edom (IR 11. 15, 16), and subdued the Moabites and the Philistines

(IIS 8. 1, 2). Arab princes brought Solomon (and Jehoshaphat) tribute (IR 10. 15 IICh 9. 14, 17. 11), and the Queen of Sheba paid him a State visit (IR 10. 1-2) while his and his ally Hiram's ships used Aden as their port of call on their voyages to East Africa (Ib 10. 22). But throughout the Assyro-Babylonian crises which resulted in the Captivities, the Syrians and the Phoenicians in the north, the Philistines and the desert-dwellers in the south, joined the enemies of Israel (Jer 35. 11 Joel 4. 4-6 Ps 137. 7). Nevertheless, the Midianites never molested the shrine of Shiloh, and Israelites settled in Arabia (as they did in Greece); so that the priests of Apollo at Mecca—even if they did not maintain regular intercourse with the priests in Jerusalem—must have been conversant with their laws, customs, and way of life generally. Of this there is ample and clear evidence in the Koran. Part of that evidence is philological; and it is not less convincing because it has lain there unsuspected for fourteen hundred years.

Now I am no more qualified to comment on the Koran than I am to comment on the New Testament; but here, too, my theory helps to explain at least four puzzling words that occur in it and nowhere else. They are: أَبَائِيل and سَجِيل (Sura CV, The Elephant), صَمَد (Sura CXII, The Unity), and طَالُوت (Sura II, The Cow), in alphabetical order. The first three are easily disposed of: أَبَائِيل is the homologue of *πάμπολυς*, *very great, large, or numerous*; سَجِيل, I submit, is the homologue of *θέαγον*, a variant of *θεῖον* (A): *brimstone*; and صَمَد—akin to *Πημζ* Lev 25. 23, 30—is that of *ἀθάνατος*: *undying, immortal*; *ἐμπέδως*: *permanently* (W). Here they are in their inimitable settings:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ النَّبِيلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلُّلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَائِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ
مِّنْ سَجِيلٍ . فَجَعَلْنَاهُمْ نَكَفًا مَّا كَانُوا
قُلُوبُهُمْ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ .

طالوت, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, *τελευταῖος*. What is more, one cannot get to it outside the context of the Bible as a whole. The way I came by this homology is so characteristic of my method, and so relevant to the evolution and effectiveness of my theory, that I feel I must report it, if only briefly.

Traditionally طالوت is the Arabic for שָׂאֵל, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to שָׂאֵל is phonetically unaccountable, I wondered whether it might have some semantic affinity to the Hebrew name which I—in common with everybody else—thought was the original, an affinity that would show up in a Greek homologue. This suspicion crept into my mind when my research had led me to two conclusions: one, that because of its vast vocabulary, the isolation of the Arabs by and within their desert fastness, and the further conservation of their language through their deep attachment to tradition, Arabic claimed a wider—though not closer—relationship to Greek than Hebrew did, so that it had many more Greek homologues than Hebrew had, while Greek had a very much larger number of Arabic than Hebrew homologues; the other, that although Mahomet—like other Arabs before him—was obviously influenced by biblical and rabbinical accounts and concepts, he undoubtedly spoke *Arabic*, even as Moses had spoken *Hebrew*, whatever the proximate or remote origin or origins of the words they uttered. Therefore, I shifted the investigation from طالوت on to שָׂאֵל, and tried to find the equivalents in Greek of 'requested' and 'borrowed'—apart from the homologues connected with שָׂאֵל (שָׂאֵל/αἰτέω Jud 5. 25, שָׂאֵל/ῥημένος IIR 6. 5; שָׂאֵל/αἴτημα IR 2. 16, שָׂאֵל/αἰτητός IS 9. 2)—in the hope of discovering a word which would homologize with طالوت. I drew blank, except that incidentally I came across—*s.v.* ἀρητός: *prayed for, desirable*—Ἀρητός (حَارِث) and Ἀρήτη, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of שָׂאֵל for women as well as for men, and confirmed the biblical reason for the name—that the parents of its bearer had longed and prayed for his birth (IS 1. 17, 20, 27 IIR 4. 28).

This prompted me to study individually the four different

Sauls in the Bible, and what I detected was decisive. For one of them—the first king of Israel—was an only child (IS 10. 21 ICh 8. 33, 9. 39); another was the Benjamin of the brood (Gn 46. 10 Ex 6. 15 ICh 4. 24); while the remaining two were indeterminate. Hence, the finding of *τελευταῖος* (*last*) and *τηλύγετος* (old Ep. epith., of children, of uncertain origin and sense; sometimes clearly of a *darling son*, *petted child* . . . so of an *only son*. The best of the ancient interpretations is *latest-born*, i.e. *after whom no more are born* . . . including *only children*, these being the best-beloved) was practically automatic.

Consistently with this concept, the Septuagint renders יָחִיד by ἀγαπητός in Gn 22. 2, 12, 16 Jer 6. 26 Am 8. 10 Zach 12. 10; and by ἀγαπώμενος in Prv 4. 3; elsewhere literally by μονογενής.

The significance of this discovery—the result of determined and sustained efforts to ascertain and proclaim the truth—cannot be overrated. It establishes beyond doubt that the word طالوت is a *genuine, independent, Arabic* word, that it was known to the *Arabs* to be an alias of יִשְׂרָאֵל; and that by Mahomet's time its meaning had been forgotten—like that of לוֹט, also an only child. The implication is inescapable that knowledge of the Bible is essential to the understanding of the language of the Koran. Because the marriage contracted by Moses not only resumed the contact first made by the Fathers with their Scythian neighbours, but also developed in the course of time into regular social intercourse between their descendants—raids, treacheries, wars, tortures, among other manifestations of mutual love-hatred, notwithstanding—over a period approaching two thousand years; indeed, down to the advent of Islam, when the Jewish communities in Arabia were wiped out, the remote Yemenite excepted.

The following is laid down in Deuteronomy 19. 15: עַל-פִּי שְׁנֵי עֲדִים אוֹ עַל-פִּי שְׁלֹשָׁה-עֲדִים יָקוּם דָּבָר. Let, then, two witnesses suffice—although they do not stand alone, if corroborative evidence counts—further to support my contention: the books of Ruth and Job. Ruth, the great-grandmother of King David, was a Moabite—as Uriah was a Hittite (Σκύθης)—and Job, one of the outstanding philosophers of antiquity, lived in אֶרֶץ עוֹץ (which, there are strong indications, was Northern Arabia) long before المَوَال.

This complex philological masquerading is further complicated in two ways: on one hand, the same Hebrew letter may mask a variety of Greek letters, digraphs, diphthongs, both the spiritus asper and the spiritus lenis; on the other hand, any of these may be masked by more than one Hebrew letter or vocalization: e.g. γῆ/א, γηθυλλίς/לצב, ἀγείρω/אגא, διαδοχή/דד, ἀγαπάω/באא, πώγων/σισαγών/קק, γλάγος/בלב, γεύω/עעע, γαμβρός/בבב, γε/כ, γυγαίη/νύξ/הלל, ἄγχω/קח, γέρον/ההה, γεμίζω/עעע, γωνία/פפ, ἄγερσις/πανήγυρις/תצצ, γεννάω/הקק, γαλήνη/הלל, βοή/אא, ηἰ/אא, γυῖον/ההה, δηλόω/הלל, κυφός/כככ, λύομαι/לאא, τοξαλλίς/אאא, ποκίζω/אא, πύτιον/ההה, φάρυγξ/רוו, ὄχθη/ההה, ὑψόω/ההה, δειρή/אא, צואר, ἀγαπάζω/פפפ, σκοπός/ההה, σκῦτος/עעע, στέφος/תתת, στῆθος/דד, στέλλω/חחח, λείχω/חחח/קקק, εὐνή/ההה/קקק, ἀγαπάζω/בבב, ἀγαμαι/עעע, ὄνομα/עעע, αἰρέω/בחב, ἔδος/עעע, ὁδός/ההה, ἐπτά/עעע, ἄπτω/ההה/תתת/כפת/עבת.

מֶרְאָה, ὄρασις/תְּפֹאֶרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מַחְבֵּת, χρῆμα/
מִקְרָה/מִקְרָא/מִכְר/מַחִיר/מַרְי/בְּצָרִים/בְּצֵעַ.

In the result, farcical situations would inevitably arise, unless strict precautions were taken, and great care was exercised, in scrutinizing each disguise, and studying the processes of form-construction and literal replacements of each homologue, in faithful conformity to my empirical rules or Propositions of tried efficacy.

Obviously, each homologue must stand on its merit or fall by its defect. It must speak for itself, and speak precisely and clearly: no stretching of points, no interpretations, no commentaries. Either the word in question bears a definite meaning which fits, or it does not. A doubtful homologue is discarded or put aside for further consideration; to a likely one, tests are applied and the homology is kept under review until finally approved or abandoned. But few false homologies can survive such scrutiny.

Now it hardly needs stating that a Hebrew word that conforms to all the rules of *phonetics* and *morphology*, in relation to a similar Greek word, cannot—by these two qualifications alone—claim to homologize with it. If it could, we would have such monstrosities as ἄτονος תָּנָא, ἄτομος/תָּנָא, or ἄτομος תָּנָא.

Nor could a Hebrew word that bore the same *meaning* as a Greek word, for that reason alone claim to be its homologue. Otherwise, any Hebrew word would homologize with all the Greek words of its own meaning. This would be impossible because synonyms in the same language are mostly of different sound, form, shade of meaning and origin one from the other.

To qualify as homologues, such two words must not only relate as to sound and form, but also share the same meaning, e.g. עָרַע/ὀρέγω.

Yet two such acoustically and formally similar words might frequently coincide in meaning as well, without attaining homological status, except in a certain context. This is obviously the case where *homonyms* are concerned; and there are many hitherto unsuspected homonyms in the Bible, e.g. הָבֵל or הָבֵל, the homologues of which differ according to context. Thus:

βολή, ἡ, pangs or throes of childbirth Jes 13. 8, 66. 7; καταβολή, ἡ, throwing down: hence, esp. of begetting Job 39. 3; periodical attack of illness, fit Ps 18. 5;

ἀγκαλῖς, ἡ, pl., *arms* Jer 38. 12;
 ἄμπελος, ἡ, *measure of length* = 20 παλαισταί (*palm, four fingers' breadth*) IIS 8. 2; γύψ, ὁ, *a measure of land* Am 7. 17;
 ἵππος, ὁ, *horse*; καβάλλης, ὁ, *nag*, Latin *caballus*; κέλης, ὁ, *courser, riding-horse, horse* Ez 27. 24 خيل;
 κεφαλῇ, ἡ, *band of men*; or νέφος, τό, *metaph., a cloud of men* IS 10. 5;
 κοῖλος, ἡ, ον, *of Places, lying in a hollow or forming a hollow*, κ. Λακεδαίμων *the tale of L.*, κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος זנרל זנרל Dt 3. 4, as proper noun, K. Συρία *the district between Lebanon and Anti-Lebanon* Dt 3. 4; cf. κύβος *die*, πάλος *lot* Dt 32. 9 Ps 16. 6;
 νεφέλη, ἡ, *fine bird-net*, in pl.; χηλή, ἡ, *net, plait* Ps 140. 6 Job 18. 10;
 ὄπλον, τό, *a ship's tackle, tackling*; esp. *ropes, halyards, etc.* Jes 33. 23; generally, *any ropes* Jos 2. 15 Jer 38. 11; v. χηλή, p. 315.

On rare occasions even the formal, acoustic, semantic, and contextual conformity of a Hebrew word with its Greek equivalent will not suffice to qualify them to constitute a proper homology, e.g. זקן/παρα-καλέομαι. To be considered definitely sound, a homology must—in addition to fulfilling all these requirements—pass one or more *tests*, each of which qualifies as a touchstone by virtue of two characteristics: its independence of either of the two words constituting the homology, and its capacity to connect them to each other in a certain material particular, e.g. זקן/ράφανίς (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word זקן occurs twice, both times in the same chapter and in similar contexts, that is, Jud 8. 7 and 16. On the two occasions the Septuagint bypasses the difficulty of translation by transliteration; whereas the *Lexicon* states that the root of the word is unknown, and explains זקן as *briars*. It quotes authorities who opine that זקן means '*threshing sledges furnished with sharp (glittering) stones*'—supposing the root to be זק, the homologue of which is βόστροχος. In fact, there is clear evidence of such a contraption in the homologue זקן/τριγάνη: *tribula* (*a thrashing sledge with sharp pieces of flint or with iron teeth*) IIS 24. 22 Jes 41. 15 ICh 21. 23. However, the Ben Yehuda Dictionary—which states that זקן is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse זקן is associated with the verb זקן, and in the second with the verb ידע. The *Lexicon* resorts to

the familiar and facile slander that the text suffers from a clerical error: it should read וַיֵּדַע , instead of וַיֵּדַע . Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of וַיֵּדַע is $\delta\alpha\iota\zeta\omega$, and that of וַיֵּדַע is $\epsilon\iota\delta\omega$, a non-extant verb meaning *to see* (second aorist $\epsilon\iota\delta\omicron\nu$) and *to know* (perfect $\omicron\iota\delta\alpha$). It belongs to the mixed class of verbs, sharing tenses in the first meaning with $\acute{o}\rho\alpha\omega$, and in the second with $\gamma\iota\gamma\nu\acute{o}\sigma\kappa\omega$. Of $\epsilon\iota\delta\omega$ in the first meaning the homologue is וַיֵּדַע Dt 34. 10; otherwise, וַיֵּדַע —like $\gamma\iota\gamma\nu\acute{o}\sigma\kappa\omega$ —means *to know* Gn 4. 9, and *to know carnally* Ib 4. 1 Jud 8. 16. The identity of these Hebrew and Greek homologues is reinforced by the identity of relevant Hebrew and Greek expressions. Thus וַיֵּדַע , Boeotian, וַיֵּדַע , 3 per. sg. imper. of $\omicron\iota\delta\alpha$, esp. in the phrase וַיֵּדַע Ζεὺς , *Zeus be witness!* Cf. וַיֵּדַע IS 12. 5; וַיֵּדַע Ζεὺς αὐτός *Iliad* 10. 329, *now be my witness Zeus himself*; וַיֵּדַע $\text{θεοὶ ὁ ἐπὶ μάρτυροι ἔστων}$ *Odyssey* 1. 273, *and let the gods be the witnesses*; cf. וַיֵּדַע וַיֵּדַע Gn 31. 50; וַיֵּדַע וַיֵּדַע Mich 1. 2; וַיֵּדַע וַיֵּדַע Ex 5. 21; וַיֵּדַע וַיֵּדַע Ich 12. 18; וַיֵּדַע וַיֵּדַע IICh 24. 22. Moreover, the participle $\epsilon\iota\delta\acute{o}\varsigma$ means *one who knows*, *one acquainted with the fact*, *one skilled in*; cf. וַיֵּדַע וַיֵּדַע Esth 1. 13.

As to the homology וַיֵּדַע וַיֵּדַע itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and ו , and that between ϕ and ו . The first interchange occurs in dialectal Greek, e.g. $\beta\rho\alpha$, Aeolian for $\rho\alpha$; $\beta\rho\alpha\delta\iota\omicron\nu$ (i.e. φραδίων), Aeolian for $\rho\alpha\delta\iota\omicron\nu$; $\beta\rho\alpha\iota\delta\iota\omega\varsigma$, Aeolian for $\rho\alpha\delta\iota\omega\varsigma$; $\beta\rho\alpha\delta\iota\nu\omicron\varsigma$, Aeolian for $\rho\alpha\delta\iota\nu\omicron\varsigma$; $\beta\rho\alpha\kappa\epsilon\tau\rho\nu$, Aeolian for $\rho\alpha\kappa\epsilon\tau\rho\nu$; $\beta\rho\alpha\kappa\omicron\varsigma$, Aeolian for $\rho\alpha\kappa\omicron\varsigma$; $\beta\rho\alpha\tau\acute{\alpha}\nu\alpha\nu$, $\rho\alpha\tau\acute{\alpha}\nu\alpha\nu$; φρινός , $\rho\iota\nu\omicron\varsigma$; $\beta\rho\iota\zeta\alpha$, Aeolian for $\rho\iota\zeta\alpha$; $\beta\rho\acute{o}\delta\omicron\nu$, Aeolian for $\rho\acute{o}\delta\omicron\nu$; $\beta\rho\upsilon\tau\iota\varsigma$, Aeolian for $\rho\upsilon\tau\iota\varsigma$; $\beta\rho\acute{\upsilon}\chi\epsilon\iota\nu$, $\rho\acute{\omega}\chi\epsilon\iota\nu$; $\eta\lambda\iota\omicron\varsigma$, $\alpha\beta\acute{\epsilon}\lambda\iota\omicron\varsigma$ (i.e. $\alpha\text{φ-}$). Besides, consider the homologies, $\rho\acute{\eta}\tau\rho\alpha$ (φράτρα) וַיֵּדַע and $\eta\lambda\iota\omicron\varsigma$ וַיֵּדַע . Regarding the interchange between ו and ϕ , let the double-homology וַיֵּדַע וַיֵּדַע suffice as an example.

Yet however sound these three homologies may appear when standing separately and independently of each other, they fail to support each other—or so it seems—when conjoint. For how on earth could radishes be related to ‘piercing’ and/or ‘carnal

knowledge'? In the event, an old Greek custom provides an unbreakable link between them. In ancient Athens adulterers used to be punished by having a radish (presumably of enormous carrot shape and size, the kind still cultivated in Israel—*ράφη*, *ράφα*) thrust up their fundament (Aristophanes, *Nubes* 1083).

It does not need a great deal of imagination to visualize the cruel torture to which the inhospitable elders of Succoth were subjected when victorious Gideon returned to vent his threatened vengeance on them. By the light of this Greek custom, the two verses concerned become probatively complementary, each containing a verb (*שָׁדַד*, *שָׁדַד*) which matches a particular meaning of the other verb (piercing, knowing carnally), although both verbs are susceptible of more than one meaning. Obviously, the peculiar way of piercing rendered the use of radishes more humiliating, if less painful, than the use of thorns. No doubt, both thorns and radishes were employed to achieve the maximum mental and physical pain.

Another way of punishing marital infidelity among the ancient Greeks was by means of scorpions (Plato, *Comicus* 173. 21). Which recalls another incident in the history of Israel, and confirms the homology *σκορπίος*/שָׂרָפָה IR 12. 11 *scorpion*.

Thus in each case an ancient Greek custom has served as an ideal test whereby to corroborate the homologies concerned. For it is independent of the homologues involved, while linking them together by a common usage. It appears that those who fail to support their leader in distress, as well as those who betray their new king, incur the penalties reserved for disloyal spouses. Hence the scorpions and the radishes—adding the thorns for good measure.

A third relevant custom worth recalling is referred to in Mich 7. 19; although Homer *Iliad* 1. 314) uses *ἄλς*, the homologue of *הַלֵּל*, and not *ἄλμη*/הַלֵּלִים. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the *ἄλς* —the customary dance at the Baalbek Festival—a homologue of *ἡ Βάκχη*/הַבַּכְיָה or *τὰ Βάκχεια*.

However, there is seldom such a custom at hand wherewith to back up an homology. Fortunately, no less than eight tests are available, whereby it is possible systematically to determine—or at least to help to determine—the soundness of Graeco-Hebraic

homologies. We may, therefore, lay down the following Proposition:—

LIX. It is not enough for a Hebrew word to accord in form, sound and sense with a Greek word to become its rightful homologue; the provisional homology must—in addition—pass one or more of the following tests:

1. Comparison with other biblical homologues.
2. The context.
3. Comparison with Arabic homologues.
4. Resemblance in more than one meaning.
5. Resemblance of derivatives.
6. Semantics.
7. The Septuagint.
8. The supreme test.

1. *Comparison with other biblical homologues.* Comparing any homologue in hand with another biblical homologue often has a decisive effect, e.g. $\text{גָּלָה} / \gamma α λ η ν ό ς$. This homology is easily explained by the phenomenon whereby certain letters—including λ —drop out of Greek words in Graeco-Hebraic homology. That this phenomenon has been operating here will readily be conceded when it is pointed out that the truant λ keeps its place in a variant of גָּלָה (Jes 32. 9), namely, גָּלְאָה (Job 21. 23).

A similar homology is $\kappa λ ι σ ί α / \text{כִּסְיָא}$ (Esth 1. 2), where the λ has been absorbed by the $\text{כִּ$ in the כִּסְיָא . As a matter of fact, it turns up under the guise of כ in Aramaic כִּסְיָא (Dan 5. 20), which is confirmed by Arabic كرسي . Cf. $\mu \acute{\alpha} ν τ ι ς / \text{מַנְטִישׁ}$.

Somewhat different, but not less characteristic, is the homology $\text{פָּוֶה} / \phi ο ι τ ά ω$. The lengthened form of פָּוֶה (Nu 11. 8) is פָּוֶה־ (Jer 5. 1) which homologizes with $\phi ο ι τ ά ζ ω$, the lengthened form of $\phi ο ι τ ά ω$. Compare these two homologies with another pair— $\alpha γ α π ά ω / \text{אָהַב}$ and $\alpha γ α π ά ζ ω / \text{אָהַב־}$ —where the אָ and ב־ in the latter homology respectively replace the equivalents of the אָ and the ב in the former. Cf. מִוֶּתֶה , תִּמְוֶתֶה ; רַפּוּאָה , תִּרְפּוּפֶה .

It happens that in order to make absolutely sure that the homology in hand is correct, one has to make more than one comparison e.g. $\text{הָדָה} / \acute{\omega} δ ω ν ι ς$. $\acute{\omega} δ ω ν ι ς$ is crasis for $\acute{\omega} \text{ Ἄδωνις}$, and the phenomenon of duplication—widespread in the Bible—suggests that הָדָה is equivalent to הָדָה אֲדָה (Jer 22. 18). Since אֲדָה is,

in the context, the homologue of Ἄδωνις, it is possible that אָדֹנִי is the right homologue of Ἄδωνις. This possibility is converted into a certainty by the conjunction of two facts: that אָדֹנִי (Prv 15. 11) is homologous with Ἄδωνεύς, and that it is a variant of אָדֹנִי (Ib 27. 20), as מָדֹנִי is of מָדֹנִי.

Similarly, the homology מָדֹנִי/θάνατος is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, תְּמוּתָה (Ps 79. 11)—another homologue of θάνατος—resembles מָדֹנִי (Ez 8. 14). Then, some more support may be got from the puzzling equation, ἀδώνια = θανάσιμα. For the first member of the equation resembles Ἄδωνια, τὰ—*mourning for Adonis*, celebrated yearly by the Greek matrons. Whereas the second member seems to be the plural of θανάσιμον, the adjectival noun of θανάσιμος which means *belonging to the dead*. Clearly, the mourning for Adonis bore a funereal character, and the women of Jerusalem used to bewail מָדֹנִי, *the death* (of Adonis), after the fashion of their Hellenic sisters, holding a ritual session at the very gates of the Temple.

It is obvious that one of the customary dirges intoned at funerals in ancient Israel was the lament on the death of Adonis, the refrain of which was: אָדֹנִי וְהִי הָדָה. Another was entitled or began with the words, 'Alas, my brother, sister' (Jer 22. 18). For three millennia the scene did not change; for when I lived in Cairo sixty years ago, I attended several funeral parties at which hired women mourners (cf. Ib 9. 15) ritually whined and chanted traditional dirges adapted to suit the particular occasion, such as the death of a father or a mother, a young man or a maiden (cf. Ez 19. 14 IICh 35. 25). Indeed, faithful to and in conformity with such adaptation, the Septuagint only translates אָדֹנִי—leaving out וְהִי אָחֹת—to fit the lamentation of the male concerned, namely, King Jehoiakim; just as the same lamentation is recorded in IR 13. 30, where it related to the punished prophet. There is, however, an old traditional dirge specially for women, אֵשֶׁת חֵיל, in the 31st chapter of the Book of Proverbs; and another for men, Ps 91.

2. *The context.* The context is the best test for a genuine homology, e.g. אָדֹנִי/Ἄδωνεύς. The Bible and Homer are at one, that the nether world is hidden from the sight of men. This is vividly expressed in *Iliad* 20. 61–5, with reference to the realm of

Ἰδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to אִבְדֹן. The homology suggests that the word Ἰδωνεύς originated among the Asiatic Greeks, although the belief in Ἰδης was common to both European and Continental Greeks.

The context is also a very good guide, leading to the accurate Greek homologue, where the meaning of a Hebrew word is obscure. In the absence of other clues, it informs one's guessing, where necessity not only warrants guessing, but also compels it. In the light shed by the context, one endeavours first to ascertain the likely meaning of the Hebrew word concerned, and then to find a Greek homologue that conforms to that meaning as well as being agreeable to the context, e.g. חָפַץ in Cant 2. 7, 8. 4.

Now I found it impossible to accept that *in this setting* חָפַץ could reasonably be related to ἀγαπάω, seeing that the subject of חָפַץ was אֶהְבֵּה, ἀγάπη. So I set about getting the exact sense of each other word in the context. First, comparing the two verses, one observes that the relevant passages in both differ in one word. In one, the passage runs: אִם-תִּעֲדוּ וְאִם-תִּעָרְרוּ אֶת-הָאֶהְבֵּה עַד שֶׁתִּחַפֵּץ; in the other: מִה תִּעֲדוּ וּמִה תִּעָרְרוּ אֶת-הָאֶהְבֵּה עַד שֶׁתִּחַפֵּץ. I made up my mind that אִם could not be a conditional conjunction, simply because the verse ended with the supposed protasis and there was no apodosis. As to מִה, it might well have been an interrogative adverb, short for מִיָּמָה; but in that case, the character of the passage in this verse would unaccountably differ from the apparently identical passage in the other verse. I came to the conclusion that *here*—as in Jud 5. 8 Prv 27. 24—אִם has for homologue οὐ, and not εἰ; and that—as in IR 12. 16, Jer 8. 9, Prv 31. 2 (cf. לֹא Ib 31. 3, 4 and אֵין Ib.), IICh 10. 16—מִה has for homologue μή, and not ποῖος or τίς καὶ ὅπως. I had long since established the homology ἐξείρω: עָרַר הָעֵר, so that I was now well equipped to cast about for the homologue of the isolated word, חָפַץ; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with ἔψω and ἐφύψω as the respective homologues of בָּשַׁל and בִּשַׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אָפַת, I again remembered it. And that is how I came across the alternative or joint homologues of חָפַץ, ἐφθόω and ἔψω.

Such accidental finds come about because of my habit of continually murmuring to myself puzzling words and phrases, as I go along in my research, and one of them accidentally relates to the Greek word which happens to be under consideration. One enigmatic verse that I have tirelessly repeated to myself for years, without the benefit of such a coincidence, is the last in the sixth chapter of Canticles. It is the penultimate in the N.E.B., and does not seem to have baffled its scholarly editors, who are not noted for their sensitivity to ticklish passages.

Another example of contextual help is the ascertainment of the homologue of מלח in Jes 51. 6. As a matter of fact, the homology מלח/μελαίνω was one of my earliest discoveries. It seemed plain enough to me that in the prophet's imagining the sky might become overcast and darken like smoke. Yet I had my reservations, pending the discovery of other words where the *ch* changes into *l*, although at a pinch one might allow the diphthong to account for the *l*. In those early years I was full of reservations, as indeed was my note-book full of provisional homologies many of which have been discarded.

But the context not only helps to ascertain a genuine homologue or to confirm a sound homology; it also determines the rejection of a plausible one. An example in point is a compound of μελαίνω—namely, ἐπιμελαίνομαι—which means, of fruit, *blacken in ripening*. At first, I almost jumped with glee at the idea that here was an excellent homologue for מלח in Ez 16. 4, which would incidentally corroborate the homology מלח/μελαίνω. I thought the prophet was legitimately using poetic imagery by transferring to human beings a chromatic expression which only fits certain fruit. I imagined he meant that Jerusalem (a personification) had not as yet attained maturity and full development. For a moment I jibbed at a metaphor of my own creation; for a moment or two I hesitated to erect an unsteady superstructure on an as yet unfirm foundation. But the imagery was too attractive to bypass, so I provisionally adopted the homology מלח/ἐπιμελαίνομαι, ever mindful of a possible error of judgment.

Much later, as is my wont, I reviewed this homology—among others—and went back to the text with a fresh mind. The verse visualizes Jerusalem on her birthday, with her umbilical cord still unsevered, and herself not yet washed for a show or wrapped

up in swaddling clothes. All this is infantile and far too early for adulthood, I thought. The next verse goes on to say: 'No eye pitied thee to do any one of these things unto thyself, in compassion towards thee.' Clearly, then, $\pi\lambda\mu\pi$ was a service to be rendered to a new-born child, and not to an individual at an advanced stage of growth. Needless to add, the much favoured homologue did not survive this belated scrutiny: it was scrapped and consigned to oblivion, where so many other provisionals had and have been relegated. Instead, I have substituted $\mu\alpha\lambda\alpha\kappa\acute{\iota}\zeta\omicron\mu\alpha\iota$ (*to be softened, appeased*) and/or $\kappa\alpha\tau\alpha\mu\alpha\lambda\acute{\alpha}\sigma\sigma\omega$ (*soften, appease*). At first sight it would seem that there was a conflict of claims between these two verbs; yet none actually exists, since both derive from $\mu\alpha\lambda\alpha\kappa\acute{o}\varsigma$.

Finally, the context can be helpful even where proper nouns are concerned, e.g. $\pi\lambda\mu\sigma\chi\omicron\lambda\alpha\iota\omicron\varsigma$. According to the context, the flow of the $\pi\lambda\mu$ is *slow*. Therefore, *assuming* that the brook took its name from the sluggish nature of its waters, the homology is sound. The Septuagint refers to it as $\Sigma\lambda\omega\acute{\alpha}\mu$, and to this day it is known locally as سِلْوَان —an ancient variant of $\pi\lambda\mu$, because the ν exchanges with all the gutturals in Greek-Hebraic homologies. This explains why Joshua's father, $\pi\lambda\mu$, is called Ναυή ($\pi\lambda\mu$) in the LXX—like $\pi\lambda\mu$ and $\pi\lambda\mu$ (Ez 16. 33, $\pi\lambda\mu$ IR 7. 46) and $\pi\lambda\mu$ (IICh 4. 17). Cf. فرعون $\pi\lambda\mu$, حيدر $\pi\lambda\mu$, and سكون $\pi\lambda\mu$; نكرية ($\pi\lambda\mu$ 27. 13) and نكرية ($\pi\lambda\mu$ 20. 16, $\pi\lambda\mu$ IICh 12. 16) and $\pi\lambda\mu$ (IR 14. 31). However, it is submitted that the context precludes the possibility of the formal resemblance between $\pi\lambda\mu$ (Jes 8. 6) and $\sigma\chi\omicron\lambda\alpha\iota\omicron\varsigma$ being purely coincidental.

3. *Comparison with Arabic homologues.* Since Arabic and Hebrew are sister languages, scholars (including my late father) have—from the Middle Ages down to our times—freely resorted to Arabic for assistance in the interpretation of obscure Hebrew words. But such assistance has sometimes been illusory, for four reasons: first, because the formal and phonetic resemblance between the Hebrew and the Arabic words involved is insufficient; secondly, because resemblance in form does not invariably accompany resemblance in meaning; thirdly, because Arabic and Hebrew words often differ from each other in the sound and

morphology of their homology with Greek; and lastly, because the Arabic and Hebrew homologues of a Greek word do not always bear the same meaning—the Arabic homologue bearing one meaning of the Greek word, and its Hebrew fellow homologue bearing another meaning of the same Greek word. *Per contra*, the assistance given by Arabic, in ascertaining and testing the Greek homologues of Hebrew words, is most reliable as well as very generous—whether the Arabic and Hebrew fellow homologues tally or not phonetically, morphologically, or semantically. Yet, for the reasons stated above, semantic difference between such homologues may be even more important than phonetic and morphological resemblance or identity of meaning, for the purpose of testing. Several examples will convincingly illustrate the various aspects of my contention.

A. $\phi\acute{\alpha}\nu\omicron\varsigma$, τό, Attic contraction $\phi\acute{\omega}\varsigma$:

light אור Gn 1. 3 Jes 31. 9 אורה Ps 139. 12 נִיר IR 11. 36

עֵץ 4. 3 Ib נהרה Job 12. 5 בַּח Prv 20. 27 נִיר IIS 22. 29

נִיר Ex 10. 5 IIS 20. 6 נהורא, נהורא Dan 2. 22 نور;

esp. *daylight* אור Jud 19. 26;

also of *moonlight* אור Jes 30. 26;

and *starlight* אור Jes 13. 10;

τὰ φῶτα, sc. sun and moon, אורים Ps 136. 7 מאורה Gn 1. 16;

in poets, frequently in phrases concerning the life of men, אור

Job 33. 30;

into the light, i.e. *public* אור Zeph 3. 5 Job 28. 11 עינים Gn 20. 16,

38. 21;

simply *a day* נהאר;

the light of a torch בַּח Job 12. 5, lamp אור Jer 25. 10, fire אור

Ps 78. 14 אור Jes 50. 11, עֵץ Ez 1. 4;

fire אור Jes 44. 16 נִיר Dan 3. 27 נהרא Ib 3. 26, 27, נִיר;

τὰ φῶτα the illuminations מוספת Ex 13. 16 אור Jes 31. 9;

the light of the eyes אור Ps 38. 11 מאור Prv 15. 30;

pl., $\phi\acute{\alpha}\nu\omicron\varsigma$ eyes עינים Gn 49. 12 עינים; $\phi\acute{\alpha}\nu\omicron\varsigma$ sg. עֵץ Ex 21. 24 עין;

window חור Cant 5. 4;

opening חור IIR 12. 10 אור Jes 11. 8 באורה Jes 11. 8 תִּנְרָה תִּנְרָה גִּבּוֹר;

light as a metaphor for deliverance אורה Esth 8. 16, happiness עֵץ

Dt 33. 28, glory פאה Neh 9. 22;

of God אור Job 24. 13;

with reference to *illumination* of mind נהירו Dan 5. 11.

The homologies נִיר, נִיר, נִיר/φάος (*light*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Again, the homologies נִהר, נִהר/φάος (*light*) and נִהירו/φάος (*illumination of mind*) are tested and found to be sound by the homology نهار/φάος (*a day*).

Similarly, the homologies נִור, נִור/φάος (*fire*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Also the homologies חֵר, חֵר and חֵר are tested and found to be sound by their fellow homologues حجر and ثغر—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the ج in حجر, and the ث in ثغر, stand for the φ which drops from חֵר, חֵר and חֵר; while the غ in ثغر—like the ה in חֵר, חֵר and חֵר, and the ح in حجر—interchanges with the internal vowel as a guttural.

Note that the initial ל or נ in the homologues is the Middle Voice ל and נ; and that the initial מ in מאור, מאור, and מאור is not a prefix but a substitute for φ, the aspirate of π.

B. στέλλω, ἀπο-, ἐξαπο-, ἀποστολή, etc.

στέλλω, *make ready, prepare* أَعَدَّ;

dispatch, send שָׁלַח Gn 42. 4, 45. 23 حَرَّجَ;

journey سَفَر;

repress صَدَّ;

draw in شَدَّ.

ἀποστέλλω, *send off or away from* שָׁלַח Gn 3. 23, 25. 6 Ex 12. 33 Nu 5. 2

Dt 24. 1 IS 20. 13 שָׁלַח Gn 44. 3;

send away שָׁלַח Ex 3. 20, 4. 23;

banish שָׁלַח Jud 1. 25 Ob 7;

go away, depart سَافَرَ;

dispatch on some mission or service; freq. of messengers or forces

שָׁלַח Dt 28. 48 IIR 24. 2 Jes 57. 9 Joel 2. 25 IICh 32. 31

Ob 1 Prv 17. 11 הִשְׁלִיחַ Lev 26. 22 IIR 15. 37;

put off, doff شَلَّحَ.

ἐξαποστέλλω, *dispatch* שָׁלַח Gn 8. 7-8, 10, 38. 17 IS 5. 11, 6. 8

Neh 8. 12;

send forth שָׁלַח Ex 8. 28 Jud 12. 9;

send away, dismiss, e.g. prisoner, שלח Ex 21. 26 Dt 15. 12, 21. 14

IR 20. 42 Jes 58. 6 Jer 34. 9, 50. 33 Zach 9. 11 Job 39. 5;

divorce שלח Dt 22. 19, 24. 4 Jes 50. 1 Jer 3. 1 Mal 2. 16 שלחה

Jes 50. 1 طلق سرح;

discharge a projectile שלח Ez 5. 16 أطلق;

destroy שלח Jes 27. 10.

ἀποστολή, ἡ, sending off or away שלח Ex 18. 2;

as a parting gift שלח IR 9. 16 שלח Cant 4. 13;

dispatching שלח Esth 9. 19;

expedition שלח Ps 78. 49.

στήλη, ἡ, prop or buttress to a wall שלח Ez 41. 6 عساده;

block or slab used as a memorial, monument inscribed with record of victories, dedications, votes of thanks, treaties, laws, decrees, etc. שלח Ex 24. 12 Dt 9. 9 Jes 30. 8.

ἀπόστολος, ὁ, dispatching, of envoys שלח Ps 78. 49 Eccl 8. 8.

στολή, ἡ, armament עדי Ex 33. 4 שלח Neh 4. 11 IICh 32. 5 سلاح;

equipment in clothes, raiment, garment, robe, full dress שלח Job 38. 9

עדי Jes 49. 18.

στολίζω, dress שלח Ez 16. 4 שלח Ez 16. 4; cf. χυτάζω;

deck, adorn עדה שלח Ez 16. 11, 13. Cf. ἐνδύω.

στολὴ, ἡ, garment, robe שלח Job 38. 9 خلة; pl., folds in a woman's

robe שלח Ex 28. 33 Jes 6. 1 Jer 13. 22 Thr 1. 9.

στόλισις, ἡ, dressing שלח Ez 30. 21.

στόλος, ὁ, gen. λου, expedition שלח Jes 7. 4;

generally, journey or (oftener) voyage سفر;

vestment שלח Job 38. 9 ختة;

equipment עדי Ps 32. 9;

army שלח Jes 7. 4 שלח Nu 31. 14 IIR 6. 15 Joel 2. 25;

armament שלח IIS 22. 40; cf. δπλον;

sea force, fleet שלח Zach 9. 4 ציר Jes 33. 21 ציר Ib 18. 2 أسطول;

generally, party, band, troop, pl., שלחה Jes 16. 8;

the people שלח Ob 20; cf. ὄχλος;

stump of the tail, in animals שלח Dt 28. 13 ذنب جدل;

= πάσσαλος (peg, pale, stake) ציר Prov 26. 14; spurious, cf. θαιρός.

The homologue שלח is tested and found to be sound by its fellow homologue سرح—although they do not tally with each other—because the sound-differences between them are slight and can easily be accounted for. Thus—as with שלח—one of the

double λs drops out from سرح, while the ر rightly replaces the remaining λ.

The homology ΠΛΨ/στέλλω (*send*) is tested by its fellow homology سفر/στέλλω (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one λ drops out of both homologues, whereas the פ and the ر rightly replace the τ and the remaining λ respectively.

Similarly, as regards the four homologies—ΠΛΨ/ἀποστέλλω (*send away from*), ΠΛΨ/ἀποστέλλω (*send away*), ΠΛΨ/ἀποστέλλω (*banish*), ΠΛΨ/ἀποστέλλω (*dispatch on a mission*)—vis-à-vis their fellow homology, سافر/ἀποστέλλω (*depart*). Besides, سافر corroborates سفر and سفر.

They are further tested and found to be sound by their fellow homology شلح/ἀποστέλλω (*doff*), where the Arabic and the Hebrew homologues—ΠΛΨ and شلح—tally perfectly. This double homology confirms all the other homologies which contain the verb ΠΛΨ or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of شلح, seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue ΠΛΨ is further tested and confirmed in its soundness by its fellow homologues سرح and طلق—although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with سرح in relation to ΠΛΨ, it is unnecessary to relate سرح to ΠΛΨ.

As for طلق, it does not—at first sight—strike one as being related to ΠΛΨ, although the two words have a double consonant and a guttural in common; while Ψ replaces ט in לקט (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. ΠΛΨ and أعد—and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy. أطلق/طلق/ἀποστέλλω—

like ἐξαποστέλλω/שְׁלַח—is a perfect homology: both verbs are compound homophones, σ drops out of στέλλω, τ changes into ט, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חַתְּלֶה is tested and confirmed by its fellow homologue חָלֵה; just as שׁוֹל is by שָׁל, אָעַד by אָדַי, and אָדַי by אָדַי and חָלֵה. חָלֵה, חֵיל, חֵיל, and חֵיל are also tested and confirmed by חָלֵה.

A word about أُسْطُول which is a perfect homologue of στόλος, except for the prosthetic أ. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic to every word beginning with s, saying: ispeak, istand, istation, istop.

And so it goes on: the obvious שְׁלַח and سِلَاح, and the not-so-obvious צָלַע and عِضَاد or عِضَاد (in its two or three different meanings) and جَذَل. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial מ in the homologies—ἀποστολή/מִשְׁלַחַת, מִשְׁלַחַת and ἀπόστολος/מִשְׁלַחַת—is the homologue of the prefix ἀπο-; as distinct from the initial מ in the homology δρᾶμα/מַרְאֶה, which is the prefix into which the suffix -μα has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and/or phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

- A. δαΐζω: *cleave asunder, rend, divide* דָּקַדַּק Jes 28. 28, 41. 15 Dan 7. 23
 הִדְקָה IIR 23. 15 הִדְקָה Jes 28. 28 הִדְקָה Dan 2. 34 דָּוָה Am 1. 3
 اندَقَّ شَقَّ Dan 7. 23 דָּוָה Jes 28. 27 הִדְקָה Dt 25. 4
 slay, destroy utterly הִדְקָה Mich 4. 13 דָּוָה Jes 28. 28;
 pierce through, rend דָּקַדַּק Nu 25. 8 דָּקַדַּק Thr 4. 9 דָּוָה Jud 8. 7.

Here both דָּוָה and דָּקַדַּק bear more than one meaning of δαΐζω, while דָּקַדַּק may be considered as a lengthened form of

ק17. The Arabic homologues add some further strength to the Greek-Hebrew homologies formed by these verbs.

B. ὄπλον, τό: *tool, implement*, mostly in pl., כלי Gn 31. 37 Ex 22. 6, 35. 22 Lev 8. 11, 11. 33, 13. 49, 15. 12 Nu 1. 50 IIS 24. 22 IR 6. 7 Jes 22. 24 Jer 40. 10 Am 6. 5 Esr 1. 7 IICH 9. 20, 36. 7
 (v.i.) (χώρημα: *receptacle*);
 a ship's *tackle, tackling*, esp. *ropes, halyards* חבל Jes 33. 2;
 generally, *any ropes* חבל Jos 2. 15 Jer 38. 6, 11-13 Job 40. 25 Esth 1. 6 חבל Ps 105. 18, 149. 8;
tools, strictly so called חבל IS 10. 3, 5 Ps 71. 22 Thr 4. 2 Jud 5. 25, 6. 38 ספרה Ps 56. 9;
 in pl. also, *implements of war, arms and armour* כלי Gn 27. 3 Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1;
 rarely in sg., *weapon* חיל IS 2. 4 IIS 22. 40 Ps 18. 33, 40
 (*arrow*); the *large shield* (סנה, סנה, דבר) from which the men-at-arms took their name of ὀπλῖται IIS 8. 18, 20. 23;
heavy arms IS 31. 9, 10 כלי;
 ὄπλα, = ὀπλῖται, *men-at-arms* Ez 27. 11 חיל IR 15. 20 ICh 7. 40;
 τὰ ὄπλα *the place of arms, camp* חנה Jud 7. 15, 8. 10 (cf. σκήνημα) חנה IICH 33. 14;
 of the *arms* possessed by animals for self-defence חנה Job 41. 15;
membrum virile חנה IS 6. 4 חנה Dt 7. 13 חנה.

Each of the following homologues bears more than one meaning of ὄπλον, a fact which tests and confirms their homology with it: חבל (supported by חבל), חיל (corroborated by חיל), כלי, and חנה. Although חבל also has three meanings—'stringed instrument of music', 'wine skin', and 'vessel of clay'—they are not different meanings of ὄπλον. Yet it is corroborated by חבל and חנה; so is חנה by חנה.

Resemblance in more than one meaning, of two homologues constituting an homology, can be ideally exemplified by comparing the kindred words that make up the respective families of those two homologues, e.g. חנה/μετρέω, חנה/πίμπλημι, חנה/θεραπεύω, חנה/ώραω:

מָדָד: μέτρέω, *measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).

מָדַד: ἐκμέτρέω, *measure out, measure* (IIS 8. 2 Ps 60. 8);

διαμέτρέω, (astron.) *to be in opposition, to be diametrically opposite to* (Job 7. 4).

מֵדָה: διαμέτρέω, *measure with the eye, scan* (Hab 3. 6).

מִדְּמָה: συµμέτρέω, *to be in right measure with, to be commensurate with* (IR 17. 21).

מִדָּה: μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35); *duration* (Ps 39. 5); *length* (Ex 26. 2) מִדָּה Lev 6. 3 Ps 109. 18; *size* (IR 6. 25); *pl., dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).

מִדָּה: μέτρημα, τό, *measurement; μέτρον, due measure or limit, proportion, pl., dimensions* (Job 38. 5).

מִדָּה: μέδιμνος, *a corn measure: very nearly 12 gallons* (Job 28. 25).

The Indo-European *métro-m* from *médtro-m*, 'measuring instrument', probably accounts for the double מ in מָדָד. It is also relevant that מִדָּד is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of μέτρον, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not מָדָד—namely: מִדְּמָה and מִדְּמָה:

מִדְּמָה: μέτρον, τό, *limit, term* (Ez 20. 37).

מִדְּמָה: μέτρον, τό, *weight or measure* (ICh 23. 29);

μέτρημα, τό, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

מִדָּד/מִדְּמָה: a measure of length, = 200 ὀργυαί (the length of the outstretched arms, about 6 feet or 1 fathom) Ez 48. 30, 33.

מָלֵא: πίμπλημι, *fill*; πληρόω, *fill* Ex 40. 34; מָלֵא: pass., *to be filled, to be full of* Cant 5. 2;

πλημύρω = πλημυρέω, *overflow, rise like the flood-tide, to be full or in flood* Jos 3. 15 (cf. πλήρης);

πληθύω, *to be or become full* Jud 16. 27 IIR 6. 17;

πληρόω, *make full or complete* Jes 40. 2; *render, pay in full* IS 18. 27;

πλήθω, *to be full* Joel 4. 13, intransitive form of πίμπλημι.

מָלֵא: ἐμπίμπλημι, *fill quite full, fill full of a thing*; ἐκπίμπλημι, *fill them full of*; ἐπιπίμπλημι, *fill full of*; καταπίμπλημι, *fill quite full, fill full of* Ex 35. 35 IIR 21. 16 Jer 41. 9;

ἐκπληρόω, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IR 8. 15;

ἐμπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρόω, *make up the number of*; διαπληρόω, *strengthened for*
 πληρόω, *make full, complete* Ex 23. 26.

אָלְמַלְחָה: συμπληθύω, *multiply* Job 16. 10.

אָלְמַלְחָה: πλήρης, *solid, whole* Gn 23. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of
 wine, *full-bodied, with a persistent flavour* Ex 22. 28 Nu 18. 27; used
 indecl. in later Greek, esp. of payments *in full* Gn 23. 9 ICh 21.
 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full, complete* Jer 6. 11;
full of people Jud 16. 27; abs., *full, of swollen stream* Jos 3. 15.

אָלְמַלְחָה: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;

πλησμονή, ἡ, *abundance* Dt 33. 16;

πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

אָלְמַלְחָה: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

אָלְמַלְחָה, אָלְמַלְחָה: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήσμη, and πλημυρίς, which derive from πίμπλημι,
 have a direct homologue, בְּלִימָה, and an indirect homologue—
 via the suffix-prefix construction—מְבֹלֵל, which do not seem to
 be related to אָלְמַלְחָה, but nevertheless are:

בְּלִימָה: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

מְבֹלֵל: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα; πλήμη,
 ἡ, *flood-tide* Gn 6. 17.

אָלְמַלְחָה: θεραπεύω, θαρ-, *do service to the gods*; abs., *worship* Job 13. 4;
treat medically Eccl 3. 3; *to heal, cure* Jer 33. 6 شفى; *take care of*
 Hos 11. 3; of land, *cultivate* ICh 7. 14; *mend garments* יָרָא.

אָלְמַלְחָה: ἐκθεραπεύω, strengthened for θεραπεύω, *mend* IR 18. 30; *cure*
 perfectly Ex 21. 19.

אָלְמַלְחָה: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

אָלְמַלְחָה: θεραπεία, ἡ, *healing* Prv 3. 8.

אָלְמַלְחָה: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

אָלְמַלְחָה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

אָלְמַלְחָה: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

אָלְמַלְחָה: θεραπευτής, *medical attendant* ICh 16. 12.

אָלְמַלְחָה, אָלְמַלְחָה: θεράπευμα, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homo-
 logues in the family, except תְּרוּפָה and شفى.

אָלְמַלְחָה: ὁράω, *look* Jes 60. 1, אָלְמַלְחָה IS 24. 12.

אָלְמַלְחָה: ὁράω, *see that, perceive* IIR 11. 1.

אָלְמַלְחָה: ὁράω, *see* Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Jer 6. 16; *see,*
observe, behold, perceive Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41;

- perceive* Gn 16. 4, 39. 3; *behold* Gn 27. 27 Dt 1. 8; *discern, perceive*, metaph. of mental sight Mal 3. 18 Eccl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look to, pay heed to; see to, look to*, i.e. *take or give heed* IS 12. 17, 24. 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; *Pass., appear in vision* Gn 12. 7, 48. 3.
- רָאָה: *ὁρατός*, *to be seen, visible* Esth 2. 9.
- רָאָה: *pass., ἐφοράω*, *attend, be in view* Job 33. 21.
- רָאָה: Gn 12. 1, רָאָה Ex 25. 40, 26. 30 ?
- רָאָה: *ὄψος* (B), *ὄ* (*ὄράω, ὥρα*), *watcher, guardian* IS 9. 9 Jes 30. 10 IICH 16. 10.
- רָאָה: *ὄρασις, ἡ*, *seeing, the act of sight* Job 10. 15.
- רָאָה: *ὄρασις, ἡ*, *seeing, the act of sight, power of sight* Eccl 5. 10.
- רָאָה: *ὄρασις, ἡ*, *vision* IICH 26. 5.
- רָאָה: *ὄρασις, ἡ*, *appearance* IS 16. 12.
- רָאָה: *ὄρασις, ἡ*, *appearance* Gn 29. 17.
- רָאָה: *προσόρασις, ἡ*, *appearance* Jes 44. 13.
- רָאָה: *ὄράω, ὁλάω*, *see visions* Joel 3. 1.
- רָאָה: Jer 29. 8 ?
- רָאָה: *ὄράω*, *look towards* Prv 15. 14.
- רָאָה: *ὄραμα, sight, spectacle* Eccl 1. 17; *device, plan* Ib 2. 22.
- רָאָה: *ὄρέω* (*ὄψος* (B)), *watch* Ez 34. 23.
- רָאָה: *ὄψος* (B), *ὄ*, *watcher, guardian* Gn 4. 2.
- רָאָה: *ὄρασις, ἡ*, *vision* Eccl 1. 14.
- רָאָה: *ἐφοράω*, *of the gods, watch over* Gn 48. 15.
- רָאָה: *ἐφορος, ὁ*, *observer, guardian, ruler* Ps 23. 1.
- רָאָה: *ἐφορος, ὁ*, *observer, guardian, ruler* Gn 12. 15 فرعون.
- רָאָה: *ὄραμα, τό*, *that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 3. 3; *device, plan* Ez 42. 11.
- רָאָה: *ὄραμα, τό*, *vision during sleep, dream* IS 3. 15.
- רָאָה: *ὄραμα, τό*, *sight, spectacle* Dt 4. 34.
- רָאָה: *ὄραμα, τό*, *spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial *ו* in וּרְאָתָהּ is part of the radical, replacing the initial vowel in *ὄράω*. There is no homologue to the הפעיל of either הָלַם or רָאָה, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, הִבִּיֵּא—the homologue of *εἰσβαίνω*, which is causal only in the first aorist—is causal throughout. ὁλάω is the lisping pronunciation of *ὄράω*, and חָלוֹם is a direct homologue of *ὄραμα*,

following the Greek pattern. The final מ represents the suffix -μα, whereas the final מ in מִלֵּךְ is terminal. On the other hand, מִרְאָה is an indirect homologue of ὄραμα—as מְבוֹל is of πλήξη and πλήσμη—following the suffix-prefix construction: the prefix מ represents the suffix -μα. Similarly with מִרְאוֹת or מִרְאָה and מִרְאָה: the final ת in the former represents the suffix in ὄρασις, as indeed does the initial ת in the latter—the noun changing gender in the process. Similarly, again, with מִדְּמָה/μέτρον and מִדְּמָה/μέτρημα.

The regular changes undergone by the Greek homologues, ἐφοράω and ἐφορος, to be transformed into Hebrew are as follows:

הֶעֱרָה results from the last two syllables of ἐφοράω; the first syllable drops out because it includes φ, while ο and ρ undergo vowel/consonant metathesis, at the same time ο turning into α, as in ὁράω/הִרְאָה. Thus: ἐφοράω → οράω → ροαω → ρααω = הֶעֱרָה. That is why הֶעֱרָה is Qal.

הֶעֱרָה results from the first syllable dropping out of ἐφορος, metathesis taking place between the first ο and the ρ which follows it, the second ο turning into ε, and the final σ dropping. Thus: ἐφορος → ορος → ροος → ροεσ → ροε = הֶעֱרָה.

הֶעֱרָה results from vowel-consonant metathesis taking place in ἐφορος, between ε and φ, and ο and ρ; the ε turning into α, and the terminal σ dropping. Thus: ἐφορος → φεορος → φεροος → φαροος → φαροο = הֶעֱרָה.

5. *Resemblance of derivatives.* The existence of homologous derivatives is an essential test to a sound verb-homology, for homologies of derivatives corroborate each other in common solidarity as members of two sound homologous families. This has already been amply illustrated by five large homologous families: מִדְּמָה/μετρέω, מִלֵּךְ/πίμπλημι, מִרְאָה/ὁράω, מִרְאָה/θεραπεύω, and מִלֵּךְ/στέλλω. Yet there is an extremely rare example which throws into relief the function of homologous derivatives as a vital test of sound homology, where the verbs competing for homology appear to have equally good claims to it.

The two verbs concerned are καλέομαι and μυθέομαι. Grammatically, both qualify to homologize with a verb beginning

with the MV 1. Phonetically and morphologically both qualify to homologize with $\square\Pi\lambda$: the exchanges, κ/π , θ/π , λ/ν , the addition of a terminal ν , and the dropping of the first syllable which includes μ are all regular phenomena. Semantically also, both their compounds with the preposition $\pi\alpha\rho\acute{\alpha}$ — $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ and $\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$ —coincide, meaning 'to comfort, to console'. Accordingly, either of them tallies with $\square\Pi\lambda$ in apparently perfect harmony. So much so that, had their claims in other respects been equal, $\square\Pi\lambda$ would have rightly claimed them both as legitimate homologues. For there is nothing to prevent a word in one language having more than one homologue in the other. It would merely imply that, with the passage of time, similar Greek words meaning more or less the same thing came to be pronounced the same way. But the claims of these two verbs are not equal in other respects; since, for one thing, $\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$ has, whereas $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ has not, derivatives that homologize with derivatives of $\square\Pi\lambda$. Therefore, the whole family of the former verb prevails, as follows:

$\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$, to comfort, to console $\square\Pi\lambda$ Jes 40. 1; Pass., $\square\Pi\lambda$ Jes

66. 13 $\square\Pi\lambda$ Gn 37. 35 $\square\Pi\lambda$ Gn 24. 67 Ez 5. 13.

$\pi\alpha\rho\alpha\mu\upsilon\theta\eta\tau\acute{\eta}\varsigma$, consoler $\square\Pi\lambda$ Thr 1. 2.

$\pi\alpha\rho\alpha\mu\upsilon\theta\eta\mu\alpha$, τό, consolation $\square\Pi\lambda$ Hos 13. 14 $\square\Pi\lambda$ Jes 57. 18 $\square\Pi\lambda$ Jer 16. 7.

$\pi\alpha\rho\alpha\mu\upsilon\theta\eta\tau\acute{\iota}\kappa\omicron\varsigma$, η, ον, consolatory $\square\Pi\lambda$ Zach 1. 13.

$\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\iota}\alpha$, ἡ, encouragement, reassurance, consolation $\square\Pi\lambda$ Ps 119. 50
Job 6. 10 $\square\Pi\lambda$ Ps 94. 19 Job 15. 11, 21. 2.

The π in $\square\Pi\lambda$ is not a prefix; it represents π .

6. *Semantics*. Semantics are a decisive factor in the following circumstances:

A. When allied to sound, the semantic factor constitutes a preliminary guide to, and prima facie evidence of, accurate homology. Thus $\kappa\upsilon\phi\acute{o}\varsigma$ is—by virtue of its meaning (*hunchbacked*), as well as by reason of the phonetic changes experienced in Graeco-Hebraic homology—a sound homologue of $\lambda\beta\lambda$ (Lev 21. 20). So is $\upsilon\beta\acute{o}\varsigma$, for the same reasons: κ/υ , λ/β , γ/κ , β/ν , terminal λ . In fact, the said changes prove that $\upsilon\beta\acute{o}\varsigma$ is a variant of $\kappa\upsilon\phi\acute{o}\varsigma$. Similarly, $\upsilon\beta\acute{o}\varsigma$ (*hump* of a camel) is proved to be a variant of

κῦφος, and passes muster as the homologue of קִבְּשָׁה. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew קִבְּשָׁה?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὕπνος, ó, *sleep* שְׁנָה

Jer 51. 39; *slumber* שְׁנָה Prv 6. 10; and ὕπνον, τό, *lichen* أَشْنَة. In the circumstances, can there be a shadow of doubt that ὕπνος/שְׁנָה and ὕπνον/أشْنَة are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and רֶאֶשׁ.

κέρας, τό, *the horn of an animal* קֶרֶן Gn 22. 13 חֹרֶן Jos 6. 4; as a symbol of strength קֶרֶן Jer 48. 25; of elephants' tusks קֶרֶן Ez 27. 15; bow קֶרֶן IIS 22. 3, cf. IICh 14. 7; of musical instruments, *horn for blowing* קֶרֶן Jos 6. 5 חֹרֶן Hos 5. 8; *drinking horn* קֶרֶן IS 16. 1; arm or branch of a river רֶאֶשׁ Gn 2. 10; *corps* or wing of an army רֶאֶשׁ Jud 7. 16 Job 1. 17; *mountain-peak* רֶאֶשׁ Dt 34. 1 قَرْن رَأْس.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράτος, κράτι, pl. nom. κράτα . . . , but no nom. κράς is found. *head* קֶרֶן IS 2. 1 Ps 75. 5, 6 Job 16. 15 רֶאֶשׁ IS 17. 54 רֶאֶשׁ Jud 4. 21, 22 (cf. páxıs); *top* רֶאֶשׁ Gn 28. 12 Esth 5. 2; *peak* רֶאֶשׁ Cant 4. 8 قَرْن رَأْس; *the head* or far end רֶאֶשׁ Gn 47. 31; *down from the head, from the top; from head to foot, entirely* רֶאֶשׁ Lev 13. 12 Jes 1. 6 رَأْس.

However, here—as elsewhere where homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond a peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀπαβών/ρύσιον. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,

for good measure, the Greek custom of ratifying a pledge by giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15, 17. 18, 22. 26). All testing and confirming the validity of the homologies concerned, and its consequential thesis that Hebrew is Greek.

ἔρπυμα, τό (ἐρύω B): a *breast work*, also of a river or trench used as a military defence, stronghold (W) אַרְמָה Jud 9. 41 אַרְמָן Ps 122. 7.

ἐρπυμνός, ἡ, ὅν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ ἐρπυμνά *strong positions* אַרְמָנֵי Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7.

ἐρύω (B), only in Med. ἐρύομαι; thematic present ῥύομαι: *protect, guard* עָרַב Gn 43. 9; *redeem* עָרַב Jes 38. 14.

ῥύσιναι, Doric ῥύσιναι: *treat as a ῥύσιον, seize, distraint* עָרַב Prv 11. 15, 20. 16.

ῥύσιον, Doric ῥύσιον, τό (ἐρύω B): *surety, pledge; property held or seized as a pledge or compensation* עָרַבִּין Gn 38. 17 עָרְבָה Prv 17. 18;

person seized and held to ransom תַּעֲרֹבֹת IIR 14. 14.

ἀρραβών, ἀραβών, ὁ, generally, *pledge, earnest* עָרַבִּין Gn 38. 17.

ἀρραβωνίζεσθαι, ἀρραβῶνι δοῦναι, עָרַב Prv 17. 18. 22. 26 Neh 5. 3.

I believe תַּעֲרֹבֹת to be the homologue of two words, τὰ ῥύσια, 'hostages'—like τὰ τόξα (Job 41. 21)—the initial T standing for the article.

B. Meaning and morphology combine to explain why sense does not necessarily vary with form, thereby testing and confirming the validity of an homology, despite the alteration in the form of the homologue.

For instance, אֶתְנָה Hos 2. 14, אֶתְנָן Ez 16. 34 Mich 1. 7, נָדָה Ez 16. 33, נָדָן Ib. bear the same meaning, but differ in form one from the other. However, this test, when applied to each one of these nouns, accounts for the change in it and confirms its homology with ἔδνον (mostly pl., *bride price* or *wedding gifts*; generally, *gifts*). Thus, the ה in אֶתְנָה may have exchanged phonetically with the final ν; and since ἔδνον is neuter, it is capable of homologizing with a masculine or a feminine noun, or—as here—with both a masculine and a feminine noun. Alternatively, אֶתְנָה may be the homologue of ἔδνον in the plural, i.e. ἔδνα; and the context inclines towards this interpretation. On the other hand, the ה in נָדָה certainly replaces the final ν. As to the difference between אֶתְנָה and אֶתְנָן on one hand, and נָדָה and

ךך on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδρον via the suffix-prefix construction.

Similarly, מראָה Ex 3. 3, מראָה Ez 1. 1, מַלְלוֹם Gn 20. 3: all three homologues of ὄραμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are רֵאָה IS 16. 12, רֵאָה Ecc1 5. 10, רֵאָה Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of ὁρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recon-dite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that הַתְנַחֵם is the homologue of παραμυθέομαι in the Passive voice, meaning 'to be consoled, to be comforted'; and that this homology is vouched for by several kindred homologies based on common derivation. However, הַתְנַחֵם has two homonyms and, therefore, two other homologues: νοέω and οὐ νοέω, and μετανοέω.

νοέω, Acolian νόημι, with infinitive, *to be minded, intend*; οὐ νοέω, *think on or of, contrive, have in one's mind, purpose* הַתְנַחֵם IS 15. 29 הַתְנַחֵם Gn 27. 42;

μετανοέω, *change one's mind or purpose* הַתְנַחֵם Nu 23. 19; *repent* הַתְנַחֵם IS 15. 35 הַתְנַחֵם Dt 32. 36.

Two tests apply: first, the context which establishes the homology הַתְנַחֵם/νοέω/οὐ νοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω/הַתְנַחֵם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns סָקַבֹּת (Jer 38. 12) which is rendered in the Septuagint by ράκη (*rags, tatters*). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb סָקַבֹּת and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבֹוֹת derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, *draw* חָסַב Jes 30. 14 Hag 2. 16 שָׁאב Gn 24. 13; *pull away* סחב IIS 17. 13; *tear, rend*, esp. of ravenous animals סחב Jer 15. 3; שָׁאב Ez 36. 3 Ps 56. 2; *snatch, tear or drag away* חָסַב Jer 46. 15 סחב Ib 22. 19 סחב Prv 28. 3; *draw in, suck in, drink off, quaff* (W) סבא Dt 21. 20 Jes 56. 12 Prv 23. 20 שָׁאב Ps 119. 131; *draw breath* שָׁאב Jer 2. 24, 14. 6; *enjoy* שָׁאב Job 7. 2; *derive its origin* שָׁאב Ecc1 1. 5. Cf. חָסַב/γυμνῶω.
σπάσμα, ατος, -μός, *that which has been torn off, fragment, shred* סחבה Jer 38. 11 מחשה Gn 30. 37; *spasm, convulsion; fit of epilepsy* שָׁבַב IIS 1. 9.

It is not clear whether סחב in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has εἰς διασπασμόν, *tearing in pieces*. However, there is no doubt that סחב homologizes with σπάω, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from σπάω to its derivative, σπάσμα, in the form of 'shred'. These two facts, coupled together, enable סחב to homologize with σπάσμα. Moreover, the semantic link of 'tearing' and 'rending' which exists between σπάω and σπάσμα acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחב in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (v. p. 371, s.v. σπαράσσω).

7. *The Septuagint.* This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 14. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when שָׁאֵב in Gn 2. 10 is rendered by ἄρχη (used only by the LXX to mean 'branch of a river'), instead of by its homologue, κέρας ('arm' or 'branch' of a river). Similarly, שָׁאֵב in Job 1. 17 is rendered by κεφαλὴ (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, κέρας ('corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there

ever suspected it to be the homologue of μέγας (*high*). It was not long before I realized that מורא also was a homologue of μέγας, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the fact that מורא and גבעה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מורה homologizes with μέγας like מורא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מורה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מורא and מורה, each being supposed to bear a different meaning of their common homologue, μέγας. Here the Hebrew word concerned (חפץ) is supposed to have the same meaning as a very similar Arabic word (خفف); whereas both are homologues of a Greek word (κουφίζω), in respect of different meanings.

The Septuagint rendered the passage חפץ עמו ארו in Job 40. 17 (12): Ἐστησεν οὐρὰν ὡς κυπάρισσον [ἄρκευθος]—'He raised his tail like a cypress [*cedar*].' Ibn Ezra, presumably independently, maintains that חפץ means יעמיד—'will make to stand'. In fact, ἵστημι means 'make to stand, set up, raise'. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon κουφίζω, a verb of diverse meanings and various homologues:

κουφίζω, *lighten, make light* חקל Ex 18. 22 חָفַץ; *lift, raise* חפץ Job 40. 17; ἄλμα κουφίζειν *make a light leap* חפץ Cant 2. 8 قَفَزَ; *lighten ships of their cargo* חקל Jon 1. 5; *relieve* חקל IR 12. 4 خَفَّفَ; *cancel* نَسَخَ חפץ; *cheapen* חקל Gn 16. 4, 5; *to be light* חקל Ib 19. 44 חפץ; *abate* חקל Gn 8. 8 خَفَّفَ; *assuage* חקל Jer 4. 13 Job 7. 6. (V. p. 248.)

Therefore, the homology חפץ/κουφίζω is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of sound homology is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.

XVII. COMPLETE HOMOLOGIES

LX. An examination of complete homologies shows the number and variety of Hebrew words which homologize with the average Greek homologue, and have to be considered individually with an eye to corroboration.

- ἀγαλμα, τό: (ἀγάλλω) *glory, delight, honour* הָלַל IChe 16. 36
 Prv 27. 21 جَلال; ornament הָלַי Prv 25. 12 Hos 2. 15 زخرف حليه;
pleasing gift, esp. for the gods הָלַל Lev 19. 24 Jud 12. 13
 (אֵל) הָלַל Gn 5. 12 צִלְבוֹן IIS 23. 28 Jud 8. 5; generally,
 = ἀνάθημα (*votive offering set up in a temple*) הָלַל Jud 9. 27; *statue*
in honour of a god (pl.) צִלְמֵי IIR 11. 18 Dan 2. 31 צִלְמֵי
 Jud 9. 48 צִלְמוֹת Nu 33. 41 سَم; *sculpture; statue* הָלַל Cant 7. 2
 IS 6. 5 Ez 16. 17; *portrait, picture; generally, image* צִלְמֵי Ps 139. 16
 צִלְמֵי Gn 1. 26 Ez 23. 14 (cf. γλύμμα; v. αἰνίζομαι, p. 110); v. p. 375
 ἀγγεῖον, -ήιον, τό: *vessel* אֵבֶן Job 41. 12; of metal, jar or case for water
 אֵבֶן Job 32. 19 וְקִיּוֹן Ps 26. 6, 73. 13 מִנְקִיָּה Ex 25. 29 Nu 4. 7 (v. p. 159)
 אֵבֶן; *vessel for holding money in a treasury* אֵבֶן Ex 16. 33
 ἀγορά, ἡ: (ἀγείρω) *assembly* עֲצָרָה Joel 1. 14 Jer 9. 1 حَفْلَة, esp.
of the people, opp. the Council of Chiefs אֲדוֹרִים IICh 11. 9
 עֲצָרָה Ez 47. 10 עֲצָרָה Ps 68. 31 עֲצָרָה Ib 15. 9 יְעָרִים Jos 19. 19
 עֲצָרָה Prv 24. 7, 31. 23 עֲצָרָה IICh 11. 10 עֲצָרָה Esr 2. 25 עֲצָרִים Joel 1. 14
 עֲצָרִים Jos 12. 17 חֶפֶר; *place of assembly* חֶפֶר Ib 19. 6 חֶפֶל Jos 15. 36 עֲצָרִים
 עֲצָרָה Gn 14. 2; *market place* עֲצָרָה Jos 15. 54 עֲצָרָה Jud 6. 11
 עֲצָרָה; *business of the* ἀγορά שָׁנַל Jer 31. 40 (39) Zeph 1. 10 Job 5. 4;
 generally, *provisions, supplies* עֲצָרָה Ez 27. 15 עֲצָרָה Gn 47. 14 ذَخَائِر;
 as a mark of time ἀ. πληθούσης the forenoon when the market place
 was full, ἀγορῆς διάλυσιν the time just after midday
 when they went home from the market עֲצָרָה Ex 12. 6 עֲצָרִים
 Ps 55. 18 Job 5. 14 عَصْر; v. p. 377
 ἀγορος, ό: = ἀγορά; used only by Euripides in lyrical poetry; generally
 in pl. יְעָרִים Jos 15. 9 עֲצָרִים Ps 68. 31 עֲצָרִים Esr 2. 25 עֲצָרִים Prv
 31. 23 עֲצָרָה Am 5. 21
 ἄιδιος p. 318
 αἰδῖος p. 318

Ἀἰδωνεύς p. 318

αἷμα, τος, τό; *blood* דם Gn 4. 10 דם Jes 63. 2 דם Jer 51. 35 דם Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דמים Hos 4. 2; of anything like blood, αἷ. σταφυλῆς דם Dt 32. 14 דם Gn 49. 11; *bloodshed, murder* דם Ez 22. 13 דם Ib 24. 6 דם Jes 16. 4 דם Gn 6. 11; a kinsman's *murder* דם Nu 35. 19 Jud 9. 24 IIS 3. 27 דם Jud 9. 24; *murder* (pl.) דם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah 3. 1; concrete, of a person דם Gn 1. 26, 27; cf. ἀνὴρ; v. p. 379

αἱμακτός, ἡ, ὄν: *mingled with blood, of blood* דם Jes 63. 1

αἱμαλέος, α, ον: *blood-red* דם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8, 6. 2 Cant 5. 10 דם Zach 6. 3 דם Gn 25. 25 IS 16. 12 דם Lev 13. 19, 42 דם Ps 75. 9 [cf. ξανθός]

αἱμασιά, ἡ: *wall of dry stones* חומה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7; of the walls of a city or fortress חומה Lev 25. 29 Jos 2. 15 IS 25. 16 Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -ττω: *make bloody, stain with blood* דם Ps 68. 24; Pass., *become bloody* דם Jes 63. 1; intr. *to be bloody, blood-red* דם Thr 4. 7 דם Job 15. 33 דם Job 16. 16 דם Prv 23. 31

αἱματάω: *to be bloodthirsty* דם Ps 71. 4

αἱμάτη, ἡ: = λεκάνη (pot) דם Esr 6. 2

αἱματοίς, contr. αἱματοῦς: = αἱματηρός (*bloodstained*); *blood-red, or of blood* דם Zach 6. 3 דם Jes 63. 1

αἰρέω: From ἄελ-; future ἐλῶ . . . the etymology is doubtful, and ἀγρέω . . . probably has a different root. Active, *take with the hand, grasp, seize* לקח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14; *take away* גרע Nu 36. 3 Dt 4. 2 Ez 16. 27 לקח Gn 5. 24 Job 1. 21; *overpower, kill* גרע Ez 5. 11; generally, *win, gain* טל; generally, *get, obtain* ארה Cant 5. 1 טל; *convict; get a verdict of conviction; get a conviction* עור Ps 7. 7; *prove* גרע Job 15. 4; *grasp with the mind, understand* לקח Ez 3. 10 Prv 4. 10; Med. *take for oneself* לקח Gn 31. 32 Ex 6. 25 IS 2. 16 IIS 2. 21 ICh 21. 23; *take one's spear* לקח IS 26. 11; *take to oneself, choose* בחר Dt 7. 6 ברה IS 17. 8 בר Ez 20. 38 ICh 7. 40 חלק Dt 4. 19 לקח Ez 33. 2; Pass., *to be chosen* נחרך Lev 19. 20; *prefer* בחר Dt 10. 15 IS 20. 30 IIS 6. 21 Jer 8. 3 Prv 21. 3; *choose by vote, elect* בחר IS 8. 18 לקח Jos 3. 12; cf. ἀλίσκομα:

αἰών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עקר Dt 7. 14 עקר Gn 11. 30; cf. στερρός (B), χέρρος, χέρσος: *barren* ערירי Ib 15. 2; v. p. 380

ἀκρωτηριάζω + p. 667

ἀλίσκομαι, defective Passive, Act. supplied by αἰρέω: *to be taken, conquered, fall into an enemy's hand*, of persons and places, נִלְקָה IS 4. 11; *to be seized and taken* נִלְקָה IIR 2. 9; *to be convicted and condemned* נִלְקָה Prv 24. 11 נִלְקָה Ez 33. 6

ἀλμυρίζομαι: *to be made salt* מִלַּח Lev 2. 13 מִלַּח Ex 30. 35

ἀλχηρῆς (ὑπνος)· ἀηδής (unpleasant), οὐκ ἔχων χαράς (*not having joy*). [Only Hebrew can properly explain this strange word, fully and conclusively, thus: ἀλ- is the homologue of אַל (Gn 15. 1), which occurs instead of a *privativum* in אַל-קָהָה (Prv 12. 28), the homologue of ἀθάνατος. In fact, אַל is the homologue of οὐ, and both אַל and its variant אֵל occur in one verse, Prv 31. 4]

ἀμαξανίδες· μηλέαι (*apple-tree*, μ. Ἀρμενική *apricot*, μ. γλυκεῖα *jenneting*, Περσική μ. *citron*, Μηδική μ. *peach*, μ. Ἰνδωνία *quince*). Which of these are ἀμαξανίδες? Arabic unerringly points to *apricot*, ἀμαξανίδες being the homologue of شيش or شش

ἀμάναν· ἀμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἥ: *four-wheeled wagon*, drawn by mules, much the same as ἀμαξα: אֲנִיָּה Dt 28. 68 אֲנִיָּה Am 2. 13; later, any *car* or *chariot*, *war-chariot* אֲנִיָּה Dan 11. 40 אֲנִיָּה Ps 68. 18; metaph. *vata d. ship* אֲנִיָּה IR 9. 26 אֲנִיָּה Ib 9. 27 Jon 1. 3 אֲנִיָּה Ib 1. 5. Cf. ἀγάνα· ἀμαξα *lepa* (*wagon*) אֲנִיָּה IS 6. 7-14: (1) אֲנִיָּה qualifies for homology with both ἀγάνα and ἀπήνη, that is, if ἀγάνα is not—like καπάνη, *chariot*—a dialectal variant of ἀπήνη. (2) Just as אֲנִיָּה is the homologue of κύκλα, calling the whole by the part; so is אֲנִיָּה the homologue of ἀπήνη, calling the part by the whole

ἀμαρτία, ἥ: *a failure, fault* מִרְיָה Nu 17. 25 אֲמָרָה Ib 23. 21; *error* מִשְׁלַל Lev 5. 15; *guilt, sin* אֲמָרָה Job 20. 29 אֲמָרָה Mich 2. 10 אֲמָרָה Lev 5. 21 אֲמָרָה Jos 22. 22 אֲמָרָה IS 20. 30 מִרְיָה Dt 31. 27 Jes 30. 9 אֲמָרָה Prv 11. 23 אֲמָרָה Jes 10. 1 Ps 7. 17 Job 11. 16; v. p. 380

ἀμύλλας, ὁ = ἀμύλλα, ἥ: *contest for superiority* אֲמָלָה Eccl 2. 21; *conflict* אֲמָלָה Ib 4. 6; *contest* אֲמָלָה Jer 20. 18; *struggle* אֲמָלָה Eccl 6. 7

ἀμφί p. 168

ἀνά p. 168

ἀνήρ+ pp. 285-9

ἀντρος· εὖρος: *Eûros, the East Wind* קָדִים Gn 41. 6 Jon 4. 8

ἀντρον, τό: poet. word, *cave* חֹרָה IS 14. 11 חֹרָה Gn 23. 9, 11 مناره غار;

of a lion, חֹרָה Nah 2. 13 חֹרָה Ib 2. 12 חֹרָה Ib 2. 13 غرين; of a serpent, חֹרָה Jer 11. 8 חֹרָה Ib. 9. 10; *inner chamber*,

closet מעון Ps 26. 8, 68. 6 IICh 36. 15 منصور مقصاره حجر

ἀπαπαῖ: = ἀππαπαῖ (an exclamation of grief or pain) אָבוי Prv

23. 29 יָאִיֶּה אָבִי; = ἀπαππαπαῖ

ἀπας, ἀπαν: (ἀ- = sm-, cf. εἶς) strengthd. for πας, *quite all, the whole*

הַכֹּל Ex 29. 24 IS 30. 19; ἀπασι, ἐν ἀπασι *in all things* בְּכֹל Gn 24. 1;

everyone הַכֹּל IIR 24. 16 IICH 28. 6; *everything* הַכֹּל Jos 21. 45 IICH

36. 18

ἀπάτη, ἡ: *trick, fraud, deceit, guile* הַהֵל Job 17. 2 פְּתִי Prv 1. 22

خِدَاع خِدَعُهُ غِيْشٌ غَدْرٌ

ἀπατήλιος, ον: poet. Adj., *guileful, wily, deceptive* خَدَاعِي خَاتِل

; = ἀπατηλός, -ήμων

ἀπάτημα, τό: *deceit, stratagem, beguilement* סִתְרוּלָה Jes 30. 10

סִתְרוּלָה Jer 10. 15

ἀπάτητος, ον: *untrodden; not trodden down; hence, metaph., unusual* شَادَّ

ἀπάτωρ, ό, ἡ: (πατήρ) *without father, disowned by the father; of unknown*

father, like σκότιος (bastard) בְּמִוֹר Dt 23. 3; = ἀπάτωρος

ἀπεζος, ον: (πέζα) *footless* פְּסָה IIS 9. 13 Jes 35. 6 Job 29. 15; cf. ἀπους

ἀπειλή, ἡ: mostly in pl., *boastful promises, boasts; commonly in pl.,*

threats; of threatening conditions פְּלֵא Jes 29. 14 [cf. ἀπειλέω B

פְּלֵאָה] פְּלֵאָה Dan 12. 6 פְּלֵאָה Thr 1. 9 [cf. πολλά *very much, too*

much]; = ἀπειλήμα

ἀπλός, η, ον: contr. ἀπλοῦς, ἡ, οὖν, late form ἀπλός, opp. διπλός

twofold, and so, single כָּפֵל Job 41. 5, כָּפֵל Jes 40. 2; *simple,*

plain, straightforward سَهْل; *open, frank* مُخْلِص; *simple-minded; in bad*

sense, simple, silly غَبِيّ أَيْمَة; *of precious metals, unalloyed, pure* פָּזֶה

Job 19. 24, 28. 6; cf. ἀπυρος

ἀπλότης, ἡ: *singleness; simplicity; of persons, frankness, sincerity* إِخْلَاص

ἀπλόω: *unfold, spread out; Pass., to be simplified* سَهَّل

ἀπό pp. 168-9

ἀπους, ό, ἡ: gen. -οδος; *without foot or feet; without the use of one's feet,*

lame פְּסָה Dt 15. 21 IIS 9. 13; v.s. ἀπεζος

ἀπτω: *fasten or bind to* דָּבַק IR 11. 2 Ps 102. 6 Thr 4. 4 סָמַך Gn 27. 37

סָמַך IS 2. 36 צָפַד Thr 4. 8 קָשַׁר Gn 44. 30 Dt 6. 8 Jer 51. 63 Prv 3. 3 [cf.

δέω, ἐκ-]; *fasten* כָּשַׁת Dan 3. 21 תָּמַך Prv 5. 22 אֶוָּתַק תֵּבֶת כֶּנֶף

join דָּבַק Gn 2. 24 Jos 23. 12 IIS 23. 10 Job 19. 20, 41. 15 Ruth 2. 8

כָּשַׁר Gn 14. 3 Ez 1. 9 קָשַׁר Neh 3. 38 وَصَلَ; *fasten oneself to* כָּשַׁר

Jes 14. 1 סָמַך Ps 88. 8; *grasp; take hold of (W)* כָּבַשׁ Jos 18. 1 Jer

34. 11, 16 תָּמַך Gn 48. 17 Ex 17. 12 חָפַשׁ Gn 39. 12 Dt 21. 19, 22.

- 28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 נחפש Nu 5. 13 Ez 21. 29
 29 کنت قبض; metaph. *take hold of, cleave to* דבק Dt 13. 18 IIS 20.
 2 Job 31. 7 Ruth 1. 14, 2. 23 חמך Jes 33. 15 Prv 4. 4, 11. 16;
 abs., *begin, set to work; engage in, undertake, prosecute vigorously;*
 attempt (W) חתר Jon 1. 13; *attack, impugn* הפש Dt 22. 28 Prv 30. 9
 ناقض; *handle* חמך Ib 31. 19 הפש Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29,
 38. 4 Am 2. 15; *touch on, treat superficially* הפש Hab 2. 19; *fasten*
upon, attack סמך Ez 24. 2; *lay hands on* סמך Ex 29. 10 Dt 34. 9;
have intercourse with a woman דבק Gn 2. 24 חמם Ib 30. 38 כבש Esth
 7. 8 Neh 5. 5 [خبط دنس]; *come up to, reach, overtake*
 دבק Gn 19. 19 חמך Prv 5. 5; *make use of, avail oneself of* כבש Gn 1. 28
 חמך Prv 3. 18; Act., *kindle, set fire* (i.e. by contact with fire) חמה Jes
 30. 14; *kindle* חמה Prv 25. 22 יצה Jes 9. 17 Jer 51. 58 סבך Nah 1. 10
 סבך Thr 2. 4, 4. 11; Pass., *to be set on fire* יצה Jer 4. 7 יצה Ib 2. 15
 Neh 1. 3; *cook* טבה Gn 43. 16 Dt 28. 31 IS 8. 13 Prv 9. 2 طبخ [cf.
 ὕω, σφάζω; ὑμνῶν]
- ἀπὸ δαυδ, τό: *brooch* הברת Ex 26. 4, 10 Ib 26. 4. 5
 ἀπυρος, ον: *without fire* אפר Nu 19. 9 Thr 3. 16 עפר Gn 18. 27 Job
 30. 19; ἀ. χρυσάιον *unmelted*, opp. ἀπεφθον (מפוזר), אפיר Job 22. 24
 ICh 29. 4 כתם אופיר Jes 13. 12 Ps 45. 10 Job 28. 16 קטיר IR 10. 21
 עפרה Jer 6. 29 Job 19. 24 Zach 5. 7, 8 أبيض [pure gold] (but ἀ. χρυσ-
 σός, of nuggets, or gold dust) עפרה Job 28. 6; θείον ἀ. native sulphur
 נפירה Gn 19. 24 کبریت [cf. سيجان] ἀπαλάω p. 242; ἀπὸ δαυδ p. 685
 ἀρχαῖος, α, ον: (ἀρχή I) *ancient, former* ראשון Dt 10. 4 Eccl. 1. 11;
simple, silly ראש IIS 3. 8; as Subst., τὸ ἀρχαῖον, of money, *principal*
 ראש Lev 5. 24 Nu 5. 7 [cf. ἀρχή]; *capital* رأس p. 383
 ἀρχαιοσύνη, ἡ: *ancient history, antiquity, ancient times* ראשונה Jes 46. 9
 ἀρχή, ἡ: *beginning, origin* ראש Jud 7. 19 ראשה Ez 36. 11 Gn 1. 1;
foundation ראש Ps 118. 22 ראשה Zach 4. 7 [cf. پیژان] Prv 1. 7;
 with Preps. in adverbial usages, ἐξ ἀρχῆς *from the beginning, from the*
first בראש Jes 40. 21, 41. 4; ἀπ' ἀ. the *principal sum* בראש Lev 5. 24
 Nu 5. 7; *end, corner* of a bandage, rope, sheet, etc. ראש Gn 47. 31
 Esth 5. 2; *branch of a river* ראש Gn 2. 10 [cf. κέρας]; *sum, total*
 ראש Ex 30. 12 ראש Dan 7. 1; *authority* ראשון Esr 3. 7; *command, i.e.*
body of troops ראש IS 11. 11 Job 1. 17; v. p. 383
 ἀρχιδιάκονος, ὁ: *chief deacon* הראש כהן IIR 25. 18; cf. ἀρχός
 ἀρχός, ὁ: *leader, chief* ראש Nu 1. 4 Dt 1. 15 IIR 25. 18 Neh 11. 16
 ICh 27. 5 ראשון IIR 22. 1; *ruler*; = ἀρχων (*ruler, commander; chief,*

king; as official title, *chief magistrate*, esp. at Athens) ראש Jud 11. 9
Jes 7. 8 ICh 5. 7, 12 רִדָּה IR 5. 4 [cf. ὁ κρατῶν, -ωρ]; v. p. 384
ἀφανίζω p. 317

βαίνω: go; go away, depart בא Jon 1. 3; come בא Gn 19. 5; arrive בא Gn 19.

23 Ruth 1. 2; to have sexual intercourse בא Gn 38. 2 בעל Dt 24. 1
βάρβαρος, ον: barbarous, i.e. non-Greek, foreign; barbarian; after the

Persian war, brutal, rude בער Ps 73. 22 بَرّی

βῆμα: πρόβατα (cattle, flocks, and herds) בְּהֵמָה Gn 1. 24 קָמָה Jer 26. 18

βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., foundations .

קָמָה Job 9. 8; raised place or tribune to speak from in public assembly.

etc. بَيْتَر; = θυμέλη (prop. place of burning, hearth, but usu. of sacrificial

hearths or altars) קָמָה IR 3. 4 IIR 23. 15; v. p. 385 βούς p. 662

βόσκημα, τό: that which is fed or fattened: in pl. fattened beasts, cattle; of a

single beast בְּהֵמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; food מֶסֶק Gn 13. 2

γεμίζω: fill full of, load עָמַס Neh 13. 15 עָמַס Ib 4. 11 העמים IR 12. 11

عَمْرَ عَتَى حَمَل; freight or charge with, prop. of a ship شَحْن; stuff, gorge

حَسَا صَبْر; v. pp. 243, 385

γόμος, ὁ: ship's freight, cargo شَحْن; شَحْن; burden; beast's load حَمَل [cf.

γομάριον: Dim. of γόμος; γέμισμα, gloss on γέμος: load מַעֲמָסָה

Zach 12. 3]; v. p. 386

δαίζω p. 341

δαμάζω: overpower; of maidens, make subject to a husband; subdue.

conquer דָּמָה Hos 4. 5; Pass., to be subjected to another דָּמָה Ib 4. 6

force, seduce דָּמָה Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13;

= δαμνάω, δάμνημι δαρείζω p. 678

δειρή, δερρά, ἡ: neck צִוָּאר Jer 28. 10; throat צוֹאֵר Ps 75. 6; collar צוֹרֵן

Cant 4. 9

δέλτος (B), ἡ: writing tablet דָּלֶת Jer 36. 23

δέμας, τό: (δέμω) bodily frame, usu. of man, rarely of other animals;

prop. the living body עָצָם Thr 4. 7; but also of a corpse דָּמָן IIR 9. 37

Ps 83. 11 עָצָם Gn 50. 25 Ex 13. 19 Am 6. 10; the island of Delos

דָּמָן Ez 27. 32; οἰνάνθη δ., i.e. the vine shoot דָּם Ez 19. 10;

λάματρος ἀκτῆς δ., i.e. bread לֶחֶם Gn 28. 20 [cf. οἶκος בית לחם

Δημήτερος]; as Adv., in form or fashion like דְּמוּת Gn 1. 26 Ez 1. 5, 26;

v. p. 386

διὰ pp. 169, 649; διάκενος: thin, lank מְחָלָל Jes 53. 5

δίδωμι: give freely דָּן IIS 24. 23 Esr 1. 2 ICh 29. 8 התנדב ICh

29. 17; to be ready to give, offer התנדב Esr 2. 68 Neh 11. 2 דָּן

Gn 15. 2; of the gods, *grant, assign*, κῦδος, νίκη הבה (יהב) Ps 60. 13 נתן Ib 144. 10; *grant permission* נתן Ex 3. 19 Nu 21. 23; *offer to the gods* הבה Dt 32. 3 Ps 29. 1-2 נדר Gn 28. 20 IS 1. 11 התנדב Esr 3. 5 ICh 29. 9; *give* הבה Gn 30. 1, 47. 15 נתן שִׁבַּר Gn 4. 12, 15. 2 עטה Ps 84. 7 [cf. Gn 28. 4 Ex 32. 29 Dt 11. 26, 29, 12. 15 Jos 15. 19] נתן أعطى عطي IR 17. 14; *give to eat or drink* נתן Gn 25. 34 IIR 4. 44; *tender an oath* נתן ICh 29. 24; ἐμβολὰς δίδοναι, *ram, of ships* נתן Ez 26. 9; *hand over, deliver up* הבה Gn 29. 21, 47. 16 נתן Nu 21. 29 Jud 11. 30 הִנֵּיתָן Jer 32. 4; of parents, *give their daughter to wife* נתן Gn 16. 3, 34. 16, 41. 45 Dt 22. 16 IS 25. 44 IIR 14. 9 נתנה Gn 38. 14 IS 18. 19; *appoint, establish* הבה Jos 18. 4 IIS 11. 15 נתן Jos 9. 27 Neh 13. 26 ICh 12. 18 (19); in vows and prayers, c. acc. pers. et inf., *grant, allow, bring about that*, esp. in prayers נתן Jer 18. 21 Hos 9. 14; seemingly intr., *give oneself up, devote oneself* התנדב Jud 5. 2, 9 IIR 17. 16; v. p. 386

δικάζω: *judge, sit in judgment* דין Jes 3. 13 חקק Ib 33. 22 שפט Gn 18. 25; *give judgment on, decide, determine* דין Jer 21. 12 שפוט Job 22. 28 חקק Jes 10. 1 חקק Prv 3. 15 שפט IR 3. 28; *decree punishment* שפוט Esth 2. 1 שפט Ez 7. 3; *ordain* שפט Gn 19. 9 שפוט Esth 2. 1; *condemn* דין Gn 15. 14 שפוט Thr 3. 54 שפט IS 3. 13; *plead, plead one's cause, go to law, defend one's right* דין Job 35. 14 Eccl 6. 10 שפט Prv 29. 9; *decide between persons* שפט Gn 16. 5 Ex 18. 16; *judge person's cause* דין Jer 22. 16 שפט Ps 7. 9, 10. 18 (v. p. 676)

εἶδος, τό: (δίδωμι) *gift, present* נתן Gn 34. 12 מִתְּנָה Ib 25. 6 מתת Eccl 3. 13 שִׁבַּר; *gift of honour* מִתְּנָה IR 13. 7; *votive gift or offering to a god* מתן Nu 18. 11 מתנה Ex 28. 38 Nu 18. 6 מתת Ez 46. 5 נְדָבָה Ex 35. 29 נדר Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents as retaining fees or bribes* מתן Prv 21. 14 מִתְּנָה Ib 15. 27; in pl., *good qualities, talents* מתת Eccl 5. 18; *hand's breadth, palm, as a measure of length* מִתְּנָה Ex 28. 16 IS 17. 4 שִׁבַּר; v. p. 389

εις pp. 169, 650

εις, μία, εν, (μή only in later Ion. Prose)—Ep. εἰς, Dor. ἦς. (Orig. εἷς, assim. εν(δ) . . .) as a Numeral, *one* אח Ez 18. 10 אחד Zach 14. 9 אחד Gn 22. 13 Jes 66. 17 חד Ez 33. 30 אחד Gn 17. 17 יחד (ת) Ex 26. 7 אחת Prv 17. 10 איש Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἷς, ἡ μία האחד Gn 19. 9, 42. 27, 32, 33 אחת Ib 32. 9; *united* אחד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אחד Jos 9. 2; ὅτι εν *at once* באחת Prv 28. 18 אֶפְתָּהם Esr 4.

13 פְּתָאִם Nu 12. 4 פְּתָע Ib 35. 22 [cf. αἰφνηδόν, παρὰ or πὰρ ποδός];
first אחד Gn 1. 5, 8. 5; *one*, i.e. *the same* אחד Ib 40. 5 Eccl 2. 14;
one opposite *another* ἐν μὲν . . . ἐν δέ אחד . . . אחד Ex 25. 19; οὐ μίαν
 οὐ δὲ δύο not *once* nor *twice* שְׁתַּיִם וְלֹא אֶחָד IIR 6. 10; ש. פ. 389
 εἶσκω: poet. Verb only pres. and impf. (exc. fut. εἶξω); *deem like*, *liken*

שׁוּה Jes 40. 25 שׁוּה IIS 22. 34 הַשׁוּה Jes 46. 5 Thr 2. 13 شابه أشبه;
I do not deem thee like, i.e. *take thee for a wise man* הַשׁב Gn 38. 15
 Job 13. 24, 41. 24; *deem*, *suppose* הַשׁב IIS 19. 20 Jes 53. 4 حسب

εἶσω p. 169

εἶτα, εἶτεν: Adv., used to denote the Sequence of one act or state
 upon another: of Sequence in time, without any notion of Cause,
then, *next* אַדְּנָן Dan 2. 15, 17, 19, 25; *soon*, *presently* Ib 5. 6, 8 11

ἐκ p. 170

ἐκαστος, η, ον: *each*, opp. the whole body אִשׁ Gn 2. 24 Ex 1. 1, 28. 21
 Jud 16. 5; strengthd. by the addition of other Pron., *each* אִשׁ אִשׁ
 Lev 20. 2 (v. אִשׁ, p. 286)

ἐκκενόω: *empty out* הָלַל Jes 14. 10 (cf. γεννάω) הָלַל Ez 23. 9
 Ib 32. 26 (cf. ἐκκενωτέον: *one must empty*, of venesection; *clear out*
 הָלַל IICh 29. 19 הָלַל Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted*
 הָלַל Jes 53. 5; v. κατα-

ἐν p. 170

ἐνδικος, ἔν-, ον: (δική) *according to right*, *just*, *legitimate* צָדִיק Lev 19. 36
 Dt 16. 18 Jes 32. 1 *truth* צָדִיק Dan 3. 14 צָדִיק Jes 41. 26 צָדִיק Ib 45.
 19 Ps 52. 5 Prov 16. 13 حَقٌّ حَقٌّ; ε. πόλις a city in which justice is
 done, Plato, *Hippias Major* 292b צָדִיק צָדִיק Jes 1. 26; of persons,
upright, *just* צָדִיק Gn 6. 9, 18. 23 צָדִיק IIS 8. 17 حَقٌّ حَقٌّ; Adv.
 -κως *right*, *with justice*, *fairly* צָדִיק Dt 1. 16 צָדִיק Lev 19. 15; v. p. 389

ἐξορύσσω, Att -πτω: *dig out* the earth from a trench צָקַר Jes 51. 1
 צָקַר Jes 5. 2 عَزَق; *dig out* of the ground, *dig up*, *uproot* W צָקַר
 Eccl 3. 2 עָרַשׁ Ps 52. 7; *gouge out* צָקַר Nu 16. 14 Job 30. 17 [cf.
 ἐκρίζω, ἐκκόπτω]

ἐξωθεν p. 170

ἐπαινέω+ p. 110

ἐπί p. 170

ἐρείπω: Pass., *to be thrown down*, *fall in ruins* חָרַב Jer 26. 9 חָרַב Ez
 26. 19

ἐρύω+ p. 349

εὐθύς p. 641

ἐχθέω+ p. 660

ζήλη, ἡ: *female rival* צרה IS 1. 6

ζιζάνιον, τό: a weed that grows in wheat, prob. *darnel* דודאים Gn 30.

14 זלזלים Jes 18. 5 זרים IICh 16. 14

ἡγεμών p. 637

ἥλιος p. 309

θεάομαι, Dor θαέομαι: *gaze, behold* שׁוּר Job 17. 15 שׁוּר Gn 4. 4 השתעב

Jes 41. 23 נָזַר; mostly with a sense of wonder השתעב Gn 24. 21

השתעב Jes 41. 10; *reconnoître* הוּר Nu 13. 2; *contemplate* שׁוּר Job 35. 5

נָזַר IIIS 22. 42; *see clearly* שׁוּר Nu 24. 17 Job 7. 8 שׁוּר Jes 32. 3

θεός, ὁ, Boeot θιός, Lacon σιός, σιόρ, Dor also θεύς, voc. (only late)

θεός also θεέ . . . but classical in compd. names, Ἀμφίθεε פִּיכֵל Gn

21. 22; *God, the Deity*, in general sense, both sg. and pl. אל Dt 32.

18 כֹּל (כִּי) Gn 21. 22 צוּר IS 2. 2; *one set in authority* אֵל IIR 24. 15

אֵל Ex 15. 15 (v. p. 390)

θεραπεύω + p. 344 (v. p. 391)

θεωπέω: Pass., *to be sent to consult an oracle* הוּר IR 10. 15; *look at, be-*

hold שׁוּר Nu 23. 9 Job 35. 5 Cant 4. 8 נָזַר; *inspect* שׁוּר Neh 2. 13

נָזַר; = ἐπιθεωπέω (*examine over again or carefully, inspect* שׁוּר Neh 2.

13; of the mind, *contemplate, consider* שׁוּר Job 17. 15; *observe* הוּר

Nu 13. 16. (Derived from θεωρός and θαέομαι; cf. ὁράω; v. p. 391)

θρύμμα, τό: (θρύπτω) *that which is broken* חֵטְבַּת Ex 22. 30

θρύπτω, later form θρύβω: *break in pieces, break small* סרף Gn 8. 11

37. 33 Dt 33. 20 Hos 6. 1

θύρα + pp. 297-8

θύρα, Ion θύρη, ἡ: *door* דֶּלֶת Gn 19. 9; freq. in pl. of *double or folding*

doors דֶּלֶת Ez 41. 23, 24 צֶלַע IR 6. 34 קֶלַע Ib.; rarely for πύλαι, *gates*

דֶּלֶת Dt 3. 5 סִירָה Cant 8. 9 שַׁעַר Jos 2. 5; 2: Priam's *door*, i.e.

before his dwelling סִירָה Ps 69. 26 דְּבִיר IR 6. 16. 8. 6 גַּר; esp. of

kings and potentates, *court* סִירָה Gn 25. 16 שַׁעַר Esth 3. 2

תֵּרַע Dan 2. 49; *frame of planks, raft* דְּבִירָה IR 5. 23; generally,

entrance, as to a grotto דֶּלֶת Job 3. 10 תֵּרַע Dan 3. 26. Indo-European

dhur-, cf. Latin *foras, fores*, Old English *duru* 'door' [Here we have

the same word, albeit differently pronounced, in Arabic (بَاب),

Aramaic (תֵּרַע), English (*door*), Greek (θύρα), Hebrew (סִירָה),

and Latin (*foras*)—the Arabic and the English, the Aramaic and

the Latin, the Greek and the Hebrew, most closely resembling

each other. Deleted is the bogus barrier which has for so long

segregated the Aryan from the so-called Semitic languages!]

(v. p. 392)

θώραξ, *ó*: corslet, coat of mail, scale armour סָרֶן Jer 46. 4 Job 41. 18
 18 שָׂרִין IS 17. 5 Neh 4. 10 IR 22. 34 =
 θωράκιον (*breastwork, parapet*) אֲשֶׁרְנָא Esr 5. 3 Ez 46. 23 סִרְהָ
 Ib. שׁוּר Gn 49. 22 سور [שָׂרִין/Σύριος: Syrian Dt 3. 9]

ἴζω† p. 659; ἴσος p. 641

καθαίρω p. 685 (v. p. 394)

καιρός, *ó*: due measure, proportion אוֹכֶרֶה Lev 2. 2 וְכֶרֶךְ Nu 31. 54 שָׂעַר
 Gn 26. 12; of Place, vital part of the body שְׂעָרָה Jud 20. 16;
 generally, time, period; chronological sequence of events וְכֶרֶךְ Ps 145. 7;
 in pl. οἱ καιροί the times וְכֶרֶךְ Esth 6. 1; Pythag. name for seven
 καλέω, -λήζω, -λημι, κλείω: call, summon קָרָא Lev 9. 1; call to one's house
 or to a repast קָרָא IR 1. 9 Job 1. 4; κεκλημένος the guest קָרָא IS 9. 13;
 invoke קָרָא Gn 12. 8 IIR 5. 11; special construction, is called יִקְרָא
 Dan 10. 1 יִקָּל לֵה = κλέω (B)

κατά p. 171

κατακενόω: strengthd. for κενόω; make empty by depletion הֶוְיִיחַ Jes 19. 6;
 make a place empty by leaving it, desert it הֶוְיִיחַ ICh 28. 9 זָנְהָ Zeph 3. 15
 κελευθήτης, *ó*: [I believe this word to be kindred to ἔρχομαι] wayfarer
 אָרַח Jer 14. 8 הָלַךְ IIS 12. 4 (v. p. 394)

κενός, κεινός, κενεός, κέννος, κενευρός: mostly of things, empty, opp.
 πλέως (מָלֵא) חָל (אֵלֹס) IS 10. 5 חָלֵל Ps 109. 22 (cf. Job
 11. 12) Dt 32. 42 Ez 32. 22 חָלָה Lev 2. 4, 24. 5 וְבִיב Jer 52. 2;
 Job 11. 12 (cf. διάκενος) וְחִלָּה (אֵלֹס) Ps 5. 1 וְחִלָּה Jud 7. 13
 IR 14. 15; to no purpose חֲנֹם IS 19. 5, 25. 31 οὐ μαχοῦμαι σοι
 διὰ κενῆς הָנֶם Ps 109. 3; without the fruit of toil חֲנֹם Gn 29. 15,
 empty-handed חֲנֹם Ex 21. 2; of place, without garrison חֲנֹם IIS 5. 8;
 without flesh חֲנֹם Gn 41. 23 (v. p. 395)

κένωμα, τό: empty space מִקוֹם Gn 24. 23, 31 Ex 33. 21 Jud 20. 22 Jes
 5. 8. 28. 8, 49. 20 Jer 7. 32, 19. 11 Neh 2. 14 חֲלָה; Gn 18.
 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 8. 17
 חֲלָה; vacancy מִקוֹם Gn 24. 23; οἷα: temple Ib 22. 4-5

κεραμεύς: potter יִצְרָר Jer 18. 2 יִצְרָר Job 7. 20 (cf. Gn 2. 7; יִצְרָר
 יִצְרָר Ps 73. 26 (v. p. 398)

κέρας p. 348

κηρίον, τό, κηρός, *ó*: honeycomb, mostly in Pl. יֶעַר Cant 5. 1
 IS 14. 27 צוֹר Ps 81. 17 قَرَصَ

κλέω (A), Ep. κλείω: tell of, make famous, celebrate קָרָא Ruth 4. 11;
 Pass., to be famous קָרָא Ez 23. 23 קָרָא Nu 1. 16 IIS 20. 1

κλήζω, Ion κληίζω: make famous, celebrate in song קָרָא Ruth 4. 11;

mention, speak of; invoke קרא Gn 12. 8 IIR 5. 11 Ps 80. 19; summon קרא Lev 9. 1; call קרא Gn 1. 5; Pass., is called נקרא Dan 10. 1 (κλε(φ)-ίζω (fr. κλέος) 'celebrate' and κλη-ίζω (fr. καλέω) 'call' were confused by the Greeks.)

κνεφάζω: (κνέφας) cloud over, obscure נכנף Jes 30. 20

κνέφας: darkness of evening dusk, twilight; morning twilight כנף Ps 139. 9

κοινός, ἡ, ὁ: common חל IS 21. 5; τὸ κ. the state; abs. of one's own state חל; the government, public authorities חל Esth 1. 3; in bad sense κοινή, ἡ, prostitute ונה Gn 34. 31 הללה Lev 21. 7; of persons, connected by common origin, kindred חל Ob 20; of forbidden meats, common, profane חל Lev 10. 10; τὸ κ. name of eyesalve כחל

κολάζω: check, chastise; punish חלש Ex 17. 13

κολασμός, ὁ: = κόλασις (chastisement, correction, retribution) נקלה Ps 38. 8 חלן Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: chastiser, punisher חלש Jes 14. 12

κόμη, ἡ: hair of the head צמה Cant 4. 1, 3; the hair צמר Lev 13. 47

צמר Dan 7. 9 צוף; metaph. foliage of trees וצורה Ez 15. 2 צמרת

Ib 17. 22; of herbs צמה Ez 16. 7; luminous tail of a comet כימה Am

5. 8 [cf. εὐκομος; v. p. 399]

κουφίζω p. 353

κράς p. 348

κυρέω, also κύρω: hit, light upon קרא Gn 42. 38 קרה Ib 44. 29; meet

with קרה Dt 25. 18; befall נר Ps 5. 5 קרה Esth 4. 7 جرى; happen

קרא IIS 1. 6 קרה Dan 10. 14 حار جرى (v. p. 399)

κύριος p. 656; κωφάω+ p. 664

λόγος, ὁ, verbal noun of λέγω (B): measure לז Lev 14. 10; explanation: statement of theory, argument, discourse; rule, principle, law, thesis לקח

Prv 4. 2; spoken opp. written word, talk להז Eccl 12. 12; divine

utterance, oracle לחש Jes 3. 3; utterance لَهجَه; language لغة; reason

לקח Jes 29. 24 Prv 1. 5 (v. p. 399)

μασχαλίζω+ p. 667

μέγας+ pp. 295-8

μετά p. 171

μετρέω+ p. 343

μῶμος, ὁ: blemish מום Lev 24. 19; blame, reproach מאומה Dan 1. 4

IS 29. 3

ναός, ὁ, ναῖός, Aeol ναῖος, Spartan ναῖός: temple נא Nah 3. 8 נה Ex

15. 13; part of a temple, shrine ניות/נרת IS 19. 18, 20. 1; v. p. 400

νάπη, ἡ: woodland vale, dell, glen; valley נַה IIS 7. 8 [cf. νομός] נִתְּנָה
עֵבֶרָה IIS 19. 19 (v. p. 400)

νάπος, τό: post-Homeric form = νάπη: grove or thicket עֵבֶר Jer 4. 29
; also ravine, gully נַה IIS 7. 8 IS 26. 13

νοέω† p. 350

νομός, ὁ: (νέμω) place of pasturage נַה IIS 7. 8; habitation נַה Jes 35. 7
Prv 3. 33; metaph., apportionment מִנְאָה Neh 12. 44 מִנְּה Ex 29. 26
IS 1. 5, 9. 23 Jer 13. 25 Ps 16. 5 [cf. δόμα (A), δώρημα] מִנְּה Neh
12. 47 (v. p. 400)

ξανθός, ἡ, ὁ, genitive -θοῦ: yellow, of various shades, frequently with
a tinge of red אֲדָמָה IIR 3. 22 Cant 5. 10 אֲדָמָה Gn 25. 25
Jos 2. 18 Cant 4. 3 (cf. φοῖνιξ) אֲחֹרֹת; brown; auburn הָאֲחֹרֹת Gn 30. 32
; אֲחֹרֹת אֲדָמָה [of horses] Jer 51. 27 in
Epic mostly used of fair, golden hair צָהָב Lev 13. 30; of complexion
צָהָב IS 14. 47 צָהָב IIS 10. 6 צָהָב Gn 10. 3 אֲדָמָה Gn 25. 25 אֲדָמָה
צָהָב Cant 5. 10 צִידֹן Jud 10. 6 צִידֹן Gn 10. 15 צָהָב Ib 10. 18
צָהָב Ib 5. 32 IR 16. 24 צָהָב IIR 24. 26 Jud 13. 24; also
of horses, bay אֲדָמָה Zach 1. 8 אֲחֹרֹת; after Homer, of all kinds of
objects; of gold צָהָב Ex 25. 11 צָהָב Jer 24. 23 צָהָב Gn 15.
12 צָהָב; of roast pigeon אֲשֶׁר ICh 16. 3; in Medic. freq. of bile
; ξάνθος, paroxytone, as proper noun, a stream of the Troad,
so called by gods, by men Scamander (Il. 20. 74) (v. p. 400)

ξηραίνω: parch, dry up עָרַב Jer 2. 12 עָרַב Job 30. 30; Pass., to be or
become dry, parched נֶצַח Ez 21. 3; to be withered עָרַב Jer 54. 11
[cf. χερμαίζω]; drain dry עָרַב Gn 8. 13 עָרַב Ib 8. 3 נֶצַח; Pass., of a
paralytic שָׁלוּל אֲשֶׁל (v. p. 402)

ξηρός, ἄ, ὁ, dry עָרַב Lev 7. 10 צָהָב Prv 23. 27 נֶצַח; solid food,
i.e. cereals גֶּרֶשׁ Dt 33. 14 עָרַב Ps 32. 4 צָהָב Nu 15. 20
; of bodily condition, withered, lean עָרַב Jer 54. 11
; fasting; hence generally, austere עָרַב Jer 54. 11 צָהָב; aridity
צָהָב Ez 38. 8 צָהָב Ib 25. 18 עָרַב Jer 49. 13 עָרַב Dt 1. 2 עָרַב Lev 16. 22
[cf. ἐρείπιον, -ώ]; ἡ ξηρά (sc. ἡ) dry land עָרַב Gn 7. 22
Jes 35. 7; τὸ ξ. τοῦ ποταμοῦ the part of its bed left dry עָרַב Ex
14. 21 Jos 3. 17 Ez 30. 12 עָרַב Jer 50. 38

ξύλον, τό: wood cut and ready for use עָץ Gn 6. 14 Ex 31. 5; firewood
עָץ Nu 15. 32 IR 17. 10, 12 Jer 7. 18; timber עָץ Hag 1. 8 ICh 29.
2; logs עָץ Lev 1. 7; piece of wood עָץ Lev 14. 4 Ez 37. 16; log כֶּטֶל;
beam כֶּטֶל; post עָרַב; board (W) עָרַב IR 6. 15; gallows עָץ
Esth 5. 14; table עָרַב Ex 25. 23; of live wood, tree אֵילָן Dan 4. 8

Job 40. צאלה/צאל Gn 1. 11 עץ Dt 16. 21 אִשְׁרָה Mich 5. 13 אִשְׁרָה
 21 [cf. σχοῖνος]; of persons, *blockhead* כִּסִּיל Prv 10. 1 Eccl 2. 19
 [cf. ὄξυλον; v. p. 402]

ξυρίζω ÷ pp. 249, 636

ὁδός, ἡ (ὁυδός once in Hom., Od. 17. 196): of Place, way, road אֶשׁוּר Job 8. 13 יד Jer 11. 13 הוֹצֵא Jer 37. 21 הוֹץ Jer 45. 2 הדור Job 23. 11 [cf. Ps 107. 17] שְׁבוּל Jer 18. 15 שְׁבִיל Ps 77. 20 course, channel of a river יד Dt 2. 37 וָאֵד; the way to truth خُذْ further on the way, forward קִדַּם Jes 9. 11 בָּצַע Gn 37. 26 [cf. Ps 30. 10 Job 22. 3] נִדָּד IIR 3. 22 נִדָּד IIR 5. 2 IIR 26. 11 גִּזּוּ; metaph., way or manner عَادَ أَدَبَ form عز 43. 11 אֶלּוּב (v. p. 402) method, system صَوْرَه

angry, be wroth נעצב Gn 45. 5 רגז Gn 45. 24 IIR 19. 27 רגן
Jes 29. 24 רעם Ez 27. 35 כעס Neh 3. 33 רגש Ps 2. 1; abs. in part.,
in a passion נגרש Jes 57. 20 Am 8. 8 נרגן Prv 16. 28 (c. p. 406) •

ὀρθός† p. 634

ὀρίζω: divide, separate from בדל Nu 16. 21 Gn 1. 6 Ex 26. 33
Lev 1. 17 Nu 16. 9 נפרד Gn 10. 5 פֶּרֶד Esth 3. 8; delineate גבל Dt
19. 14; bound גבל Jos 18. 20; part, divide הפריס Lev 11. 4 נפרס Ez
34. 12; banish one from נזר IIR 26. 21 נזה Ps 31. 23 נגרש Jon 2. 5
גרש Gn 3. 24, 4. 14 Jud 9. 4 גרש Ex 12. 39 גרש Jud 1. 33; mark out
by boundaries, mark out הגביל Ex 19. 12, 23; ordain, determine, lay down
נזר Esth 2. 1 הרקן IR 20. 40 פרש Nu 15. 34 Neh 8. 8 הרגיש Jes 51. 4
אדר (י) ὄρος, τό: mountain, hill הָר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4
Nu 23. 9 צור עֵלִי IIS 23. 11 הָרִי (י) Jer 17. 3 הָרִי (י) IIS 23. 33
Jer 30. 18, ICh 6. 58 רָאֵמֹת Dt 4. 43 רָאֵמֹת Jos 18. 25 רמה طور
49. 2; canton, parish הָר Gn 10. 30, 36. 8 Ib 14. 6; in Egypt,
desert בְּרִיַּה; cf. ὄρος: pillar טור IR 7. 2; bound طور (c. p. 410)

ὄφεις, ὄ: serpent אֲפֵסָה Jes 30. 6 צפע Ib 14. 29 צפעני Ib 11. 8; ἀκά-
ρητος ὁ. ὁ χάλκεος dedicated at Delphi Nu 21. 4-9 IIR 18. 4. It
was pronounced (and perh. written) ὄψις Gn 49. 17 [cf.
ὀφίδιον; נחשת]

Παῖάν, ὁ, Ep. Παῖων: Paean or Paeon, the physician of the gods בָּיָה
Jes 26. 4 Ps 68. 5 יָהֵ Ex 15. 2; title of Apollo later as epith.;
also of other gods; of Zeus at Rhodes; physician, healer הָבֵב Nu 10.
29 طيب; saviour, deliverer הָבֵב Dt 33. 3 [cf. יָהֵ]

παρά p. 171

παραμυθέομαι† p. 347

πάστας† p. 309

πέλτη, ἡ: small light shield of leather without a rim, originally Thracian
שֶׁלֶט IIR 11. 10 (c. p. 410)

περί p. 172

πήρα, Ion πήρη, ἡ: leathern pouch, wallet כֶּלִי Dt 23. 25 IS 17. 40 תהרא
Ex 28. 32 תלי Gn 27. 3

πιέζω pp. 251, 637

πίμπλημι† p. 343

ποκίζω† p. 636

πολεμέω: to be at war or make war נָחַר IIR 3. 23 נלחם Ex 14. 25
תחارب; with one נלחם IIR 13. 12; fight, do battle IR 22. 31;
later c. acc. make war upon לחם Ps 35. 1

πολεμίζω, also πτολεμίζω, poet. form of πολεμέω: *wage war, fight*
 נָחַר IIR 3. 23 נלחם Ex 14. 25 נפתל Gn 30. 8; trans., *war or fight*
 with נלחם IICh 13. 12 (πόλεμος, p. 97)

πόλις, Ep. also πτόλις, ἡ: *city* בִּירָה Dan 8. 2 [cf. βρία] מדינה IR 20. 14
 עיר Jes 1. 26 פֶּלֶךְ Neh 3. 9 קִיר Jes 16. 7 קריה Ib 1. 26 [cf. πολίδιον]
 קרת Prv 11. 11 שַׁעַר Gn 22. 17 בלד בלד; π. ἀκρη = ἀκρόπολις
 מלוא IICh 32. 5 סלע IIS 22. 2 שְׁלִי Ib 3. 27 יֵלָא (يركة ماء) [in
 Jerusalem] قَلْعَة; one's city, country מדינה Esr 2. 1 בלד; country, as
 dependent on and called after its city מדינה Dan 8. 2; esp. of islands
 peopled by men جَزِيرَة; community or body of citizens يَمَة; state ولايت;
 assembly of citizens שַׁעַר Prv 31. 23 (secondary to ἀγορά); πόλις παίζειν
 a game resembling backgammon طاولة (v. p. 411)

πολίτης, πολὺς, πόσις p. 310

πρό p. 172

πρός pp. 172-3

πτηνός, ἡ, όν, Dor πτανός: *flying, winged*; π. όφεις פֶּהַן Dt 32. 33 יָגִין Ib.
 תַּיִם Jes 13. 22

πύλη, ἡ: prop. *one wing of a pair of double gates*; mostly in pl., *gates of*
a town (whereas θύρα = house-door) שַׁעַר Jer 1. 15; pl. of several
 gates שַׁעַר Prv 1. 21; πύλαι Hīdao the *gates of the nether-world*.
 periphr. for *hell* שַׁעַרֵי שָׁאֵל Jes 38. 10; *entrance into a country through*
mountains, pass; these passes were sometimes really barred by gates
 שַׁעַר Nah 3. 13; πύλαι Γαδειρίδες the *Straits of Gibraltar* (Cadiz)
 שַׁעַר Ib 2. 7 [cf. שַׁעַר/πόλις]

ραγάς + p. 647

ραχίζω, ρακκίζω, ρακχίζω: *cut through the spine, esp. in sacrifices* עָרַךְ
 Ex 13. 13

ρέω, Ep. ρείω: *flow, run, stream, gush* נוֹב Ps 78. 20 נוֹל Am 5. 24 נוֹר
 Thr 3. 49 נוֹר Jes 2. 2 נוֹל Jer 18. 14 נוֹר Lev 15. 3 נוֹל Job 36. 27 נוֹר IIS 14. 14
 נוֹל; metaph. of things, *rain* נוֹל Jes 45. 8; esp. of a *flow of words*
 נוֹל Dt 32. 2 עָרַךְ Ib.; *to be in a tumble-down condition, collapse* נוֹל Jud
 5. 5; *leak* [خر] נוֹל [شر] very rarely trans., *let flow, pour*
 נוֹל Job 36. 28 נוֹל Ps 90. 5 נוֹל Job 36. 28; *land runs milk and honey* נוֹב Ex 3. 8

ρήγνυμι or -ύω, later ρήσσω: The word is hardly used by correct
 Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* כָּרַח
 IR 15. 13 קָרַע IS 15. 28 IR 11. 31 רָגַם Lev 20. 2 רָעַע Ps 2. 9 רָעַץ
 Jes 42. 3; later, esp. *rend garments, in sign of grief* Gn 37. 29,

- 34 Ex 28. 32 IS 4. 12, 15. 27 IIS 13. 19, 31 IR 11. 30 Jer 36. 23
 Eccl 3. 7; *break a line of battle or a body of men* פֶּרֶץ IIS 5. 20
 רָעַץ Ex 15. 6; *break through* פֶּרֶץ Ps 80. 13 קָרַע לוֹ Jer 22. 14;
 Pass., *break, break asunder* הָרוּץ Lev 22. 22 פֶּרֶץ IICh 32. 5
 IR 13. 5; of a stone scored with lettering, i.e. inscribed חֶקֶק Jes
 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. χαράσσω]; intr., like
 Pass., *break or burst forth* פֶּרֶץ Gn 38. 29
- ρίζα, Aeol βρίζα, poet. ῥίζις, ῥή: root נֹעַ Job 14. 8 רֹאשׁ Ex 30. 23
 ראשׁ Mal 3. 19 عَرَق شَرَش جذر; mostly in pl., roots קִצִּיר Ps 80. 12
 קרקע Cant 4. 14 רֹאשׁ Jer 17. 8; *the roots or foundations of the earth*
 Am 9. 3 רֹאשׁ Job 36. 30; *that from which anything springs as from a*
root נֹעַ Jes 40. 24 רֹאשׁ Prv 12. 12 Job 19. 28; *foundation* ראשׁ Ps
 118. 22 ראשׁה Zach 4. 7 רֹאשׁ Job 13. 27, 28. 9; *root or stock from*
which a family springs רֹאשׁ Jud 5. 14 Jes 14. 29-30; *race, family* נֹעַ
 Jes 11. 1 רֹאשׁ Ib 14. 29 Hos 9. 16; *base, foundation* קרקע IR 6.
 15; *base of a vertical pillar* יֶדֶךָ Ex 25. 31 (v. p. 414)
- Σάτυρος, ὁ, Dor Τίτυρος: Satyr שַׁעִיר Lev 17. 7 שַׁעִיר Zach 13. 4
 IIR 23. 8
- σέβας, τό: *reverential awe*, which prevents one from doing something
 disgraceful; also *awe* with a notion of *wonder*; generally, *reverence*,
worship, honour צַבָּא Nu 4. 3, 8. 24; c. gen. objecti, τῷ σέβας,
reverence for him צַבָּאתָה IS 1. 3 IIS 5. 10 Jes 47. 4 Am 3. 13, 9. 5;
 after Hom., *the object of reverential awe, holiness, majesty; object of*
awestruck wonder צַבִּי Jes 13. 19 Jer 3. 19 Ez 20. 6 (v. p. 414)
- σέβομαι: *feel awe or fear before God, feel shame*; after Hom., c. acc.
 pers., *revere, worship*; generally, *pay honour or respect to*; Act. σέβω
 is post Hom., used only in pres. and impl., *worship, honour*, mostly
 of the gods צַבָּא Nu 4. 23; of suppliants צַבָּא Ex 38. 8 IS 2. 22;
 σέβομαι as Pass., *to be revered* נִצַּב Ps 82. 1, 119. 89
- σημα, σῆμα: *sign, mark, token* سِمَاءٌ سَمَاءٌ; *sign from heaven,*
omen, portent سَمَاءٌ; *constellation, mostly in pl. heavenly bodies* צַבָּא
 Gn 2. 1 Dt 4. 19 Zeph 1. 5 צַבָּאתָה Jer 2. 19, 10. 16 Hos 12. 6
 Am 3. 13, 5. 16 צַבָּאִים Gn 1. 1, 2. 1 سَمَاءٌ
- σημαίνω: *give the signal of attack, etc.* צַבָּא Nu 31. 7; cf. στρατεύω
 σκυτάλη, ἡ: *staff, cudgel, club* שֶׁבֶט Jes 14. 29, 28. 27 [cf. σκῆπτρον];
 at Sparta, *staff or baton* used as a cypher for writing dispatches,
 a strip of leather being rolled slantwise round it, on which the
 dispatch was written lengthwise, so that when unrolled they were
 unintelligible: commanders abroad had a staff of like thickness,

- round which they rolled these strips and so were able to read the dispatches—hence *στυτάλη* came to mean a *Spartan dispatch* שבט Jud 5. 14; *strickle for levelling grain*, piled up in a measure שבט Jes 28. 27; *strip or rod of metal or ivory* חטב IIS 18. 14 Ps 2. 9 [שבט] Jos 23. 13; *scourge, whip* חטר Prv 14. 3 שבט Jes 11. 4 חטר Nah 3. 2 Prv 26. 3 سوط; *sucker from a stem* חטר Jes 11. 1
- σπάραγμα, τό: *piece torn off, shred, fragment* גזר Gn 15. 17 شَرْم خرقه Ib 31. 39 Nah 3. 3 פגר; *mangled corpse* טרפה Gn 49. 9 טרפה Ib 31. 39 Nah 3. 3 פגר; *collect. in sg. = λατύνη (the chips of stone in hewing)* = *σκυρος (chippings of stone, used as road-metal)* עזרה Ez 41. 12-15
- σπαράσσω, Att -σσεω: *tear, rend* גזר Ps 136. 13 פרה Lev 10. 6, 21. 10 פרהק Ib 3. 1; *collect. in sg. = λατύνη (the chips of stone in hewing)* = *σκυρος (chippings of stone, used as road-metal)* עזרה Ez 41. 12-15
- σπαράσσω, Att -σσεω: *tear, rend* גזר Ps 136. 13 פרה Lev 10. 6, 21. 10 פרהק Ib 3. 1; *collect. in sg. = λατύνη (the chips of stone in hewing)* = *σκυρος (chippings of stone, used as road-metal)* עזרה Ez 41. 12-15
- Gn 27. 40 شَرْم شق; *esp. of dogs, carnivorous animals, and the like* גזר Hab 3. 17 טרף Dt 33. 20 פרהק Ps 7. 3; *rend asunder* גזר IR 3. 25 IIR 6. 4 Ps 136. 13 פרהק Thr 5. 8 فرق (v. p. 417)
- σπᾶω+ p. 351
- στεῖνος, τό: *a narrow, close or confined space* צר Ps 4. 2 צרה Ib 25. 17; *generally, stress, distress* צר Job 15. 24 צרה Gn 42. 21; *suffering* ציר Jes 21. 3
- στέλλω+ p. 338
- στόνυξ, ὅ: *sharp point, as of a rock* טין IS 14. 4 Job 39. 28; *of the boar's tusk* טין IR 10. 18; *prongs* טין IS 2. 13
- συγκλίνω: *lie together* טגל Dt 28. 30; *Pass., יגל* Jes 13. 16 יגל Jer 3. 2; *inflect similarly* טגל Gn 48. 14; *lie with* ساكن (v. p. 418)
- σύν p. 173
- σχιζω: *split, cleave, sever (W)* גסס Jes 33. 23 גסס Ib 33. 20 גסס Jer 2. 20 גסס Lev 11. 7 גסס Ib 1. 17 גסס IS 15. 33; *divide into* חצה Jud 7. 16; *shatter* נחץ IIR 25. 10 נחץ Nah 1. 6 נחץ Dt 12. 3 נחץ Jud 6. 28 נחץ Lev 11. 35 נחץ Jer 1. 10 Ps 9. 7 נחץ Jer 31. 40 (39); *cut out* נחץ Jer 22. 24 נחץ Ez 23. 34 נחץ Jer 24. 6 נחץ Ez 19. 12; *generally, part, separate, divide* חצה Job 40. 30 נחצה IIR 2. 8 Ez 37. 22 Dan 11. 4 נחץ Jud 20. 32 נחץ Jos 8. 16 Jer 6. 29 נחץ Jos 8. 6 Jer 12. 3 נחץ Jud 20. 31 נחץ IR 14. 15 נחץ Dan 11. 4 נחץ IS 24. 8; *Pass., of feet divided into toes* טסע Dt 14. 7 (v. pp. 254, 421)
- συχολή, ἡ: *leisure, rest, ease, quiet* שְׁלוֹה Ez 16. 49 Prv 17. 1 שְׁלוֹה; *idleness* עצלה Prv 19. 15 עצלות Ib 31. 27 שְׁלוֹה Ib 1. 32 عطلة; *that in which leisure is employed; talk* סכלות Eccl 10. 1; *esp. learned discussion, disputation, lecture (pl.)* סכלות Eccl 2. 3 שכל Prv 23. 9 שְׁלוֹה Jer 22. 21 (v. p. 422)

τελέω: (τέλος) *fulfil, accomplish, execute, perform* כלה Esr 1. 1; *bring to fulfilment or perfection* כלה Esth 7. 7 כלל Ez 27. 4; *bring to an end, finish, end* כלה IR 6. 38 Jes 33. 1 Dan 11. 36 עלה Ps 102. 25; *somets. intr. like the Pass., come to an end* אול IS 9. 7 שלם Gn 15. 16 חמם Gn 47. 15 Lev 25. 29 IR 6. 22; *lay out, spend* עלה IR 10. 16, 17 (v. p. 422)

τίθημι: *set, put, place* הדה Jes 11. 8 נתן Gn 41. 48 Ex 35. 34 Jos 22. 25 IR 7. 39 שום Gn 21. 14, 24. 2 IR 10. 9 שיה Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 הקע Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 התן IR 6. 19 وضع ح; *put in, put into* סבן Gn 35. 4 Prv 19. 24 נסבן Jes 2. 10 נתן Lev 19. 28 IICh 5. 10 צוה Dt 28. 8 Ps 133. 3 שום Gn 31. 34, 43. 22 Jer 40. 10 הקעב Esr 5. 8 שיה Ex 10. 1 Ps 88. 7; *put it in his hands* נתן Gn 27. 17 Jud 7. 16 שום IR 20. 6; *of women, to have a child put under her girdle, i.e. to conceive* שום Esr 10. 44; *put or plant it in his heart* נתן IR 10. 24 Eccl 7. 2 שום Dt 11. 18 Jes 47. 7, 57. 11 Cant 8. 6 Dan 1. 8 שייב Jes 44. 19 שיה Ps 13. 3 Prv 26. 24; *lay up* אצל Gn 27. 36 [cf. τησαυρίζω]; *treasure* אצר IIR 20. 17 Am 3. 10 [cf. τησαυρίζω]; *bear in mind, think of doing a thing* נתן Eccl 7. 2 שום Ex 9. 21 IS 25. 25 IIS 13. 33, 19. 20 Jes 47. 7, 57. 11 Job 34. 14 Dan 1. 8 שייב Jes 44. 19 שיה Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נסה Jer 15. 10; *δ θέλει the mortgagor* נסה Jes 24. 2 נסה בו Dt 24. 11; *δ θέμενος the mortgagee* נסה Ex 22. 24 הונסה IIR 4. 1 Jes 24. 2; *pay down, pay* נתן Gn 23. 13; *put down in writing* נתן Lev 19. 28; *bear arms* נסה Jes 22. 6; *fight* שיה Ps 3. 7; *lay in grave, bury, frequently with words added. ἐν τάφοις, ἐς ταφάς* נתן Ez 31. 14 הוה Gn 50. 26 סבן Ex 2. 12 طمر دفن; *lay before people as common property* נתן Dt 1. 21, 2. 36; *assign, award* שיה Gn 4. 25 Ex 21. 22; *give a child a name at one's own discretion* שום Jud 8. 31 Dan 1. 7 Neh 9. 7; *of a people, state, or legislature, give oneself a law, make a law* נתן Lev 26. 46 Ps 99. 7 הין Esth 9. 14 הנתן Ib 3. 14 צוה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 הקעב Ib.; *agree upon* נסה Ps 21. 12 נתן Mich 3. 5 צוה Jos 7. 11 Jud 2. 20; *establish, institute* צוה Jes 45. 12; *order, ordain, bring to pass* נסה ICh 21. 10 נסל IIS 24. 12 Thr 3. 28 נתן IIR 18. 14 צוה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 8 וסי; *put in a certain state or condition, followed by an attributive Substantive, make one something, with the predicate in apposition; appoint (W)* נסל Jes 40. 15 נתן Nu 21. 29 IR 10. 27, 14. 7 Ez 3. 8, 9 Thr 1. 13 צוה IIS 6. 21 [προ-: appoint!] שום Gn 46. 3 Ex 2. 14, 4. 11, 14. 21 IR 10. 9 Jes 27. 9, 41. 18, 50. 7 Hos 2. 5 Zeph 2. 13

P^s 103. 21 Cant 1. 6 הִתְעַם Dan 2. 5 שִׁית Jer 22. 6 Hos 2. 5 P^s 83. 12, 14, 88. 9; *make somebody one's wife* נָסָא Ruth 1. 4; *hold, reckon or regard as* צִוָּה IS 20. 29 (δια-: *make a covenant with one* P^s 111. 9); *make, cause, bring to pass* נָתַן IR 17. 14; *make oneself a road, open a way* כָּוַם IIR 11. 16 Ez 21. 24 (v. p. 423)

τροφή, ἡ: (τρέφω) *nourishment, food; that which provides sustenance* טרפה Nah 2. 13; *mode of life, education* תרבות Nu 32. 14; *nurture, rearing*, freq. in pl. טפוחים Thr 2. 20

τροφόν, τό: (τρέφω) *that which nourishes* טרף Nah 2. 13 Mal 3. 10

τρυφερόν, τό: (θρύπτω) *dainty softness* טרף Ez 17. 9

τρυβός, τό: (θρύπτω) *that which is broken off, morsel, lump* טרף Nu 23. 24

ὑπέρ pp. 173-4

ὑπό p. 174

φάος p. 337

φάσις + p. 664

φέρω p. 638

φθίω + pp. 317-18

φόβος, ό: (φέβομαι) *panic, fear* פֶּחַד Job 22. 10; *fear, terror* פֶּחַד Ex 15. 16; *awe, reverence* פֶּחַד Jes 2. 10 P^s 36. 2

φοῖβος, η, ον: *pure, bright, radiant* בְּהִיר Job 37. 21: as proper noun, Φοῖβος, ό, Phoebus, i.e. the *Bright or Pure*, alone as pr. n. בְּעוֹר Nu 22. 5 בְּעַר Ib 24. 3; an old epithet of Apollo, Φ. Ἀπόλλων, rarely inverted Η. Φ. בְּעַל פְּעוֹר Ib 25. 3; פֶּחַד Gn 31. 42, 53 פְּעוֹר Nu 23. 28

φοιτάζω + p. 318

φώς p. 290

χαράσσω, Αἰτ -ττω: *furnish with notches, or teeth, like a saw; Pass., serrated, jagged, rugged* חָרַץ Jes 41. 15 حَرَّشَ; *cut into furrows* חָרַשׁ P^s 129. 3 حَرَّشَ; *scratch* חָרַד Job 2. 8 רָצַע Ex 21. 6 חָרַשׁ חֵטְ; *whet, stimulate* حَرَّك; *Pass., wounded* חָרוץ Lev 22. 22; *smite* حَرَب; *stamp, seal* חָתַם Jer 32. 44 خَتَمَ; *engrave, carve* חָקַק Ez 4. 1 نَقَشَ; *inscribe* نَقَشَ أَدْرَج; *write* خَطَّ; *sketch, draw* خَطَّ; *Pass., of lines drawn with antimony* חָקוּק Ib 23. 14 קָרַע Jer 4. 30; *of letters engraved* חָרוּשׁ Ib 17. 1 חָרוּת Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. *hāraś* 'engrave'; or cog. with Lith. *žer̃ti* 'rake, scrape')

χῆλινος = ἄγγος (*vessel to hold liquids, e.g. wine* כֵּלִי Lev 11. 34 [cf. ὄπλον]; *bucket, pail* דְּלִי Jes 40. 15) (v. p. 426)

χηλός, ἡ: *large chest, coffer* כֵּלִי Jon 1. 5 (v. p. 426)

χοιράς, ádos, ἡ: *rock* סֶלֶע Nu 20. 8 Jer 5. 3. 23. 29 [cf. πέτρα] צור Dt 32. 13 صخر; χ. Δηλία the Delian rock, i.e. the rocky isle of Delos צרדה IR 11. 26 צררה Jud 7. 22 צִרְתָּן IR 7. 46; σοιρ Lev 11. 7 Jes 66. 17 Ps 80. 14 خنزير [cf. κάπρος, τανύθριξ ὕς]

χράω (B): *warn or direct by oracle* קרא Jon 1. 2; Pass., *to be declared, proclaimed by an oracle* קרא IR 21. 12; *consult a god or oracle* קרא Nu 24. 1; *inquire at the oracle* שאל Ib 27. 21 IIR 1. 2; *borrow* שאל Ex 3. 22; = χρῆζω (v. p. 426)

χρῆζω: *want, lack, have need of* חסר Dt 2. 7 Neh 9. 21; *desire, long for, crave* כלה Ps 84. 3 רצה Jes 42. 1; *ask or desire that one should do a thing*; εἰ χρῆζει if one will, if one chooses הרק IR 20. 40 [cf. ὀπίσσω] Dan 11. 36

χρῆμα, τό: (χράομαι) *need* מחסור Jud 18. 10 ضرورة; hence in pl., *goods, property, treasure* בצע Mich 4. 13 צֶדֶק Job 22. 24 הרים Ps 95. 4 ראה Nu 23. 22; *money* בצע IS 8. 3 مئاري; *price* בהר Gn 34. 12 Ex 22. 16 מחר Prv 17. 16 מכר Nu 20. 19 يبيع; *merchandise* מכר Neh 13. 16 ; *property, substance* سلعة; τί χρῆμα; what? מה Gn 15. 2; why? למה Job 7. 19 למה Gn 12. 18 מה-בצע Gn 37. 26 لما; used in periphrases to express something strange or extraordinary of its kind מקרה IS 6. 9 [cf. κύμα]; *a deal, a heap* ערבה Ruth 3. 7; also of persons, χ. θηλειῶν womankind حريم; (B) A) *oracle* קסם Ez 12. 24 קסם Jer 14. 14 קריאה Jon 3. 2 قرآن (v. p. 426)

χωλεύω: *to be or become lame, halt, limp* חלה IR 15. 23 צלע Gn 32. 32; Pass., *to be or become lame; to be maimed or imperfect* נחלאת Mich 4. 7

ψυχή, ἡ: *life* נפש IR 19. 10; *departed spirit, ghost* נפש Ib 17. 21; the immaterial and immortal soul נפש Gn 1. 30, 35. 18, 44. 30 نفس; ψυχαί abs. = ἄνθρωποι נפש Ex 1. 5 Lev 7. 18 Jos 10. 28 נשמה Dt 20. 16 نفس; *being, creature* נפש Gn 1. 20, 12. 5; *self* נפש Am 2. 15 Thr 3. 51 نفس; *mind, heart* נפש IS 2. 35 קבל Ib 25. 3 (cf. σοφία); *butterfly, moth* כס Jes 51. 8 עש Ib 50. 9 عتد (cf. ἥσ. πυραύστης); Hom. usage gives little support to the derivation from ψύχω 'blow, breathe'; Homeric ψ. is rather *warm blood* than *breath* Dt 12. 23 Prv 1. 18 (v. p. 427)

XVIII. COMPARISONS

LXI. Comparison between homologies and authoritative interpretations establishes the validity and virtues of the former, while exposing the flaws and failures of the latter.

SOME of the homologies set out in the previous chapter will be examined and explained here with reference to the Septuagint, the Authorized Version, the New English Bible, and/or one of the dictionaries which embody the distillation of modern research, namely: *A Hebrew and English Lexicon*, edited by Professors Francis Brown, S. R. Driver, and Charles A. Briggs—as revised by Professor G. R. Driver who played a major role in the translation of the N.E.B.—in order to demonstrate at one and the same time the validity of my theory and the limited reliability of the biblical translations and authoritative commentaries.

In their Preface to the *Lexicon*, the editors stated:

In the matter of etymologies they (the editors) have endeavoured to carry out the method of sound philology, making it their aim to exclude arbitrary and fanciful conjectures, and in cases of uncertainty to afford the student the means of judging of the materials on which a decision depends . . . It has been the purpose to recognize good textual emendations, but not to swell the list by conjectures which appeared to lack a sound basis.

However, it will be my bounden duty to the truth, as I see it, to take them and their authorities to task precisely for their *arbitrary and fanciful conjectures* and far from *good textual emendations*, among other errors. *Βυβλοπάται* (a variation of *Ὀμηροπάται*) is not too strong an epithet for them. As to Professor G. R. Driver's hope—expressed in his Note to the reprint of the *Lexicon*—that its readers would send him 'corrections and improvements for future editions', I made available to him the substance of this book on 29 December 1966.

ἄγαλμα—This neuter Greek noun embraces in its various meanings abstract 'glory' and concrete 'statue', 'gift' and 'ornament', 'sculpture' and 'picture'. This quirk of language is a fact of Greek life which must be accepted without question. Then, quite understandably, this fact results in different Arabic and Hebrew

words being synonymous with that Greek noun, and individually homologizing with it according to rule: some in one of its meanings, others with another. This explains why הָלַל and הָלִיָּהּ, הָלַל and הָלִיָּהּ, הָלַל and הָלִיָּהּ—and to a lesser extent جال and جال and جال and جال—bear a close resemblance one to the other, but not جال and جال, جال and جال, or جال and جال. All these masculine and feminine nouns are—semantically no less than phonetically—identical with one neuter Greek word, though not with one another. That is conclusively proved by means of tried rules of Graeco-Hebrew homology, confirming the trite saying that things are not always what they seem.

הָלַל is a noun, and part of the crowd's response: 'And all the people said: "Amen!" and "Glory to the Lord".' Either some of them shouted 'Amen' and others 'Glory to the Lord' simultaneously, or all shouted both in succession.

The first-fruits of a tree were dedicated as הָלוּלִים, 'pleasing gifts' to God. Similarly, הָלַל and הָלַל were men who had been, notionally at least, dedicated to the Deity by, and or granted by the Deity to, their parents (cf. IS 1. 11). Again, the citizens of Shechem gathered in their grapes and pressed wine: then they made הָלוּלִים, *rotive offerings*, which they brought into the temple of their god, and proceeded to make merry.

Just as the refining pot is used for testing silver, and the crucible for testing gold, so is a man tested by the kind of מַהֲלָל, *gift or offering*, he makes (cf. Gn 4. 3-5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

הָלוּלִים n. [m.] . . . only pl. הָלוּלִים rejoicing, praise: 1. הָלוּלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to 'ה' Lev 19. 24 (Code of Holiness) *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year . . .

מַהֲלָל n. [m.] praise;—only in מַהֲלָלִי Prv 27. 21 the refining pot for silver, and the furnace for gold, and a man according to his praise, i.e. prob. acc. to the praise of him by others, which tests him; so Franz Delitzsch, H. L. Strack, al.; perh. however *so let a man be to the mouth of his praise*, i.e. *that praises him*,—testing the praise to determine its worth, . . . other views are: *according to the measure of his*

boasting . . . , i.e. is judged according to his success or failure in that of which he boasts; . . . according to the thing of which he boasts.' Twist and turn, writhe and slither, ending up in gibberish.

הֵלֵל n. pr. m. (*he hath praised . . .*).

'מַהֲלֵלָאֵל n. pr. m. (*praise of God* . . .).'

All these fantastic comments, which are added in order to fit spurious meanings to various contexts, illustrate the lengths to which elaborate perversion can go.

ἀγορά—ה, ז, ע, respectively exchange with γ in סָחָרָה, עֶסֶר, עֶצְרָה, נְשַׁעְרִים, נְשַׁעַר, עָרִים, עֲרִבִים, יְעָרִים according to established rules of homology. So do ה, ס, ז, ע, ש, respectively exchange with the spiritus lenis in עֲצָרָת, עֲצָרָה, עֶפְרָה, עֲגָלִים, עָגֹל, סָחָרָה, חֶפְרִים, חֶפֶר, עֲצָרָת, עֶסֶר, עֶצְרָה, נְשַׁעְרִים, נְשַׁעַר, עָרִים, עֲרִבִים, יְעָרִים, חֶפְרָה, חֶפְרִים, אֲדוּרִים, respectively exchange dialectally with γ in

In the course of my repeated attempts to find the correct homologue for עוֹל, μόσχος (B), I naturally came across the phrase עוֹלֵי עֲמֹם which added to my difficulty. Not so עֲזֵלִים, for it drew my attention to two unusual facts, as possible clues in my investigations: one, that certain towns had alternative names; the other, that the names of some towns were in the dual or in the plural. As usual, I consulted the *Lexicon*—among other authorities—and found the following:

S.v. אֶדוּרִים: 'n. pr. loc. (two hills?) ...'

S.v. עַל: '... 68. 31 calves of peoples, i.e. peoples like calves, so most; perh. rd. 'בְּעַל עַם'.

S.v. צֹעַר, צוֹעַר: 'n. pr. loc. Zoar (understood as insignificance, cf. Gn 19. 20); . . .'

S.v. קרית יערות: 'n. pr. loc. . . . (city of forests) ; . . .'

S.v. שַׁעַר: 'gate . . . particular gates of Jerusalem . . . שַׁעַר הַקְדִּישׁ
Zeph. 1. 10 . . . שַׁעַר הַתְּסֻסִים Je 31. 40 . . . gate = space inside
gate, as public meeting-place, market . . . Pr 24. 7 . . . Jb 5. 4 . . .
Pr 31. 23, 31, etc. . . .'

S.v. שָׁעָרִים; '... וּבְשָׁעָרִים ICh 4. 31 Σεωραίμ, the LXX of Lucian Σααρίμ; = שְׂרוּחַן (q.v.) Jos 19. 6, and perhaps שְׁלָחִים ... 15. 32 ...'

S.v. שְׁרֹתָן: '... Jos 19. 6 (the LXX οἱ ἀγροὶ αὐτῶν, ?rdg. שְׁרֵתָן) ...
v. שְׁרֵתָן.'

No attempt is made to explain the alternative name to צַעַר (בלע Gn 14. 2) or to שַׁעֲרִים (שְׁרוּחַן) or those to קְרִית יַעֲרִים (קְרִית בַּעַל Jos 15. 60 and Ib 15. 9 or קְרִית עֲרִים Esr 2. 25), especially as there is some phonetic similarity between בלע on one side, and בעל and בעלה on the other; and a vast semantic difference between יַעֲרִים and עֲרִים. At the same time, it is difficult to understand what could be meant by בעלי עֲמִים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עֲדָת אֲבִירִים בעלי עֲמִים by the A.V. ('the multitude of the bulls, with the calves of the people') and by the N.E.B. ('that herd of bulls, the bull-calf warriors of the nations'). According to the *Lexicon*, עֲדָת אֲבִירִים (s.v. I. עֲדָה) means a 'pack of animals (fig. of nobles)'.

I rejected these elaborate inanities, and put aside the suggestion that the name צַעַר was related to μῆκερ (μικρός)—the living example of Littlehampton notwithstanding. Once I ascertained that שַׁעַר homologized with ἀγορά, I was not slow in realizing that שַׁעֲרִים did not indicate a two-gate city, but one ruled by two assemblies, a people's assembly and a Council of Chiefs. Similarly, עֲדָתִים (Jos 15. 36)—עֲדָה being a variant of עֲדָה (ἔθνος, company, body of men) which is the synonym of סֹד (σύνοδος) in Ps 111. 1, and of קָהָל (βουλή) in Prov 5. 14. I already knew that יַעַר meant ἄγριος (wild, savage) in the phrase בְּמֹת יַעַר Jer 26. 18, 'wild animals'; and, by analogy, concluded that יַעַר homologized with ἀγορά, and that עֲרִים was short for יַעֲרִים. Then, in a flash, I solved the puzzle which had seemed insoluble: בלע, בעל, and בעלה were homologues of βουλή; עֲדָת אֲבִירִים בעלי עֲמִים means 'a group of leaders in peoples' assemblies'; צַהֲרִים is related to צַעַר and not to צָהָר (θυρίς); and עֲרָבִים is, like שְׁרוּחַן and צַהֲרִים, the direct homologue of ἀγοραῖα—a far cry from עֶרֶב, the homologue of ἑσπερος: evening Gn 1. 5, darkness Prov 7. 9, the west غرب. Owing to the conjunction of עֵין גְּדִי, however, I readily concede the possibility that עֵין עֲגִלִים has likewise a pastoral and not a political import (Ez 47. 10).

שְׂרוּחַן is included in a list of towns recorded in Joshua, which is duplicated in I Chronicles with certain variations. For instance: בְּלָה in Jos 19. 3, בְּתוּל in 19. 4, and שְׂרוּחַן in 19. 6, respectively appear as בְּלָהָה in ICh 4. 29, בְּתוּאֵל in 4. 30, and שְׂעָרִים in 4. 31. It has apparently escaped notice that the internal gutturals—א, ה, ע—were consistently dropped in the earlier list, most probably due to popular pronunciation. The ך in שְׂרוּחַן stands for the diphthong ai in ἀγοραῖν.

In the result—seeing that עֵדָה is the homologue of *ēthros* 'number of people living together, company, body of men', and that one of the four homologues of אֲבִיר is *agós* 'leader, chief' (IS 21. 8)—the true translation of the phrase עֵדָה אֲבִירִים בְּעֲלֵי עַמִּים is: 'a company of leaders in the councils/assemblies of the nations.'

Clearly, at the time of the Israelite invasion Canaan was strewn with republican city-states—no 'city of forests' among them—modelled on the Greek pattern, whose founders spoke different dialects of a language closely resembling Greek—i.e. Continental Greek—of which Arabic and Hebrew are examples. The last democratic city was Shechem, whose בְּעָלִים/πολιται were betrayed to and annihilated by Abimelekh.

αἶμα—The ך in ךֵּם exchanges with the *spiritus asper*, as in ἄβος/דְּבִשָׁה, and as it does with the *spiritus lenis* in ἔπος/דְּבַר (Gn 37. 14, 44. 18 Dt 4. 12), דְּבָרָה (Ps 110. 4 Eccl 8. 2), דְּבַר Jer 5. 13; so does ט in ὄμφαλος/טָבוֹר (Jud 9. 37). As to the ה in הַמֶּץ, it is not—as has hitherto been taken for granted—the definite article, but the initial letter of the radical. This is doubly corroborated: once, by the similar phrase, אָפֶס כֶּסֶף (Gn 47. 15, 16); and again, by the fact that שֵׁד—the subject of the next verb in the verse—and רֶמֶס, the subject of the next verb but one, are indefinite: אָפֶס הַמֶּץ, כֹּלָה שֵׁד, תָּמָּה רֶמֶס.

הַמֶּץ, הָמָס and הַמָּת homologize with αἵματος—the genitive of αἶμα—as do כֶּבֶד (Ex 29. 13), כְּבוֹד (Gn 49. 6), כְּבוֹד (Ps 16. 9, 30. 13, 57. 9, 108. 2, 149. 5), with ἡπατος, the genitive of ἡπαρ. They corroborate each other phonetically, and are confirmed by חֲמוּץ (Jes 63. 1), the homologue of αἵματόεις, *bloodstained*.

That הָמָס is actually a synonym of דָּמִים derives support from the fact that, whereas one version of the Bible has חָמָס in

Ez 9. 9, another has מִדְּמִי. That it is also synonymous with מִדְּמִי—in fact, a variant of it—finds support in the fact that מִדְּמִי, too, is coupled with שָׁד; indeed, no less than five times: Jer 6. 7, 20. 8 Ez 45. 9 Am 3. 10 Hab 1. 3.

The *Lexicon* adopts the general belief that מִדְּמִי—the word stripped of the initial ה, of course—derives from מִדְּמִי and means 'squeezer, i.e. extortioner, oppressor'. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that שָׁד ought to read שָׁדָד. The N.E.B., on the other hand, translates מִדְּמִי by 'extortion', in harmony with the abstract noun שָׁד (ἀρπαγή). However, both are in error.

ἀκούρος: Homologies like ἀκούρος/עָקָר, عَاقِر, ἐξορύσσω/עָקָר, عَقَّر, and ἐπιγυνίς/פִּחַד, فَيْحَد—composed as they are of analysable Greek compounds which can be broken down into their constituent prepositions, other affixes, and nouns or verbs, on one hand; and apparently simple Arabic and/or Hebrew words, on the other—prove that Arabic and Hebrew are modelled on Greek, and not vice versa.

The *Lexicon* derives עָקָר from the radical ע ק ר, of 'doubtful meaning'; and states that עָקָרָה (Ps 113. 9) is the construct of עָקָרָה; but I think that עָקָרָה is the homologue of οἰκουρός (*mistress of the house, housekeeper*; used in praise of a good wife).

Moreover, according to the *Lexicon*, עָרִיר means 'stripped, specif. childless', and derives from עָרַר, a verb which means 'strip oneself'. Hence,

'Qal imperative עָרֵה Is 32. 11 . . . Poal Perfect 3 pl. אֶרְמִינָהּ Is 23. 13 *they have laid bare* (the foundations of) *her palaces*, i.e. destroyed them; so Pilpel Infinitive absolute and Hithpael Imperfect 3 feminine singular תִּקְרַעַר Je 51. 58 *be laid utterly bare*, cf. עָרָה Piel 1.'

In fact, the second ע in עָרַר and עָרַר stands for the ε in their homologue καθαιρέω, whereas עָרַר homologizes with καθαιρέω as if it were spelt καθαίρω. The homologue of עָרָה is ἐρημόω, a cognate of עָרָה/ἐρημος.

ἀμαρτία—Where 'failure' and 'fault' end, and 'error' begins, and when any of them borders on 'guilt' or 'sin', the context is not always helpful; so that surmise takes over from judgement in

the determination of some of these homologies. But mark the elimination of a syllable and the change in gender from מַרְדִּיּוֹת to מַרְדִּי, and the further shortening to מַרִּי and אַמַר, while the spiritus asper changes to lenis in אַמַר—a phonetic phenomenon not unknown in Greek, e.g. ἡμέρα, Doric ἀμέρα. Moreover, reference to Greek shows that there is no metathesis between מַעַל and עַמַל.

מַעַל/ἀμαρτία is similar to מֵתָּ/μετά (in the midst of, among, between Prv 8. 2), and Μαγνήτης λίθος/בֶּהֱן אֲבֵן (the magnet Jos 15. 6)—μ dialectally turning into ב, and γ into ה, as in ἀγαπάω/אֶהֱבֵה. Relevant examples are: βασανισμός, ó, torture מִסָּה Job 9. 23 בֶּהֱן Ez 21. 18. Also βάσανος, ἡ, generally, test, trial of genuineness מִסָּה Dt 4. 34; inquiry by torture מִסָּה Job 9. 23 (cf. Ez 21. 18); touchstone, on which pure gold leaves a yellow streak בֶּהֱן אֲבֵן Jes 28. 16 (cf. Zach 13. 9). Another example is βόλιμος = μόλιβος, ó, Epic form of μόλυβδος, ó, lead בְּדִיל Ez 22. 18; plumbago, used as a test of gold בְּדִיל Zach 4. 10. Note, too, that βόλυβδος is a variant of μόλυβδος. Lastly, μάρμαρος = Latin *marmer* and English *marble*.

According to the *Lexicon*, מַעַל is akin to 'Ar. مَغَالٌ *whisper, backbite*, مَغَالَةٌ *perfidy, fraud*'; whereas עַמַל is akin to 'Ar. عَمِلَ *labour, make*'. It states that מַעַל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עַמַל in Nu 23. 21 and Job 11. 16 means 'trouble (parallel with sorrow): one's own suffering', whereas in Ps 7. 17 it means 'trouble, mischief, as done to others', 'labour' in Eccl 2. 21, 'toil, labour' in Eccl 4. 6 and 6. 7. In the N.E.B., however, מַעַל is rendered by 'offence' in Lev 5. 15, and by 'grievous fault' in Lev 5. 21; while עַמַל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. ἀμύλλας).

Again, the *Lexicon* states that מִסָּה in Job 9. 23 derives from מִסָּה and means 'despair (lit. melting, failure);—only in לְמִסָּה יִלְעָג Job 9. 23'. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with מִסָּה in Dt 4. 34, where it is said to derive from מִסָּה and means: 'test, trial, proving; construct מִסָּה Job 9. 23'. As to בֶּהֱן, it means 'trial' in Ez 21. 18, while אֲבֵן בֶּהֱן in Jes 28. 16 means 'a tested, tried stone, i.e. approved for use as a foundation-stone'. However,

the N.E.B. translates מַסָּה in Job 9. 23 by 'plight', and in Dt 4. 34 by 'challenge'; and בַּחַן in Ez 21. 18 by 'test', and in Jes 28. 16 by 'granite'. A confusing variety of imaginary explanations, leaving the inquirer in a state of bewilderment.

ἀριθμέω—חַדָּה, חֲצָה, and عَدَّ corroborate each other; so do חָרַךְ and עָרַךְ, θ and χ interchanging dialectally. The *Lexicon* has:

s.v. II. חַדָּה: 'rejoice . . . jussive אַל-יִחַדְּךָ Jb 3. 6 *let it not rejoice* among (בְּ) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth)'; s.v. חֲצָה: 'vb. divide . . . 2. 'appar. denom. from חָצַי) ψ 55. 24 יִמְיָהֶם לֹא יֵחָצֵם *shall not halve their days*, i.e. enjoy even half of the normal number'; s.v. חָרַךְ: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. לֹא יִחַרֵּךְ רִמְיָה צִירוֹ Prov 12. 27 *slackness* (i.e. a slack or slothful man) *doth not start its game*'; under חָרַךְ: 'vb. cut, sharpen, decide . . . 3. *decide . . . participle passive הַחֲרֻצִים* Jb 14. 5 *his days are determined, fixed*'; under עָרַךְ: 'vb. arrange or set in order . . . 2. a. *compare* (as a result of arranging in order) . . . b. intrans. *be comparable . . . cum suffix of thing compared* Jb 28. 17, 19.'

All this is utter rubbish; but the *Lexicon* excels itself in the above quotation from the entry under חֲצָה. For in order to achieve its perverse objective, not only does it follow a tortuous process, but it also makes חֲצָה do double-duty for 'halving' as well as 'enjoying'.

ἀπαράζω—According to the *Lexicon*, חָרַךְ in IIS 23. 9 means 'reproach—prop. *say sharp things against—taunt*'. (The N.E.B. arbitrarily adopts here the different version set out in ICh 11. 13.) שִׁפְחָה נִחְרַפְתָּ לְאִשׁ means 'a maidservant acquired for a man (viz. as his concubine) Lev 19. 20'. (The N.E.B. translates 'has been assigned'. In fact, it is passive of אִפְסָה חָרַךְ, and means 'chosen'.) עָרַךְ means 'break the neck of an animal . . . Impf. 3 ms. יַעְרִיךָ Hos 10. 2 fig. of breaking down altars'. The N.E.B. translates 'hack down'.) רָבַע means 'lie stretched out, lie down (Aram. form of רָבַץ . . . Ar. رَجَعَ, abide, dwell) . . . for copulation (woman with beast) לְרָבָעָה אִתָּה Lev 20. 16, but read אִתָּה (with suffix of beast)'. The N.E.B. translates 'to have intercourse with it'. As a matter of fact, the suggestion that the reading should be altered is, as usual, presumptuous; for here, as in 18. 23, the

verb is transitive and the text speaks of the woman ravishing the animal. This is realistic, because the initiative and the inducement originate in her, and she controls the operation throughout.

קָרַף, עָרַף, and عَرَف corroborate each other. Strangely enough, عَرَف has been overlooked by the authorities in their approach to the interpretation of the two similar Hebrew verbs. The fact is, they have not faced up to the existence of so many homonyms in the language. Rather than reconcile themselves to the reasonable possibility of a given word having a homonym—or yet another homonym—they distorted its meaning, in a vain attempt to fit a square peg into a round hole. Hence such monstrosities as equating the 'breaking of an animal's neck' with the 'breaking down of altars'.

ἀρχαῖος—The *Lexicon* refers to קָרַף twice, without explaining the expression: once, s.v. כָּלַב: 'כלב . . . applied, fig., to men, in contempt . . . still more emphatically . . . 2S 9. 8'; and again, s.v. ראש: 'ראש . . . head, of animal . . . dog 2S 3. 8'. But the N.E.B., unaccountably it seems, renders ראש כלב by 'baboon'.

The *Lexicon* states: 'בְּרֹאשׁוֹ Lev 5. 24 in its sum, i.e. in full, so Nu 5. 7.' Strangely enough, no reference is made to رأس مال, which indicates the specific sum both ראש and ἀρχαῖον refer to. (Cf. ἀρχή.) The important thing to bear in mind is that, according to the *Lexicon*, ראש means 'head' in all texts: it has secondary meanings, but no homonyms. Thus it means 'head' in Gn 2. 10, but there 'head' means 'river-heads'; it equally means 'head' in IS 11. 11, but there 'head' = 'division of army, company, band'. I, however, hold that ראש has several well-founded and distinct homologues.

ἀρχή—Grammatically, בְּרֹאשׁוֹ in Lev 5. 24 is not the same as בְּרֹאשׁוֹ in Lev 13. 44: in the former the ב is the homologue of ἀπό, whereas in the latter the ב is the homologue of ἐν or ἐπί. As a rule, the homologue of ἀπό is the prefix מ, π and μ interchanging dialectally; but ב represents ἀπό in at least three other verses: IIS 22. 16, Ps 10. 1, Job 36. 15. In fact, Ps 18. 16 reproduces IIS 22. 16 with one variation: מַעֲרָת instead of בְּמַעֲרָת; and both are correct; in one the π changes into מ, in the other into ב.

It is the LXX which translates $\square\psi\aleph\gamma$ in Gn 2. 10 and IS 11. 11 by $\acute{\alpha}\rho\chi\acute{\alpha}\varsigma$; but the true homologue of $\psi\aleph\gamma$ in both verses is $\kappa\acute{\epsilon}\rho\alpha\varsigma$.

The homology $\eta\eta\gamma\aleph/\acute{\alpha}\rho\chi\acute{\eta}$ is corroborated by the reference in the following verse to the inhabitants of Arabia, and in the next verse but three to its archers. Now $\eta\eta\gamma\aleph$ in Gn 37. 25 most probably means 'caravan' and is the likely homologue of $\acute{\alpha}\rho\chi\acute{\alpha}\delta\eta\nu$ (adv., *in a row, one after another, man by man*) which aptly describes the Ishmaelite cameleers trudging in single file by their laden mounts. Now 'caravan' is in Arabic كِرْوَان , the homologue of $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ (*band of men, right hand half of a phalanx*). In olden times caravans were often escorted by a body of troops (cf. Esr 8. 22), and might therefore have been identified with and by their protective guards. Hence, it is arguable that $\eta\eta\gamma\aleph$ in this meaning is also the homologue of $\acute{\alpha}\rho\chi\acute{\eta}$. The *Lexicon*, however, derives $\eta\eta\gamma\aleph$ from $\eta\gamma\aleph$ (Job 34. 8), the homologue of $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$ (*walk*). In fact, $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\omicron\varsigma$ —which, I submit, is kindred to $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$ and $\acute{\epsilon}\lambda\theta\epsilon\acute{\iota}\nu$ (κ exchanging with the spiritus lenis according to rule, while λ and θ dialectally exchange with ρ and χ respectively)—means 'road, path' ($\eta\gamma\aleph$ Jud 5. 6 Jes 30. 11); and $\kappa\epsilon\lambda\epsilon\upsilon\theta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$ is explained as meaning $\acute{\omicron}\delta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$ (*travellers*). Yet there is no noun derived from $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$, or from a collateral, to homologize with $\eta\eta\gamma\aleph$. On the whole, therefore, I do not feel enthusiastic over the relationship $\eta\eta\gamma\aleph/\kappa\epsilon\lambda\epsilon\upsilon\theta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$, any more than over $\eta\eta\gamma\aleph$ (caravan) being the homologue of $\acute{\alpha}\rho\chi\acute{\eta}$. In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελευθήτης: wayfarer.*)

$\acute{\alpha}\rho\chi\acute{\omicron}\varsigma$ —Strangely enough, the *Lexicon* does not refer to $\aleph\alpha\psi\omicron\eta\imath\mu$ in IICh 22. 1, while the N.E.B. translates it by 'elder sons'. There is in IICh 21. 17 a semblance of an excuse for this blunder; and if I thought that—in view of this verse—it was to be inferred that the historian had written $\aleph\alpha\psi\omicron\eta\imath\mu \text{ } \aleph\alpha\psi\omicron\eta\imath\mu$, and the scribe had omitted $\aleph\alpha\psi\omicron\eta\imath\mu$, I would have concluded that $\aleph\alpha\psi\omicron\eta\imath\mu$ was homologous with $\acute{\alpha}\rho\chi\alpha\acute{\iota}\omicron\varsigma$ (*former*). But neither of the said inferences is warranted by history as expressly recorded. For according to IICh 21. 17 the raiders *took captive* all Jehoram's sons, except the youngest (Jehoahaz/Ahaziah—mark, incidentally, the prefix-suffix phenomenon at work); whereas IICh 22. 1 informs

us that they killed כל־הראשונים. In fact, IIR 10. 13-14 relate how Ahaziah's forty-two *brothers* (so have the original and the A.V., but the N.E.B. arbitrarily mistranslates 'kinsmen')—who must have been ransomed from their captors—were butchered at Jehu's behest. On the other hand, two clues point to the killing of the *leaders* of Judah by the raiders: First, because of their disappearance from the scene, Ahaziah was proclaimed king by the *inhabitants* of Jerusalem. Secondly, for the same reason, his counsellors were his mother and the members of Ahab's dynasty (IICh 22. 3-4). Thus, history and philology help each other; while the N.E.B. falsifies one and perverts the other. The homology ἀρχός/רֹדֵף, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בַּהֲמָה, pronounced twice בַּמָּה. The genuine homologue of בַּהֲמָה is βόσκημα, while the homonym of בַּמָּה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βᾶμα and βωμός which derive from βαίω. The phrase בַּהֲמָה יָעַר (Jer 26. 18) means 'wild animals'. Another homologue of βῆμα (βαίω) is בָּג (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: עֲמָסָה/γέμισμα (load Zach 12. 3), עֲמָסָה/γεμιστός (laden Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עֲמָסָה (Neh 4. 11) should probably read עֲמָסָה, although the suggestion runs contrary to the context. For Nehemiah states that half his men worked, while the other half stood guard variously armed; and that even the builders at the city-wall and the porter-loaders had weapons. Evidently, the editors of the *Lexicon* had a mania for 'correcting' the text—*mania corrigendi*, to coin a phrase parallel to the bad surgeon's *mania secandi*.

Mark that γεμίζω, since it ends in -ζω, is capable of having both simple and compound homologues: עֲמָסָה, עֲמָר, עֲמָסִים. However, the context of עֲמָסִים seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ب in صبر (v. p. 243).

The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

חַל and חַלְפִּיל belong to different scales and have different final letters. חַל and חַמֵּל belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. חַשׂ and חִסֵּר belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from שָׁחַן. Nevertheless, my theory shows that all seven are cognates, deriving their genetic relationship from a common Greek homologue with several meanings (v. p. 360).

δέμας—The ך in ךַּח is prosthetic, and the ך stands for δ, as in δειρή, ῆ: neck צַחַר Jer 28. 10; throat צַחַר Ps 75. 6; collar צַחַר Cant 4. 9. The ך in ךַּח, as in צַחַר, is terminal. ך in ךַּח interchanges dialectally with δ.

דַּח may well be the homologue of δόμος or δῶμα (דַּח Ps 115. 17), the nether world. ךַּח, too, has a rival candidate to homology with it, namely, σῶμα. So strong are its claims, that it is right to accept it as a co-suitor with δέμας. In fact, Homer always uses δέμας for the living body and σῶμα for the dead body. But it looks as though דַּח was specialized among the Hebrews to indicate a corpse.

As the student might by now anticipate, the last sentence in the *Lexicon's* entry s.v. דַּח reads: 'דַּחַח Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. דַּחַח in her height.' The mischief of such systematic fault-finding whenever a difficulty arises is that it inhibits, if it does not altogether block research where it is most needed. So that a budding investigator is discouraged by his mentors from making every effort to find out what the word, as it stands, means. He is fobbed off with substitutes the real validity of which is their emanation from the whim of pundits (v. p. 360).

דַּח is a homologue of both δίδωμι and τίθημι. The initial ד is the MV ד. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive דַּח (Gn 4. 12) and quite exceptionally from the past

תתה (IIS 22. 41). The second ת in the infinitive is only accountable by the presence of two δs in one homologue, and that of τ and θ in the other. The elimination of the final ך in תת shows that it is merely a terminal letter, but it turns up exceptionally in the infinitive תתן (IR 17. 14) and לתתן (Ib 6. 19).

אתנה is the plural of אתנן in precisely the same way that the plural of a neuter noun is formed in Greek; but נדה is a variant of נדן, the final נ turning into ה as it does in אברה (Prv 27. 20), the variant of אברון (Ib 15. 11).

The scholars are uncertain about the derivation of ἔδρον (*gift*). I diffidently suggest that it is the European Greek rendering of אתנן, just as ἀρραβών is of ערבון. However, the structure of אתנן suggests that sometimes the homologue of δίδωμι was נתן (with prosthetic נ, like its fellow-homologue, أدى), at others נתן—as נצב and נצב are the twin homologues of ἵστημι—which would explain why the Septuagint give Ἡθινείμ (Esr 8. 17) and Ναθινίμ (Ib 8. 20) for נתונים and נתנים respectively. It would be rash to dismiss such exceptions as mistakes or freaks.

Apparently the ancient Hebrews occasionally dropped the sound of *t*, as do the Cockneys and the Americans, e.g. ἑταῖρος חבר (Cant 1. 7) and ἑταῖρα/חברת (Mal 2. 14). The ת also drops out of מתנה to form מנה. Is it possible that, in the same way, ה drops out of מתן to form מן? It might have been absorbed by the *shaddah* in من. However, מנה has another homologue, εἰμαρμένη (μείρομαι (A))—ἡ εἰμαρμένη (sc. μοῖρα) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: ומהי קבלו יתן בהמותיך. To begin with, the LXX omits it altogether; then, the commentators and lexicographers vie with one another in their guesses as to its precise meaning. According to some, it refers to a kind of catapult, others think it refers to a battering-ram. The A.V. renders: 'And he shall set engines of war against thy walls'; whereas the N.E.B. has: 'He will launch his battering-ram on your walls.' As to the *Lexicon*, it states that מחי means 'stroke'—as the verbal noun of II. מכה (*strike*), a weakened variant of מחץ 'smite through, wound severely, shatter'—and קבל 'something in front, spec. an attacking-engine . . . Ez 26. 9 קבלי מחי the stroke of his

attacking-engine . . . 2. construct קִבֹּל-עַ (kōbol) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic לִקְבֹּל *before*); but the Aram. is surprising, and עֲקָרָה needed: rd. עֲקָרָה in *Ibleam*, with LXX of Lucian . . .

In this, as in other difficulties, the resolving efficacy of my theory is manifest. What is more, besides providing an accurate explanation of the text in hand, I think it improves our understanding of two Greek words, i.e. ἐμβολή and ἔμβολος.

עֲקָרָה is a variant of עֲקָרָה (Job 21. 24) or its construct, and its homologue is μυελός (*marrou*, *brain*); קִבֹּל is the homologue of κεφαλή (*head*), the Macedonian of which is κεβλή or κεβαλή. Accordingly, the prophet predicts that Nebuchadnezzar will ram Tyre's walls so much and with such force that the head of his battering-ram will wear out, so that the battering will continue with the brain or inner part of the head. So the passage would read: δώσει τὸν τῆς κεφαλῆς μυελὸν αὐτοῦ ἐν αἰμασίαις σου. (Cf. ἐμβολῶν δόσις *ramming* in naval tactics, Diodorus Siculus 13. 10.)

Now ἐμβολή has several meanings, one of them being 'battering-ram' or 'the head of a battering-ram'. It is supposed to derive from ἐμβάλλω; but in my submission, whatever may be the word from which ἐμβολή is derived in its other meanings, it has no etymological link with ἐμβάλλω as regards the above meaning. Similarly, one of the meanings of ἔμβολος is 'the brazen beak, ram' of a ship. ἔμβολος, too, is supposed to be derived from ἐμβάλλω; but here again, I suggest that as far as the above meaning is concerned, its derivation is totally different.

It seems that the Phoenicians used to call the animal-head at the prow of their ships קִבֹּל or קִבֹּלָה (from κεφαλή); but the sailors probably pronounced the ק like K, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced קִבֹּל or קִבֹּל and קִבֹּלָה or קִבֹּלָה. In due course, the Greeks 'borrowed' them, as they did עֲרֹבָה, inserting a μ to facilitate pronunciation. Hence, ἔμβολος and ἐμβολή. This must have taken place in pre-Homeric times, when Greek and Phoenician approximated each other even as do nowadays the Celtic dialects spoken on both sides of the English Channel. Is it a mere coincidence that Polybius uses the expression ἐμβολὰς δοῦναι—for the ramming of one ship by another—

which is practically identical with יתן (מחי) קבלו, the expression used by Ezekiel for charging a city-wall with a battering-ram?

δῶρον has several meanings which vary greatly one from the other; indeed, as much as 'present' does from 'hand's breadth'. Yet its respective homologues are شبر and شبر—the internal ω changing into ب, as it does into ב in נדבה, on account of the ω in δίδωμι. What better proof that these two Arabic words are perfect homologues of δῶρον?

εἷς—אח homologizes with εἷς, אחד and אחר with εἷς, אחד with εἷς, and מאה with μία. It seems that the Continental Greeks used μία in a specialized way, to mean 'one hundred'. This is slightly corroborated by the fact that in vernacular Arabic مئة (hundred) is pronounced like מִיָּה.

עשר is not a simple word: it is composed of εἷς and τε (and); so that עשר-עשרה (Ex 26. 7) or עשר-עשר (Nu 29. 20) means 'one-and ten', as distinct respectively from אחד עשר (Dt 1. 2) and אחת עשרה (Jos 15. 51), the homologue of which is ἑνδεκα. Accordingly, אחת עשרה (Ez 30. 20) is, but עשר-עשר (Dt 1. 3) is not, a homologue of ἑνδέκατος (eleventh).

The spiritus asper is dialectally replaced by σ; but in תחת it is replaced by ת, which exchanges dialectically with σ. The same process operates in תש, תלע, תלעל, תש, תשעה.

The initial letter in באחת stands for ἀπό—as in בוערת (IIS 22. 16), בענין (Job 36. 15), בלחץ (Ib.)—and not for ἐπί, as in בסדה Ex 9. 3; or for π, as in ברחק (Ps 10. 1) πόρρω.

Obviously, the expression פתע פתאם in Nu 6. 9 and Jes 29. 5 indicates emphasis by tautology.

ἐνδικος—Note that Arabic has preserved the Arcadian pronunciation in حديق and حديق.

The *Lexicon* states that צדיק means 'just, righteous', and צדק 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, צדיק in Jes 41. 26 means 'right, correct'; while צדק in Ps 52. 5 and Prv 16. 13 means 'rightness in speech', in Lev 19. 15 and Dt 1. 16 it conveys 'righteousness, in government'.

Cf. Gn 20. 17 Ex 15. 26 Nu 12. 13 Dt 32. 39, 33. 3 IS 6. 3 IIR 2. 21, 22, 20. 5, 8 Jes 6. 10, 19. 22, 30. 26, 57. 18, 19 Jer 3. 22, 17. 14, 30. 17, 33. 6 Ez 47. 8, 9, 11, 13 Hos 6. 1, 7. 1, 11. 3, 14. 5 Mal 3. 20 Ps 6. 3, 30. 3, 41. 5, 60. 4, 103. 3, 107. 20, 147. 3, Job 5. 18, IICl 7. 14, 30. 20—in all of which God's healing power is referred to.

There is an incredible touch of irony compounded with a comedy of errors about the presumptuous correction of צור into צור: The fruits of my research constitute an interminable indictment against countless scholars of all nationalities and races down the ages, who have had as many opportunities of making my discoveries as it contains valid counts. Yet none seized a single opportunity. For there exist many, many words in Arabic and Hebrew—the only two so-called Semitic languages I know—not to speak of others, which closely resemble their respective Greek homologues, but their similarity has nevertheless escaped these galaxies of truly learned men. One instance to hand is צור/κηρίον (κηρός, Latin *cera*, for good measure). For צור in Ps 81. 17 is wrongly rendered by πέτρα in the LXX, and wrongly thought to be צור (όρός) by the *Lexicon*; while צור in its turn is wrongly rendered in the LXX by κηρίον! (V. p. 363.)

θεραπεύω—I have included אפג (IR 18. 30) although it is in the פפל, because the compound ἐκθεραπεύω, which homologizes with it, is a strengthened form of θεραπεύω.

ג, is strongly corroborative, and has rightly been invoked by the *Lexicon* and heeded by the N.E.B. (v. p. 344).

When scholars doubt whether Hebrew is really Greek, let them ponder the homologues of θεραπεύω—that אפג, its homologue by dropping the θ-syllable, should happen to convey such varied meanings as 'to serve the gods, reconcile, treat medically, cultivate, mend, or repair'—and consult the *Lexicon* and the N.E.B. Let them carefully consider the homologues of other Greek words dealt with herein, and compare them also with the relevant entries in the *Lexicon* and translations in the N.E.B. It would not be long before they distinguished the genuine from the spurious.

θεωπέω—As might be expected, the *Lexicon* confuses and distorts the meanings of these different verbs. Thus:

'I. [פזר] vb. perh. travel, journey . . . ותפזר למלך בפסח Is 57. 9 and

thou (the apostate faction) *didst journey to* (the god) *Melek with* (thine) *oil*, i.e. bring, offer it (T. K. Cheyne, K. Marti read *וַתִּסֵּב*). . . .'

'*תְּסִירָה* n.f. gift, present (?) (from above root = thing brought, offered? very dubious);—'ת IS 9. 7 (meaning inferred from context).'

'II. [*שׁוּר*] vb. behold, regard (esp. Jb);—Qal *Impf.* 3 ms. *שׁוּר* Je 5. 26 . . . 3. *watch stealthily, lie in wait*, *אֲשׁוּר* Ho 13. 7 (subj. ' ; J. Meinhold, K. Marti *אֲשָׁקֵד*; Greek Version of the LXX, Syriac Version, Vulgate, J. Wellhausen, W. Nowack, al. *אֲשׁוּר*), Je 5. 26 (subj. wicked).—Jb 33. 27 v. *שׁוּר*.'

In my submission, the homologue of *שׁוּר* in Jes 57. 9 is *χρίω*, and that of *אֲשׁוּר* (a noun) in Hos 13. 7 is *λόχος*; while *שׁוּר* in Jer 5. 26 is also a noun and a variant of *אֲשׁוּר*. On the other hand, *תְּסִירָה* is in no way related to *שׁוּר*; its perfect suffix-prefix homologue being *δόσις*.

But it is typical of the perverseness of the *Lexicon* that the meaning inferred from the context—though questioned by the *Lexicon*—should be absolutely correct, whereas the derivation which sprang from the head of its erudite editors should turn out to be entirely whimsical. What seems to be equally remarkable and no less perverse is the fact that—although the context indicates that *אֲשׁוּר* in Ps 17. 11 bears one of the meanings of *λόχος*, i.e. 'the men that form the ambush'; and cannot possibly mean 'step', or 'going'—the *Lexicon* persists, as above (v. also pp. 363, 403).

θύρα—*θ* exchanges dialectally with *ד* and *ת*, and *ד*. It also exchanges with *שׁ*, e.g. *θεράπνη/שׁפחה*, *θραύω/שׁבר*, *θεάομαι/שׁעה*.

Only by reference to Greek can *קלע* be justified as a variant of *צלע*, for *θ* exchanges with both *צ* and *ק*, e.g. *θησαυρίζω/אציל*, *אצר/צר*, *θερίζω/קצר*. Besides, *θ* exchanges dialectally with *χ*, and *χ* exchanges with *ק*, e.g. *χέω/קאה*. Here we meet again with the *Lexicon's mania corrigendi*, since it states: 'II. [*קלע*] n.[m.] curtain, hanging . . . IK 6. 34b read *צִלְעִים*.' Furthermore, the *Lexicon* has:

'*דָּלַת* n.f. . . . door (. . . Assyrian *daltu(m)* . . . from root *דל*, As. *edilu*, to bolt, bar) . . . partic. doors of house of ' . . . temple . . . so of Ezek.'s temple, Ez 41. 23, 24 . . . gates of city Dt 3. 5 . . . in other senses (mostly fig.) . . . aperture of womb Jb 3. 10.'

'I. דְּבִיר n.m. (cf. Ar. دَبِير *back*, دَبَر *part behind*) *hindmost chamber, innermost room of the temple of Solomon* = קֹדֶשׁ הַקְדָּשִׁים *holy of holies, most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1 K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עֵיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus χρηματιστήριον, Vulgate *oraculum*, on the incorrect theory that it was derived from דָּבַר *speak*.)'

'[סִרְיָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, ἐπαυλῖς). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with הַצֵּר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קֶסֶף Ct 8. 9 *a battlement of silver* . . . (s. p. 363).

θώραξ—טור and טִירָה occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of θωράκιον which is in the neuter, or because the former is the homologue of θώραξ and the latter of θωράκιον.

אשרנא and שור corroborate each other, just as שור and שריון corroborate שריה and שריון. Corroboration is also to be found in the homology ὀπλιῶτες/τεθωρακισμένοι, *cuirassiers* (IS 29. 2); as distinct from ὀπλῶτες/κοίρανος or τύραννος (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שור and אשרנא resemble שבעה and שבִּעֹנָה (Job 42. 13).

Is it not of fundamental significance that besides שריון, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: הֶרְמוֹן Ἑρμαῖον, שִׁיאֵן/χιόνης, שִׁנִּיר/χιόνης. Hermes was a favourite god with the Phoenicians, and was titled בַּעַל הֶרְמוֹן (Jud 3. 3); hence also הֶרְמוֹן (IIS 5. 11).

The *Lexicon* states that שריון means 'armour', and is a parallel form of שריון which derives from שרה—a root of dubious meaning. שריה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] θώρακα, the Vulgate *thorax*, i.e. שריון.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced י—as it does in צִידֹן (Jud 1. 31) آيدن/أبدن (Ib 27. 20) אבדן/אבדן (Prv 15. 11) صيدن/صيدن.

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

‘סור’ (... cf. Ar. طَار go or hover about, approach, طور limit, border).’

‘סור ... row ... 1. row, course of building-stones, in temple and in Solomon’s house 1K 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.’

‘[טירה] n.f. encampment, battlement (fr. idea of surrounding, enclosure; Syriac ... sheepfold, επαυλῖς). ... 3. row of stones, only pl. סירות Ez 46. 23, virtually pl. of סור 1, q.v.’

As usual, all this is utterly unrealistic and artificial. Admittedly, טור (not טירה) is related to طور, but neither has anything to do with طار anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (V. p. 364.)

καθαίρω—طهر also means ‘to circumcise’, but the LXX uses περικαθαίρω exclusively in connection with trees (although in the New Testament καθαίρω is used for ‘pruning’—John 15. 2):

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάρτος (Lev 19. 23).

Otherwise περιτέμνω is used for ‘circumcise’, ἀπερίτμητος for ‘uncircumcised’, and ἀκροβυστία for ‘foreskin’.

The *Lexicon* renders עָרַל by ‘count as foreskin, i.e. as uncircumcised’, and states of עָרַל שְׁפָתַי: ‘fig. of incapacity to speak’ (s.v. עָרַל), and ‘unskilled in speech’ (s.v. שִׁפְהָ). But I think the homologue of עָרַל is κείρω, and that of עָרַלָּה is κουρά, while that of עָרַל must be ἄκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue غُرْلَة, because they indicate that κείρω (cut off one’s hair) and ἄκουρος (unshaven)—derived from κουρά, as distinct from ἄκουρος: (κουρος) עָקַר—have respectively developed in Hebrew the secondary meanings: ‘cut off the prepuce’, ‘uncircumcised’ (v. p. 685).

κελευθήτης—This word is derived from κέλευθος which is supposed to be a radical word, but I believe both words to be

cognates of *κολεῖν*, *ἐλθεῖν*, and *ἔρχομαι*—on the basis that the spiritus lenis exchanges with *κ*, as it does with *ך* in *ὠνέομαι/קנה*; while *θ* and *λ* dialectally exchange with *χ* and *ρ* respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, *ق* is pronounced *أ*; e.g. *قال* is pronounced *آل*. (Cf. *כא/ל* Gn 30. 40/ὄλος.)

The family of *κενός* is one of the most interesting in Gracco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, *חלה*—as a direct homologue of *κενός*—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

צליל, however, is a verbal adjective, also spelt *צלול*; and *צליל לחם* means 'hollow bread'. But *חליל* is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that *αὐλός* was borrowed from *חליל*; the fact that *ἐπαυλέω* and *חלל* (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called *קנה*, because of its hollow stem; just as a pen was called *قلم*, because it was made from a section of reed, *κάλαμος*.

As a specialized *cavity* in the wall of a house, *חלון*—like *חור*—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of *θυρίς*, namely: *טור* (IR 7. 4) and *צהר* (Gn 6. 16).

Another adjective used as substantive is *חלל*, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of *ἐκκενωτέον*: 'one must empty, of venesection'.

Primarily, *מקום* means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase *במקום דויד* (IICh 3. 1) is ambiguous and susceptible of two equally reasonable

interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. οἶκημα.)

לָנֶחֱם is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

לָחַל presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אֶל מִקְדָּשֵׁי כִּי נָחַל (Ez 25. 3) closely resembles וְנָחֲלוּ מִקְדָּשֵׁיהֶם (Ib 7. 24); and the contexts of both these passages reasonably admit of לָחַל meaning κενόω, κηλιδόω, or ὀλλυμι. κηλιδόω cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: חָלַלְתָּ מִקְדָּשֵׁיָךְ (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from לָחַל ἐπαυλέω, which is irrelevant—לָחַל has for homologues compounds of the three other verbs, thus: διακενόω (Ez 28. 9), κατακηλιδόω (Gn 49. 4 Lev 21. 12), ἀπ-, δι-, ἐξολλυμι (Ps 74. 7).

זָנַךְ is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable

that just as *κενός* means 'empty', as opposed to *πλέως*, *צִנּוּמוֹת* in Gn 41. 23 should have been contrasted with *מלא* in the previous verse—*צִנּוּם* being the homologue of *κενός* and *מלא* that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. *נָתַן* vb. reject, spurn (Arab. *نَجَّ* *repelled*, to be preferred to *As. zinû, to be angry* . . .) . . . Qal . . . *reject*, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . . (late) *reject* (= earlier Qal), Jeroboam *rejects* the Levites "מִכָּהֵן לִי" IICh 11. 14; Ahaz the sacred vessels IICh 29. 19; "rejects Solomon ICh 28. 9.'

'II. [*נָתַן*] stink, emit stench (cf. Ar. *نَجَّ* *become rancid*, of oil, etc. . . .); —only Hiph. Pfl. 3 mpl. *הַנְּהָרִים הָאֵלֶּה נִתְּנוּ* *rivers stink* Is 19. 6 . . .'

'I. *הָלַךְ* vb. be weak, sick . . . Pu. Pfl. *be made weak*, 2 ms. *הָלַךְ* Is 14. 10.'

'I. *הָלַךְ* vb. bore, pierce (Ar. *خَلَّ* *perforate, pierce through, transfix*, Eth. . . . (hollow) *reed*; Aram. *הָלַךְ* *hollow out*, *הָלַךְ* *pipe*; . . . adj. *hollow* . . . *cave* . . . *sheath*, etc. . . .) . . . Pi. Pl. pl. . . . *בְּיַד הַמְּהַלְכִים* Ez 28. 9 *in the hand of the ones wounding thee* . . . Pu. Pl. *בְּהַלְכֵי הַחֶרֶב* *pierced by the sword* Ez 32. 26 . . . Po'al Pl. *מִפְּעֵינֵינוּ מְהֻלָּל* Is 53. 5 *pierced, wounded because of our transgressions*.'

'I. *הָלַךְ* n.m. pierced . . . Is 22. 2 . . . *pierced, fatally wounded* . . . Je 51. 52 . . . *slain* Nu 19. 18 . . . *הָלַךְ רֶעִב* La 4. 9; . . .'

'*הָלַךְ* n.f. a kind of cake (prob. as *perforated* . . .).'

'*הָלַךְ* n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [*הָלַךְ*] vb. denom. play the pipe.'

'III. [*הָלַךְ*] vb. pollute, defile, profane; Hiph. also begin (lit. *untie, loosen, open*, v. Arab.) (Ar. *حَلَّ* *untie, undo, become free, lawful, free from obligation or tie*; IV. *make lawful*; X. *esteem lawful or free, profane, desecrate, violate*; . . .) Niph. . . . Pass., *be polluted, defiled*, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. *defile, pollute*: a. *sexually*, Gn 49. 4 . . .'

'*הָלַךְ* subst., used chiefly in the accus. as adv. (cf. Assyrian *annûma*, *in vain* . . . from *הָלַךְ*, with aff. *הָלַךְ*, which is sometimes found in substantives proper, as *הָלַךְ*, and pr. names, but is more partic. used with substs. applied adverbially, as *הָלַךְ*, *הָלַךְ*, *הָלַךְ* . . .)—lit. out of favour; i.e. a. *gratis, gratuitously, for nothing* . . . Gn 29. 15 . . . Is 52. 3 *to be sold* (fig.) *for nought* verse 5; Ex 21. 2, 11 *הָלַךְ* *to go out* (from slavery)

freely, for nothing . . . Je 22. 13 . . . b. *for no purpose, in vain* . . . Ez 6. 10. c. *gratuitously, without cause, undeservedly*, esp. of groundless hostility or attack IS 19. 5 לְהַמִּית חָנָם to slay David *without cause*, 25. 31 . . . Ez 14. 23 . . .

‘[נָבַב] vb. hollow out (cf. Assyrian *imbubu*, *flute* . . . hence also Ar. أَنْبَبَ knots in reed, part of reed between knots, reed; . . .) Qal Pt. pass. נִבְּבָ . . . Je 52. 21 . . .’

‘פָּנָה vb. turn (. . . Ar. فَنى *pass away, banish* . . . Assyrian *pānu*, *face* . . .) . . . Pi. . . . turn away, put out of the way, c. acc. pers. Zp 3. 15 . . . hence *make clear*, c. acc. הִבֵּיתָ, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; empty it Lv 14. 36; fig., c. acc. הִרְבֵּה *make clear*, free from obstacles, Is 40. 3 . . . Mal 3. 1; acc. om. *clear away* (ground) before it, i.e. to plant it ψ 80. 10 (fig.).’

‘[צָנַב] vb. dry up, harden (cf. Aram. צָנָבָא . . . stone); Qal Pt. pass. fpl. צִנּוּמוֹת Gn 41. 23 (Elohism) of ears of grain.’

‘צִנּוּר n.m. pipe, spout, conduit . . . abs. צִנּוּרִים IIS 5. 8 (i.e., si vera l., of Jerusalem, but very dubious . . .); pl. with suffix קוֹל צִנּוּרֶיךָ ψ 42. 8 *the sound of thy* (water-) *spouts* fig., of sluices of heaven opened, cf. אֲרָבָה, פֶּלֶג.’

‘מָקוֹם, מָקוֹם . . . standing-place, place; . . . standing-place . . . Ex 33. 21 . . . 3. place = a. city Gn 18. 24, 26 . . . Dt 21. 19 . . .; Ne 2. 14 (passable) place; . . . of places, spots, on the body: leprous spot 2 K 5. 11 . . . 5. a. space, room, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 23. 3, Je 7. 32, 19. 11 . . .; אֶחָד Est 4. 14 *from another quarter*, source. 7. peculiar uses are: a. לָּהּ לְמָן בְּיָדָהּ Jud 20. 36 *give place* (yield ground) to . . .’

κεραμεύς—This is the only instance of two verbal nouns derived from the same verb, one with the MIV 1 and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where ἡδυμος = ἡδυμος. ἡδυμος is supposed to be varia lectio for ἡδυμος in Il. 2. 2 and Od. 4. 793, 12. 311, through false division in the Homeric text. Moreover, it is derived by Aristarchus from ἡδυ-δύνω. But since ἡδυμος is related to ἡδομαι, is it not possible that the initial ἡ in ἡδυμος is the counterpart of the MIV 1?

S.v. נָצַר, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God נָצַר הָאָדָם Jb 7. 20 (thou) *watcher of men* (iron.).’ And s.v. צוּר: ‘I. צוּר . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . לְבָבִי צוּר ψ 73. 26 . . .’ The N.E.B.

translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (r. p. 364).

κόμη—κ interchanges with ל, as in κοινή/לִּינִי, κομίζω/לָמַי, καιρός/לְכָרִי; and with ז, as in καχάζω/קָחַז, κελαδέω/לָלַז, κίων/צִיִּן. Incidentally, note that ל and ז interchange in קָחַז/לָלַז, as do ז and ס in רִצִּין/רִצִּין (grave). פ (as the aspirate of π) and μ exchange dialectally, the ל is terminal, and ז and צ interchange as gutturals (v. p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia*, the wool of sheep: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—לָרַי and جَرِي support each other. As to קָרַי, קָרַי and קָרַי, remember that ז and ק are interchangeable in צָלַעִים and קָלַעִים IR 6. 34 (v. p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that לָרַי (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving קָרַי (Dt 23. 11) from קָרַי/κυρέω, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἔκροος (*outflow, issue*), ῥοή (*flowing of sap*) and/or ῥόος (*flux, discharge of morbid humours*); and is akin to מִקְוֶה (Lev 20. 18), the homologue of ῥεῦμα (*humour or discharge from the body, flux, rheum*).

As to מִקְוֶה (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, κυρέω. But מִקְוֶה (IS 6. 9) has possibly another homologue, χρῆμα (used in periphrases to express something strange or extraordinary of its kind); v. p. 365.

λόγος—לָל and لُغ corroborate each other, as do לָל and לָל. Now λόγος also means: 'thinking, reasoning, reflection, deliberation'. Broadly speaking, this would be consistent with 'study', the traditional translation of לָל; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لُج; but

since the context is neutral, one would not feel justified in being dogmatic (*v.* p. 365).

vaós—Bearing in mind that σ and τ interchange dialectally, mark the complete identity of נִוֹת with *vaíos*, and of נוֹת with both *vaūs* and *vaḥós*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, נִוֹת is a proper name of place in Ramah, where prophets lived, and נוֹת is

'abode of shepherd, or flocks, poet. habitation; . . . 1. a. *abode*, of sheep 2S 7. 8 . . . of people under fig. of sheep Je 23. 3, 49. 20 . . . b. *abode of shepherds* Je 33. 12 . . . 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 8. 6 . . . of " in Canaan 2S 15. 25 . . .'

This confusion is dispelled by reference to the homologues of *váπη*, *váπος* and *νομός* (*v.* pp. 365–6).

νομός—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute, dwell, graze, possess*. For the same reason, the second syllable of *νομός* is not a suffix and the μ is part of the radical. Accordingly, מְנֵה, מְנֵא, and מְנִי are not examples of the suffix-prefix phenomenon: the initial מ is not a prefix but part of the radical. This is confirmed by the homology *νέμω* / *منح* (*allot, bestow, couchsafe*), and we are faced with a metathesis—or the change of ν into מ, and of μ into נ.

μ occasionally changes into ב; here it changes into ל. Cf. *בת-שבע* (IIS 11. 3) and *בת-שוע* (ICh 3. 5), *ברדך* (IIR 20. 12) and *מרדך* (Jes 39. 1); *אבנה* (IIR 5. 12) is read *אמנה*. It is also relevant to point out that μ and π interchange dialectally and in Graeco-Hebrew homology, e.g. *מתי* (Gn 30. 30) / *متى* (*when, at what time*). Indeed, *שִׁדְפָה* in IIR 19. 26 is spelt *שדמה* in Jes 37. 27 (*v.* p. 366).

ξανθός—In *אשכנז* the order of the components of ξ is reversed— $\sigma\kappa$ instead of $\kappa\sigma$ —and the σ changes into ש. *זהב, צהב, צובא*, and *ذهب* homologize with the genitive *ξανθοῦ*—the ב and the ב exchanging with ν .

Mark the corroborative similarities between *זהב* and *צהב*,

ξηραίνω—The ב in הרב and לצרב exchanges with י, as it does in ערבון/ρύσιον and עלבון/ήλιος. (V. p. 366.)

Mark the similarity between סערה, שער, and שחר, wherein the sibilants—like the gutturals—interchange. On the other hand, the similarity between שוב and نشف is not obvious, owing to the intervention of the מן; cf. Proposition 44, pp. 100–1.

According to the *Lexicon* סער means 'storm, rage' and 'סערה' Is 54. 11 *storm-tossed* (fig. of Jerusalem). Moreover, שער means 'bristle, with horror', and שחר 'be black . . . of skin Jb 30. 30'.

ξύλον—As I see it, the אשרה/ξύλον, the planting of which was prohibited, was a sacred tree venerated in its own right. On the other hand, אשרה/ἀστήρ (IICh 33. 3)—a variant of which is עשתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, ὁ τὰς Ἀφροδίτας [ἀστήρ], Timaeus Locrus 97a. It was worshipped as מלכת השמים (Jer 44. 17) and an associate of בעל, the two essentially Canaanite (i.e. Phoenician) deities.

It is most interesting that Hesychius has ἀσκηρά (εἶδος τι τῶν καστανίων) and ἀσκρα (δρῦς ἀκαρπος)—both of which homologize with אשרה—which might indicate the kind of tree the אשרה was.

According to the *Lexicon* שלחן is 'table; properly . . . skin or leather mat spread on ground' from 'Ar. سَلَحَ strip of hide, سَلْحَة piece of hide stripped off; Aram. שִׁלַּח . . . take off garment'.

In fact, the homologue of שִׁלַּח is στέλλω, send; while that of Aram. שִׁלַּח and Ar. سَلَحَ is ἀποστέλλω, doff. (V. p. 366.)

όδός—The spiritus asper changes dialectally into σ/ס—as δ does into ב/ב and ל/ל, π into ק, and final σ into ρ/ר. It is replaced by the spiritus lenis or ב or ש, e.g. ὁπη/אִפֶּה, ὁקה/אִכֶּה, ὁππη/אִכֶּה, αἰρέω/בָּהַר, ὁράω/שׁוּר. The initial vowel turns into י and ו, e.g. ὁρθός/יָשָׁר, διορθόω/אַרְשָׁר Jes 45. 2, ὁράω/וֹרֵאהוּ IIR 11. 1, and the so-called הֶהפוך ו which exchanges with the augment. δ changes into צ and ש, e.g. δίψα/צָמָא/צָמָה/צָמָאון, δύω/שְׁקָע. The terminal ל/ל is evident in some homologues. Lastly, since ο turns far more frequently into שׁוּרוּק than into חָרִיק—e.g. the homologues of verbal adjectives—שׁוּבֹל, which

is supposed to be a copyist's error, has a better claim to regularity than *שביל* and *סביל*.

أسلوب requires a special and separate treatment, because it homologizes with the Greek word in the genitive—*óδoú*. In it the *í* is prosthetic or instead of *o*, the spiritus asper is replaced dialectally by *س*, and *δ* by *ل*, while *υ* changes into *ب*—as in *κῶδος*/*כבוד*. *وسيل* is quite different: in it the initial vowel turns into *و*, *δ* into *س*—as in *πῆδάω*/*פסדו*—and the final *σ* into *ρ* which changes to *ل*, or the *ل* is terminal. We have seen that an initial *o* turns into *”*; there is at least one instance in which an internal *o* undergoes the same metamorphosis, *ὁλόος*/*עליון* (IR 9. 8 IICh 7. 21).

Mark that *רחבת ידים* (Gn 34. 21) is homologous with both *εὐρυάγυια* and *εὐρυόδεια*. *בִּיד פִּשְׁעֵם* (Job 8. 4) is corroborated by *מִדְרֶךְ פִּי* (Ps 107. 17). This is yet another instance of interpreting the Bible by the Bible.

According to the *Lexicon*, none of the homologues of *óδoú* has any homonym. Thus:

אָסַר [אָסַר, אָסַר] . . . step, going (cf. Ar. *أَسَرَ*, Eth. . . . *footstep*) only s.f. *אָסַר* Jb 23. 11 Pr 14. 15; *אָסַר* *שׁ* 17. 5; *אָסַר* *שׁ* 40. 3, 73. 2; *אָסַר* *שׁ* 44. 19; *אָסַר* *שׁ* 37. 31, all poet. & fig. of mode of life, etc. [אָסַר] n.f. Jb 31. 7 step, going, same usage, *אָסַר* Jb 31. 7; *אָסַר* *שׁ* 17. 11.

הָדַר vb. swell(?), honour, adorn (. . . Ar. *هَدَرَ* *be of no account*; but also *ferbuit* (vinum) & *أَفْطَرُ* *inflatus, tumens* (venter))—Qal . . . Participle passive *הָדַר* Is 63. 1, pl. *הָדָרִים* Is 45. 2 [poss. *הָדָרִים* Greek Version of the LXX *ἡ δὲ . . .*]: 1. *swell*, only pt. pass. pl. Is 45. 2 (si vera l.) in neuter sense, of hills, *swelling places*, *swells* of land (made level before Cyrus).¹

חֵץ n.[m.] the outside, sts., esp. in pl., spec. a street, never with suffix in sg., with *הַ* loc. *חֵצָה*, *חֵצָה*, pl. *חֻצוֹת*, *חֻצוֹת* . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. a *street* . . . Je 37. 21 *חֵץ הַבָּקָרִים* the Bakers' *street* . . .

יָד . . . hand. . . d. special phrases: . . . simply *lift* (נָשָׂא) the hand (= נָשָׂא) . . . (נָשָׂא) . . . (נָשָׂא) elsewhere. (of men) in prayer *שׁ* 28. 2; cf. 68. 32, and *לֹא הָיָה בָּהֶם יָדִים לָנוּס*—Fig. = *strength, power*:—2. Fig. = *strength, power*:—*לֹא הָיָה בָּהֶם יָדִים לָנוּס* 77. 3 . . . 2. Fig. = *strength, power*:—*לֹא הָיָה בָּהֶם יָדִים לָנוּס* Jos 8. 20 (Jehovist Elohist) *there was not in them strength to flee*; *לֹא מָצְאוּ* *לֹא הָיָה בָּהֶם יָדִים לָנוּס* *שׁ* 76. 6 *none of the men of might have found their hands*, i.e. their powers are paralyzed in death . . . of *dominion* of king *לְהָשִׁיב*

לְהַצִּיב יָדוֹ בְּ 3 Ch 18. 3 to establish his dominion at; . . . 3. Fig. = side: a. of way יָד דֶּרֶךְ 1S 4. 13 Qr (Kt יָד; but rd. prob. לְיָד הַשַּׁעַר . . .). b. of gate יָד הַשַּׁעַר 1S 4. 18 (text dub. . .). c. of stream or wady יָד נַחַל Dt 2. 37. Esp. dual: d. of land, רַחֲבֵת יָדַיִם Gn 34. 21 (Priests' Code or Narrative) the land is wide of (on) both hands, i.e. in both directions, Ju 18. 10 Is 22. 18 1Ch 4. 40; of city Ne 7. 4; of sea ψ 104. 25; of streams יָדַיִם Dt 23. 13; Je 6. 3 each (in) his place; so יָדַיִם Nu 2. 17 . . . 4. יָד is used in various special senses:—a. sign, monument 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. part, fractional part or share: of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44; of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. time, repetition Gn 43. 34 (Jehovist), Dn 1. 20 . . . 5. יָד with prep. . . יָדָם Jb 8. 4 and he delivered them into the power of their transgression, gave them over to it; . . .

In my submission the homologue of יָד in Gn 34. 21 and Ju 18. 10 is ἀγία as well as ὁδός; in 1S 4. 13, 18 IIS 8. 3, 18. 18 Ez 21. 24 1Ch 18. 3, it is ἀγυεύς (therefore יָד is correct); in Ps 77. 3 אֲגַלֵּה; in Jos 8. 20 Ps 76. 6 γυίον; in 1S 4. 13 εἶσω; in Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 λάχος. However, יָד—the homologue of παγίς—which occurs twice in Prv 6. 5, is not referred to in the *Lexicon*; but the N.E.B. follows the Septuagint in translating the first by 'toils' (βρόχων); then it unaccountably proceeds to translate מִיד יָקוֹשׁ by 'the grasp of the fowler', although the LXX consistently renders ἐκ παγίδος (omitting διακτυπωτοῦ). (V. pp. 618–19.)

קֶדֶם n.[m.] front, east, aforetime;—abs. 'ק Dt 33. 27+, קֶדֶם Ju 8. 10 . . . 1. loc. a. front, 'ק Is 9. 11 from the front (i.e. East), in front (opp. מֵאֲחֹרֵי), 'ק אֲחֵרֶיךָ 139. 5 behind and before; 'ק אֲחֵרֶיךָ Jb 23. 8 I go forward (opp. אֲחֵרֶיךָ). b. East: 'ק הַר־הַקֵּץ Gn 10. 30 (J) mount of the East; 'ק־גִּי = dwellers in the E., tribes E. or NE. of Canaan Gn 29. 1 (E), Ju 6. 3, 33, 7. 12, 8. 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25. 4, 10 Jb 1. 3; 'ק הַר־רִי Nu 23. 7 . . . 'ק אֶרֶץ Gn 25. 6 (J) . . . לְ on the E. of Gn 3. 24 . . . 2. temp., ancient time, aforetime: a. 'ק Dt 33. 15 ancient mts., cf. 'ק אֶלֶהִי v. 27, 'ק מִלְכֵי־יִשְׂרָאֵל Is 19. 11, 'ק מִיָּמֵי־יָמִי ψ 68. 34. b. 'ק בִּימֵי־יָמִי ψ 44. 2 in ancient days; cf. 'ק מִיָּמֵי־יָמִי from of old Is 23. 7 . . .

קֶדֶם has three homologues, i.e. ἀκρίς, ἔν: East Gn 3. 24,

12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (V. p. 367.)

ὁδοὺς—The rendering here of *עֲלֵה* by *ὁδοὺς πέτρας* was probably a literal translation by the LXX, for in Job 39. 28 the rendering is *ἐξοχή* (*prominence*) *πέτρας*. Similarly, *נָח* is rendered by *ὁδοὺς* in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is *ἀροτρον* (*plough*). However, I maintain that the true homologue of *עֲלֵה* both in IS 14. 4 and in Job 39. 28 is *στόνυξ*, and that the true homologue of *נָח* is *ἐχέτλη*. (V. p. 367.)

The *Lexicon* derives *עֲלֵה* from *עָנָה*—‘whet, sharpen’—and states that *עָנָה* is its Piel. Accordingly: ‘*עָנָה לְבָנִיָּהּ* Dt 6. 7 i.e. teach the words *incisively*, Germ. “*einschärfen*” . . .’ Furthermore: ‘*עָנָה* n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, *עֲלֵה* is not related to *עָנָה*, the homologue of which is *θήγω, θάγω, θηγάω*. On the other hand, *עָנָה* is the homologue of *ὑμνος*, while that of *עָנָה* is *ἐξυμνέω*.

ὅλος—The word *לִילֵה* may be analysed with reference to its homologous phrase, *ὅλος οὐ*, in two ways: *ὅλος לִילֵה, οὐ/לֵה*—similar to *לֵה*; and *ὅλος לִילֵה, οὐ/לֵה*—similar to *לֵה* (Prv 31. 4).

According to the *Lexicon*, *לִילֵה* is a substantive derived from *לָלַה*, ‘pollute, defile, profane’. It is ‘used as exclam. lit. *ad profanum!* i.e. far be it (for (*sic*) me, thee, etc.)!’ This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that *אֵל* derives from the radical *אֵל, אֵל*—‘be in front of, precede’—then it goes on: ‘I. [*אֵל*] n.[m.] body, belly; with suffix *אֵל* (in contempt) *אֵל* 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘*אֵל* adj. fat—*אֵל* 73. 4 . . .’ According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: ‘their strength is firm’, and the N.E.B.: ‘they are sleek and sound in limb’.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, *אֵל* is the homologue of *βαρύς*.

ὄπλον—Mark the close similarity between מַנְה, ذِبْر and דָּבָר and מַנְה, ذِبْر and עֶפְלָל and עֶפְלָל. Each member of every pair corroborates the other. Moreover, the homology ὄπλων/פְּלִתִי is corroborated by the associated homologies פְּרִי/κοῦροι and פְּרִיתִי/κούρητες. Kindred homologies are: ψιλοί/פְּסִילִים (Jud 3. 19), ὄχλος/לְחִיָּה (IIS 23. 11)/חִיָּה (Ib 23. 13), κέρας/רֶאֶשׁ (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (V. pp. 263-4, 367.)

ὄράω—The λ in וּרְאֵתָה (כתִּיב) (IIR 11. 1), like the λ in אֵרֶךְ (Jes 60. 1), replaces the ο in ὄράω. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—שְׁלֵאֲנָן (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. מוֹשֶׁה Jud 18. 30/μωυσης.

ὄλάω is nearer ὀλῶ than ὄράω, and is relevant to the homology ὄραμα/עֲלֹמָה. (V. p. 367.)

ὀργίζω—This is an example of a verb with the suffix -ζω having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology ὀργίζω/שָׁגַר the initial vowel drops out; whereas in the homology ὀργίζω/שָׁגַר, it is possible that the spiritus lenis turns into λ (e.g. γέαρ/ἔαρ, Γελαχάρος/Ἑλέχαρος, ἔλασις/עֲלֹמָה), and the γ drops; yet metathesis cannot be ruled out. ὀργίζω = ὀργαίνω. (V. p. 250.)

The *Lexicon* states: '[שָׁגַר] vb. drive out, cast out . . . Niph. Pf. שָׁגַר . . . be driven, tossed, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-

sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'seethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that **גַּרַשׁ** in the said texts is a variant of **רָגַשׁ**, a verb subjected by the *Lexicon* to similar treatment:

'[**רָגַשׁ**] vb. be in tumult or commotion (Ar. رَجَسَ *make a vehement noise*; Biblical Aramaic, Aramaic **רָגַשׁ** . . . *be disturbed, in tumult* (Targum Ithp. often for **הָקַה**, as **פ** 46. 6, **פָּקַה** Is 17. 12 f.; . . . for **הַמִּין** *ibid.*); but Syriac usu. *perceive* . . .);—Qal Pf. 3 pl. **פ** 2. 1 **רָגַשׁוּ** why do the nations throng tumultuously?

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic **רָגַשׁ**, its homologue is **σπέρχω**, and that of **הָרָגַשׁוּ** (Dan 6. 7) **ἐπισπέρχω**, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[**רָגַשׁ**] n.[m.] throng;—**פ** 55. 15 **יִהְיֶה בְּרָגַשׁ** used to walk in the throng (cf. **הָקַה** 42. 5, also to **בֵּית אֱלֹהִים**). And '[**רָגַשׁ**] n.f. throng; . . . **פ** 64. 3 . . .'

So the *Lexicon* starts with a verb which it says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: **ἀργίζω** is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is **רָגַשׁ**; while in another meaning, 'in a passion', one of the homologues is **גַּרַשׁ**. Similarly, **χωρίζω** has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרש (Jon 2. 5). Obviously, this גרש has no etymological connection with the identical word in Isaiah and Amos. Again, ὀργή, a derivative of ὀργίζω, means 'anger, wrath, passion'; and has several homologues, one of them being רגש which couples with the last meaning. רגשה, however, has no etymological connection with רגש; its homologue is ἐργαστήριον, 'gang'. As to the homology הרגש/ἐπισπέρχω, the first syllable of the simple verb is dropped because it includes the double consonant σπ, whereas χ is treated by poets as a double consonant: one exchanging with λ, as in χωρίζω/גרש and גל/χαίρω; the other with ψ, as in χέω (Ep. χείω, later Ep. χεύω)/שפך and χράω/שאל. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

רגע involves three homonyms in the *Lexicon*, as follows:

'I. רגע vb. disturb (... perh. transp. from Ar. رَجَّح disturb ...);—Qal. ... Jb 26. 12 ... Hiph. denom. from רגע make a twinkling ...'

From this first homonym derives:

'רגע n.m. moment (... Targum רגעא Ec 9. 12: prob. properly a movement, i.e. twinkling, of the eye; cf. momentum, i.e. movimentum) ... רגע Nu 16. 21+ ...; Is 54. 7 ...'

'II. רגע vb. be at rest, repose (prob. = Ar. رَجَّح return, prop. return to rest, after wanderings, etc.);—Niph. Imv. 2 fs. Je 47. 6 (of sword) be gathered into thy scabbard, הִרְגַּעְתְּ וְדָמִי repose, and be still. Hiph. a. trans. give rest to;—Inf. construct Je 31. 2 הִלְכָה לְהַרְגִּיעוֹ I will go to give him (Isr.) rest, 50. 34 לְהַרְגִּיעַ אֶת-הָאָרֶץ (... read prob. 'הָ); Is 51. 4 אֶרְגִּיעַ עִמִּי לְאֵלֵי עֲבֹדָה usu. I will cause my judgment (religion) to repose as, etc. (i.e. I will establish it; cf. שָׁם 42. 4); but metaph. strange ...'

'III. רגע vb. harden (Eth. ... coagulate, congeal: poss. development of root رَجَّح, v. II. 'ر');—Qal. pf. in Jb 7. 5 רָגַע וְהָאֵס my skin hardens, and (then) runs again (II. קָאֵס), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رَجَّح properly means 'return to rest, after wanderings, etc.'? Then,

putting my theory aside, and assuming that metathesis operates as between רגע and رجع, how far-fetched are رجع and رجع, and how utterly misleading the reference to either of them. How does רגע come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that הרגיע in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגע is ῥάγᾱ = ἀκμή: *the time*; while הרגיע has two homonyms homologizing with παραψύχω: *cool* Jes 34. 14; metaph., *console* Jer 31. 2 (1); and ἀσπράττω, σπράττω: *flash, illuminate, lighten* Jes 51. 4. The first syllable of this homology is omitted because it includes the double consonant στ, and π changes dialectally into γ—e.g. στενάζω/נָאנָה, στέναγμα/אֲנָחָה/אֲנִיָּה/אֲנָקָה/(תֵּאֲנִיָּה); γρύψω/פָּרַס.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רעם is no exception.

רעם (root of foll., prob. onomatop.; . . . prop. *move violently* as orig. meaning, but ref. to thunderous *sound* everywhere, exc. Ez 27. 35 where text dub., v. infr.; cf. Aram. רעם, רעים n. *thunder*, רעם vb. *thunder*; esp. Aph. Ithpa. *utter (loud) complaints*; . . . n. *thunder*, . . . vb. *thunder, lament*, cf. New Hebrew רעם Hiph. *thunder*, Hithp. *complain*; Eth. . . . n. *thunder*, As. rimu, id.; Ar. رَعَى vex, dislike, etc.).'

[רעם] vb. denom. *thunder*;—Qal *make the sound of thunder, thunder* . . . רעם Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) in *face*, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill רעם פניהם Hiph. . . . *thunder, cause thunder* . . . הרעמה IS 1. 6 is appar. *Inf. construct suf.* . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. *utter (loud) complaints* . . . perhaps corrupt H. P. Smith.'

Referring to the interpretation of the phrase in Ez 27. 35, the *Lexicon* states that it lacks etymological support. Quite apart from my theory which renders the whole *Lexicon* obsolete, this comment can, in my submission, be reasonably made on many interpretations put forward by the *Lexicon*. However, by what right is the word 'loud' slipped in parenthetically? It props up the analogy with Aramaic, and is therefore deceptive. Again, the *Lexicon* adduces رَغْم as etymological material helping to understand רָעַם. This attempt is worse than useless for two reasons: firstly, because it is valueless and misleading in this particular case; secondly, it deceives the student into believing that such far-fetched evidence is relevant, so that he might be tempted to accept such a perverse process as a valid standard of research.

The irony of it is that here, as often elsewhere, Arabic fails to come to the assistance of Hebrew, because the Arabic homologue of the Greek word concerned differs from the Hebrew one. Thus the *Lexicon* ignores رَعَد, the Arabic for thunder, presumably because it includes a consonant which is not found in רָעַם. Yet رَعَد is a direct and better homologue of βροντή than רָעַם. In fact, Arabic can be positively misleading, because رَعَد has two homologues: βροντάω and βρομέω. Thus, the *Lexicon* adduces رَعَد 'thunder (said of sky), VIII tremble, quiver', in the entry s.v. רָעַד; but رَعَد 'to thunder' has no etymological or emotional affinity with رَعَد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رَعَد (in its meaning 'to thunder') as having any affiliation with רָעַד which means 'to tremble' exclusively, just as it is absolutely right to adduce رَعَد in its meaning 'to shudder'. And what is one to say about the perversion of רָעַם פָּנִים into רָעַם פָּנִים? (I. p. 367.)

ῥοσ—طور corroborates צור, and the second ר in הָרַר replaces the terminal σ. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that הָרַר is a more complete homologue than הָר. The *Lexicon* states that הָרַר is the root of הָר, and adds that its meaning is dubious.

πλάη—The *Lexicon* wonders whether שָׁלֵט means 'shield', and quotes authorities who opine that it means 'quiver' and 'arms, equipment'. The N.E.B. translates it sometimes by 'shield'

(IIR 11. 10 Ez 27. 11 Cant 4. 4), at others by 'quiver' (IIS 8. 7 Jer 51. 11 ICh 18. 7), and once by 'buckler' (ICh 23. 9). In the A.V., however, the rendering is uniformly 'shield', the challenging phrase מלאו השלטים (Jer 51. 11) being translated 'gather the shields', although under no circumstances could the verb מלא conceivably mean 'gather'. Such perversion of language and violation of reason are the penalty of misunderstanding the original text. Obviously, they do not help solve the difficulty presented by הברו החצים, מלאו השלטים. For it resembles two other phrases, i.e. באשפתו הסתירני (Jes 49. 2), and אשר מלא את־אשפתו מהם (Ps 127. 5); and אשפה (θήκη, θήκη) has hitherto been the universally acknowledged word for *quiver*. Yet this word too presents a similar difficulty in two verses, i.e. Jes 22. 6 and Job 39. 23. The verb נשא—which occurs in the former—is used in connection with צנה IS 17. 7 ICh 12. 24 (25) ICh 14. 7; while רנה—which occurs in the latter—seems to suggest a *shield* rather than a *quiver*, since it is the homologue of βρέμω: *clang, clash, ring*. In fact, I hold that אשפה also means 'shield', it being the homologue of ἀπίς; for it seems that the shield did duty for a quiver also, housing arrows on the inside of it. Jes 49. 2 seems to lend support to this explanation.

πόλις—π exchanges dialectally with (μ) מ, מ, (κ) ק, ق, and (γ) ג; so does φ with (θ) ט. π changes into ט, e.g. παλαιός/לה, παρδαίος/ברד, πόσις/בשת. To this day the Sephardim pronounce ט ng; yet it is difficult to assert that π exchanges with ט, because it is possible that the π drops and that ט exchanges with the vowel that follows the π. λ exchanges dialectally with (δ) ד and (ρ) ר, ר; so does σ with (δ) ד. Moreover, σ exchanges indirectly with ט, since it exchanges dialectally with δ and θ, and either of them dialectally changes with χ. (In fact, the second person suffix ט stands for σ.) Alternatively, the suffix -is exchanges with ט, and this interchanges with ט as gutturals. The ל in מדינה, like the ن in مدينة, is terminal, followed by the feminine suffix ה. Therefore, all the Hebrew and Arabic words reproduce their common Greek homologue in full—except, perhaps, עיר which possibly drops the π; but the genuine homologue of עיר and קיר is γή.

It is rather significant that *βρία* is Thracian for *πόλις*; because, bearing in mind the consonant/vowel metathesis (*ρ/ιρ*), the identity of *βρία* with *בירה* becomes self-evident. In fact, this is one of more than one hundred atavistic Greek words that can only be explained through Hebrew or Arabic. This reflects the regular intercourse between Asiatic and European Greeks before and after the destruction of Troy. (V. p. 369.)

גָּרַע and *גָּרַע* does *جری* corroborates *זָרַם*, as *גָּרַע* and *גָּרַע* exhibit the *IV* *ג*—as *זָרַם* does the terminal *מ*, *גָּרַע* the terminal *ע*, and *זָרַם* the terminal *ר*. *ג* in *גָּרַע*, *גָּרַע*, and *גָּרַע*; *ז* in *זָרַם* and *זָרַם*; *ע* in *עָרַף* and *עָרַף*; *ר* in *רָשַׁח* and *רָשַׁח*; *ש* in *שָׁלַח* and *שָׁלַח*; *ד* in *דָּלַף* and *דָּלַף*; *ז* in *זָרַם* and *זָרַם*; *ח* in *חָרַץ* and *חָרַץ*—one and all stand for the *spiritus asper*. *פ* in *פָּרַף* and *פָּרַף*; *ב* in *בָּרַב* and *בָּרַב*; *ד* in *דָּלַף* and *דָּלַף*; *ל* in *לָלַף* and *לָלַף*, and into *ל* in *לָלַף* and *לָלַף*. In *עָרַף* and *רָשַׁח*, there is metathesis between the *spiritus asper* and *מ* (cf. pronouncing 'where' *huere*).

Here are nine Hebrew and eight Arabic verbs, pronounced more or less differently one from the other, each of which is nevertheless a tested variant of *גָּרַע*. However, since *גָּרַע* in Job 36. 27 is in the Piel, its homologue is *καταρρέω*: *flow down*; *stream*, *rush down*.

This is what the *Lexicon* says about some of these verbs:

גָּרַע has no homonym and means 'diminish, restrain, withdraw . . . Pi. Impf. *יָגַרַע* Jb 36. 27 *withdraw* = *draw up* c. acc. *יָגַרַע* cf. A. Dillmann (on other hand, Franz Delitzsch *et alii* *draw down*, *let down*).

גָּלַל has no homonym and means 'roll, roll away . . . Niph. . . *יָגַל* Am 5. 24 *let judgment roll along* (flow down) *as the waters*.'

גָּזַל means 'flow, trickle, drop, distil (poet.) . . . Ar. *نَزَلَ* descend (milk into udder, but also in gen.) . . . *flow*, subj. water . . . of mts. (i.e. their torrents) Ju 5. 5.'

עָרַף means 'drip, drop (cf. Ar. *غَرَفَ* *ladle out water with the hand* (as with ladle), cf. Phoenician *ערפת* *portico* (whence rain drips) . . . cf. also Ar. *غُرْفَة* *upper-room* . . .);—Qal Impf. 3 mpl. *יַעְרְפוּ* Dt

33. 28 *his heavens drop dew*; fig., of speech, intrans., יַעֲרֶף כְּמָטָר לִקְחִי 32. 2 *let my teaching drop like the rain* (see parallel תִּזְלַח כְּטַל אֶמְרָתִי).—Cf. יַרְעֶף.

יַרְעֶף means 'trickle, drip, synon. of נוֹל, II. עֲרַף (cf. Ar. رَعَفَ *flow* (of blood), *bleed* (of the nose)); Qal Impf. 3 mpl. יִרְעֹפוּ, of clouds Jb 36. 28.'

To expose the errors of the *Lexicon*, it is necessary to appreciate two opposites:

- (1) That there exist two entirely different verbs which are pronounced and spelt identically, that is: גִּרַע, the homologue of *πέω*; and גָּרַע, the homologue of both *αἰπέω* (*take away*) and ἀγγρίζειν (*subtract, deduct*)—גִּרַע being a Continental variant of *αἰπέω*, and ἀγγρίζειν having been atavistically borrowed from גָּרַע.
- (2) That רָעַף is not a mere *synonym* of נוֹל and עֲרַף, any more than שָׁלָאן is a mere *synonym* of שָׂאן. The former three words are the *same* verb which happens to be pronounced and spelt differently, just as the latter two words are the *same* adjective which happens to be pronounced and spelt differently.

Once this is appreciated, it is not difficult to realize that נוֹל has nothing to do with نَزَلَ, or to recognize the old trick in operation once more: twisting 'roll away' to mean 'flow down'. On the contrary, it is difficult to overlook the dragging of نَزَلَ into the explanation, because it means 'descend' exclusively; so that the example of the *milk descending into the udder* is as misleading as it is selective. Again, faced with the difficulty of 'flowing' (or is it 'descending') mountains, the *Lexicon* ascribes the *flowing* to their torrents. Yet in thus doing violence to the text, it unwittingly robs it of the implied wonder; for there is hardly a miracle in torrents flowing on account of the Lord. Those responsible for the N.E.B. resolved the difficulty by altering the text altogether to read: 'Mountains shook in fear before the Lord.' As a matter of fact, the A.V. had fared much better than both the *Lexicon* and the N.E.B.; for it has: 'The mountains melted from before the Lord.' It was not a bad guess, but the merit of Greek is that it dispenses with guessing. (V. p. 369.)

Even if ערפת were not the homologue of ὄροφος or πρόθυρον and πρόπυλον—θύρα (θύρη) and πύλη being the same word, differently pronounced and differently applied—the suggestion that ‘portico’ is called ערפת, because rain drips from it, is pathetic. However, to render absurdity even more absurd, we are referred to غُرفه (ὑπερώον) as meaning ‘upper-room’, with the implication that it is so called because rain is liable to leak through its roof!

ρίζα—Note that the spiritus asper is dialectally replaced by β—e.g. ῥόδον/βρόδον—and that Arabic has preserved the first vowel of the Greek word in its original pronunciation.

The *Lexicon* states: that in Ex 25. 31 יָרֵךְ means ‘base (loins) of candlestick’; that in Ps 80. 12 קַצִּיר means ‘boughs, branches’—confusing it with קַצִּיר/ὄζος, e.g. Job 29. 19; that קַרְקַע means ‘floor’, ‘floor of temple’ 1 K 6. 15 . . . קַרְקַע הַיָּם Am 9. 3 *the floor, bottom of the sea*; that in Ex 30. 23 and Cant 4. 14 רֶאשׁ means ‘chief, choicest, best’; that in Ps 118. 22 רֶאשׁ פֶּנֶה means ‘top of (the) corner, i.e. most conspicuous stone (fig.)’; and, in a separate entry: ‘רֶאשׁ n.f. top; appos. ‘הָאֶבֶן הָרִאשָׁ Zc 4. 7 i.e. the topmost stone’; that שֹׁרֶשׁ means ‘root . . . 3. root, fig. = lowest stratum, of mt. Job 28. 9, of sea 30. 30 = bottom [text strange and dub.: B. Duhm רִאשִׁי הָרִים, with אֶדֶן in v²]; of feet, רִגְלֵי שֹׁרֶשׁ 13. 27, i.e. soles . . . (elsewhere כֶּף), K. Budde place of treading, footholds; B. Duhm (arbitrarily) שֹׁרֶשׁ, *delet*: ‘רִגְלֵי.’ Curiously enough, the LXX translates רֶאשׁ by κληρονομία (*inheritance, possession, property*)—apparently confusing it with רֶשֶׁת παράδοσις (Dt 2. 12); and the N.E.B. meekly follows the LXX. (I. p. 370.)

צבאות (IS 1. 3) may be (or also be) the homologue of σεπτός (σέβομαι) or σεβαστός (σεβάζομαι), *august*. (I. p. 370.)

In contrast with the above simple, clear, direct exposition involving four homologues—σέβας, σέβομαι, σῆμα, and σημεῖον—the following fictitious and confused explanations occur in the *Lexicon*:

‘[צבא] vb. wage war, serve (Sabean צבā wage war with, also n. army, campaign . . . As. šābu, man, soldier; . . . Ar. ضَبَّā conceal oneself, hence lie in wait; this is phonetically suitable, but better in mng. would be ضَبَّā go or come forth (against one), etc. . . . S. Fränkel²²

compare *צִי* young man . . . 1. wage war, fight, c. *עַל* against, Nu 31. 7 . . . 2. serve at sacred tent, Levites c. acc. *צָבָא* Nu 4. 23, 8. 24 (P); women Ex 38. 8, 8 (P) IS 2. 22 . . . (Cf. *ἑφεβος*).

'*צָבָא* n.m. 2 Ch 28, 9 (Poss. f. Is 40. 2 Dn 8. 12 . . .) army, war, warfare . . . pl. *צְבָאוֹת* Nu 20. 9 [for 2. 9] + 278 times; . . . 1. army, host: a. organized for war Ju 8. 6 . . . *עַל (ה) צ'* over the host (as captain) Nu 10. 14, 15 + 10 times Nu 10 (P) . . . b. host (organized body) of angels (cf. Luke 2. 13), *צְבֹא הַשָּׁמַיִם* (כל) all the host of heaven 1K 22. 19 . . . *צְבֹא הַקָּדוֹשׁ* Is 24. 21 host of the high (angel-princes; contrasted with earthly monarchs) . . . c. of sun, moon and stars . . . *כל צְבָאֵם* Neh 9. 6 . . . *צְבָאֵם* Is 40. 26 . . . d. of the entire creation, *כל צְבָאֵם* Gn 2. 1. 2 . . . 3. service: a. of Levites in sacred places Nu 4. 3 . . . 4. *צְבָאוֹת*, in name of " as God of war, prob. first in time of warlike David (some connect with sacred ark, but ark older), explained *יְהוָה צְבָאוֹת אֱלֹהֵי מִעְרֹבֵי יִשְׂרָאֵל* IS 17. 45 " *Sebaoth God of the battle array of Israel* (the thought of angels and stars as army of God is later); a. earliest form c. art. *אֱלֹהֵי הַצְּבָאוֹת* Am 3. 13, 6. 14, 9. 5 (*אֱלֹהֵי* om. by error, cf. J. Wellhausen), Hos 12. 6 . . . (Cf. *ἑφεβος*).

So to crown the revealing researches and complete the scholarly speculations to perfection, the inevitable copyist's mistake is discovered: *אלהי* is missing from Am 9. 5. And once more the errant copyist emerges as the ignorant's scapegoat, the cover for the fraud and/or the palladium of the presumptuous.

στυγάη—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1-2 *sup.*).

The *v* changes into *ב*, silent *ל*, and pronounced *ו*. There is at least one other example of *ב* and *ל* interchanging: *בת-שבע* (IIS 11. 3) and *בת-שוע* (ICh 3. 5). Incidentally, note the prefix-suffix phenomenon at work in *עמי-עמיאל*, being the homologue of *γαμήτης*.

In the proverb *בפי אויל חטר נאווה* (Prv 14. 3), *חטר* means 'scourge, whip'. Analogous phrases are: *חרב נאותך* (Dt 33. 29), *בשבת פיו* (Ib 9. 7), *חץ שוחט לשונם* (Jer 9. 2), *לשונם קשתם* (Jes 11. 4), *הרגתים באמרי פי* (Ib 49. 2), *פי כחרב חדה* (Hos 6. 5), *שנו כחרב לשונם* (Ps 57. 5), *ולשונם חרב חדה* (Ib 64. 4), *בשום לשון תחבא* (Job 5. 21), *שנו לשונם כמו נחש* (Ib 140. 4).

שטט must be read שטם for six reasons, that is to say: (1) the object concerned is to be in 'your sides', and therefore should naturally be in the plural; (2) this is immediately followed by another object in the plural, which is to be stuck in 'your eyes'; (3) the expression ולשטט בצדיכם ולצננים בעיניכם closely resembles לשכים בעיניכם ולצננים בצדיכם (Nu 33. 55), where the object to pierce the sides, as well as that to pierce the eyes, is in the plural; (4) ט closely resembles נ and ם, so that the final נ might well be mistaken for ט or ם written for נ; (5) the omission of plural י is not fatal to the suggestion—in fact, it is absent from ולצננים in Nu 33. 55; and (6) the LXX translates שטט by ἑλούς (nails).

The *Lexicon* lumps up together שטט/σκυτάλη with שטט/σκηπτρον, and arbitrarily declares that שרביט (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שטט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שְׁלֵהִים is preferred to שְׁבִטִים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, missile, esp. arrow, dart). Needless to add that שטט and שוט are differently derived in the *Lexicon*, and both given fanciful origins. As to הטר, it means 'branch or twig, rod—metaphorically', and is to be compared with 'خَطَرٌ *lakh* with the tail, move spear up and down, shake, quiver (said of spear), etc.' A more ridiculous comparison can hardly be imagined. Had the erudite editors pursued their search for the truth, they would have discovered that خَطَرٌ is 'branch or twig'.

And yet, it is on the false foundation of such pseudo-scholarship, mere semblance of science, that a sham 'Semitic' folly was erected. It is on such nonsense that generations of students have been fed, until they took that folly to be a veritable fortress and looked upon it with awestruck wonder. Indeed, it is only after a great deal of systematic questioning and independent research that I dared lay siege to it and subjected it to Aryan bombardment. (V. p. 370.)

It is to be observed that ט and ת are interchangeable, e.g. רַטט (Jer 49. 24) and רַתת (Hos 13. 1); so are צ and ק, as in צלע (IR 6. 34) and קלע (Ib.), צלה (Jes 44. 19) and קלה (Jer 29. 22), צלי (Ex 12. 8) and קלי (Ruth 2. 14) or קליא (IS 17. 17),

מחק (Jud 5. 26) and מחק (Ib.); so are ז and ש, as in יצחק (Ex 3. 6) and שחק (Jer 33. 26), פצה (Ps 66. 14) and פשק (Prv 13. 3); so are ה and ע, as in אשתמה (Jos 15. 50) and אשתמע (IS 30. 28); so are ה and ק, as in פצה and פשק (*sup.*).

σπάραγμα—According to the *Lexicon*, גזרה here is 'separation . . . separate place . . . i.e. yard, or space adjoining temple on three sides'. So the meaning shifts from 'separation' to 'separate place', and this in its turn is explained away as 'yard or space'. It is clear from the homologue that the area located and measured in the text was covered with a kind of concrete reinforced with stone-chippings. It is not the *space* that was *separated* into a kind of *yard*, so that גזרה means 'yard'. It means nothing of the sort. What the text actually tells us is that the area therein delineated was paved in a certain way, which gave it its name.

פגר means 'corpse, carcass', and derives from '[פגר] vb. Pi. be exhausted, faint'; while פרק means 'plunder (as snatched away)', Na 3. 1'. (V. p. 371.)

σπαράσσω—σ and π constitute a double consonant, and behave as such. Thus, in σπαρ σάφ, شق and شق stands for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גזר, פרק, פרם, טרף, גזר, σ is dropped. In גזר, π exchanges dialectally with λ—as in γωνία/πונה—ρ is dropped; at the same time a terminal γ is added, as in ὀρθός/ישר; then ι stands for σσ, ππ—or the γ they conceal, as in σείω/על, γωνία/על/על; زاوية/על/על; ζαμελής/μέγα μέλος ἔχων. פרם exhibits the terminal מ; in פרק, ק changes dialectally with the concealed radical γ, as does ق in شق, ρ being absorbed by the شد. There is a double exchange in ق/ل, and ق/ع.

IIR 6. 4 tells us that Elisha's disciples were *rending* the trunks of trees into planks of wood, to build themselves a shack. According to the *Lexicon*, the verb גזר is akin to جزر, means 'cut, divide', and has no homonyms. More particularly, it means 'divide' in Ps 136. 13, 'cut down' in IIR 6. 4, and 'cut off', i.e. 'destroy, exterminate' in Hab 3. 17. Here again, the meaning alters from 'cutting' to 'cutting down' and 'cutting off', and this is extended to import 'destruction and extermination'. *Per*

contra, it is typical of Hebrew-Greek homology to provide the exact meaning and accompanying contextual nuances.

As to $\eta\tau\tau$, in the *Lexicon* it means 'tear, rend, pluck', has no homonyms, and is akin to 'طَرَفَ *depasture*, said of camel'. I can imagine the fury of my critics had I put forward, as homologue to $\eta\tau\tau$, a Greek verb meaning 'depasture'. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with $\tau\tau\tau$ which means 'tear, rend garment', and is akin to 'قَرَّمَ *chop up onions, etc.*'; and $\tau\tau\tau$ which means 'tear apart, away', and is akin to 'فَرَّقَ *split, divide*'. (I. p. 371.)

$\sigma\upsilon\gamma\kappa\lambda\acute{\iota}\nu\omega$ —There is complete confirmation of these homologies: $\sigma\acute{\upsilon}\gamma\kappa\lambda\iota\nu\omicron\varsigma = \sigma\upsilon\gamma\kappa\lambda\acute{\iota}\tau\eta\varsigma$, *one who lies with one* שָׁכַב Ps 45. 10; *companion at table* שֹׁכֵן Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between שָׁכַב and שָׁכַל—remembering that γ interchanges with κ —and the even closer resemblance between שָׁכַב and שָׁכַל.
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the שָׁכַב and שָׁכַל as well as in the שָׁכַל; cf. pp. 240, 646.
3. One who shares one's couch sexually might not share it as a commensal; hence the difference in spelling to distinguish one act from the other.
4. Usually, there is a similar inflection of the bodies of the participants in coitus; but the similar inflection referred to in Genesis applied to Jacob's arms.
5. שָׁכַנָּה, like שָׁכַנָּה, means 'to dwell'; and both are the homologues of οἰκέω and σκηνέω, שָׁכַנָּה being the homologue of οἶκημα and σκήνημα. At first sight, therefore, one would be inclined to think—as Arabic scholars do—that سَاكِن is a compound of سَكَن, with an implied sexual relationship; just as the verbs 'cohabit' and 'live with' import such a relationship. Nevertheless, Greek proves that the two Arabic verbs are of different origin, and that there is no etymological connection between them.

6. Mark that *ساكن* is on the scale of *فاعل*, because it is the homologue of a compound Greek verb.

However—against the clearest context of solicited fornication and shameless prostitution in Jer 3. 2—the *Lexicon* states that *שגל* means 'violate, ravish'; yet according to it *שגל* means '(queen-) consort'. Furthermore, an authority is referred to who opines that *שגל* is a loan-word, and not derived from *שגל*. To cap it all—again, against a context of obvious booty and apportioned plunder—it suggests that *שגל* in Jud 5. 30 might be a mistake for *שגל*.

Then occurs the following entry: '[שכלים] n.pl. abstr. bereavement, childlessness;—בני שכליך Is 49. 20, i.e. *sons of thee, the bereaved*'. For the noun is alleged to be derived from *שכל* (the homologue of which is *χρηεύω*, -*πόω*). True, part of the context appears to afford an excuse for the error, but this error leads to another which is not warranted in any way. For the particular identity of those who are being requested to make room for the 'sons of thee' is not at all clear; nor is it possible to know or even guess where it is that the place is narrow for *thy sons*. The N.E.B. has: 'The children born in your bereavement shall yet say in your hearing, "This place is too narrow; make room for me to live in."' But the plain version runs: 'The sons of your commensals shall yet say in your hearing: "This place is too narrow for me; please move a little that I may sit down."'

Here is another relevant entry: 'II. [שכל] vb. Pi. lay crosswise (so, and not root I. שכל, [vb. be prudent] . . . Ar. *شكّل* bind legs of beast, *plait* locks of hair);—Pf. 3 ms. *שכל את-רגליו* Gn 48. 14 (Jehovist); W. Gesenius, *Thesaurus Linguae Hebraeae*, S. R. Driver, however, *prudenter fecit*, from root I. 'ש'. In fact, *محيط المحيط* *شكل . . . الدابة شد قوائمها بحبل . . . والعراء* says: بطرس البستاني *شعرها فنرت خصلتين من مقدم رأسها عن اليمى والشمال*. Therefore, it is not a question of merely plaiting, but plaiting in a special way, consonant with *συγκλίνω*: that is, plaiting two locks of hair from the front of the head (crosswise) away from the right and the left.

Now *شكل*, in so far as it means 'fetter the legs of a beast of

burden', is the homologue of ἐκδέω (עקד Gn 22. 9); but the homonym which means 'plait two locks of hair from the right and left', is the homologue of συγκλίνω. These two homonyms are etymologically different, in spite of their phonetic identity; just as עקד and شکل are etymologically and semantically identical, despite their phonetic dissimilarity. For in עקד the spiritus lenis has changed into ע, and κ into ק; whereas in شکل the respective replacements are ش and ك, while δ exchanges dialectally with λ, ل.

It is because sometimes Arabic and Hebrew homologize with Greek in different ways, that phonetic similarity between an Arabic and a Hebrew word is not a sure guide as regards meaning. For instance, the fact that شلح and שלח are phonetically identical, does not make it likely that שלח means 'strip', or شلح 'send away'. Yet phonetic similarity between an Arabic and a Hebrew word of different meanings is an excellent test as to the soundness of their homology with a phonetically similar Greek word which bears the two meanings concerned. For example, στέλλω and שלח are phonetically similar, and they both mean 'send'. This concurrence of phonetics and semantics leads to the firm belief that these two words are homologues. But the fact that شلح and שלח or شلح and שלח are spelt and pronounced alike does not indicate that they—two by two—bear similar meanings or share a common kinship. On the other hand, the fact that شلح, שלח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שלח are the respective compounds of στέλλω and שלח, and bear the same meaning as each other—i.e. 'send away'—makes it practically certain that the two compound verbs are also homologues. This is confirmed and established, beyond a shadow of doubt or flicker of suspicion, by the additional facts that شلح means 'strip' and that ἀποστέλλω means 'doff' as well as 'send away'.

Accordingly, we may formulate the rule that—when an Arabic homologue of a Greek word happens to be a homophone (or quasi-homonym) of a Hebrew word which is also a homologue of the same Greek word, then each of these two co-homologues

acts as a check on and a confirmation of the accuracy of the homology formed by the other with the said Greek word, e.g. *κουφίζω*/כָּפַח/خَفَضَ.

Two propositions, one particular and the other general, logically follow:

1. *שָׁכַח* is as genuine a homologue of *συγκλίνω* as *לָשַׁח* itself.
2. Through Greek and not Arabic is Hebrew correctly interpreted, although Arabic may be useful as a test of the accuracy of certain Graeco-Hebraic homologies (v. p. 371).

σχίζω—Contrast the straightforward meanings herein obtained, and distinct differences clearly defined—by reference to Greek—with the babel and fantasy which pervade the *Lexicon*. According to it, for instance: *חָצַק* means 'divide' and is related to *חָפִי*, 'be fortunate, happy with one's husband or wife, etc., i.e. have a share in happiness'. This far-fetched comparison is completely out of place here, but would be apt in relation to *חָצַק* (Job 34. 6)—the homologue of which is *τύχη*, *حَظ*, *جَد*—and which the *Lexicon* misinterprets as meaning 'wound'.

לֹא יִחָצֵז יָמֵיהֶם (Ps 55. 24) means 'shall not halve their days, i.e. enjoy even half of the normal number'. Of course, this is merely guesswork, and very funny guesswork to boot. Nobody out of bedlam speaks like that. The N.E.B., however, has: 'they shall not live out half their days'. This is also a piece of divination, though not an unreasonable effort. But I suggest the homologue of *חָצַז* in this context is *ψηφίζω*, Ar. *أحصى* (cf. *ἀριθμέω*); similar to *וּמִסְפָּר חֳדָשָׁיו חָצַז* (Job 21. 21), which the *Lexicon* renders: 'the number of his months, they have been cut in two (fig. for curtailed)', but the N.E.B. has: 'if his very months and days are numbered?'

עַד-צוֹאֵר יִחָצֵז (Jes 30. 28) means 'shall halve unto the neck = shall reach to the neck and so divide the man in half'. It might seem incredible, but the erudite editors not only persuaded themselves of the accuracy of this interpretation, but also appear to have managed to induce thousands and thousands of other right-minded men to accept it. The N.E.B., however, has: 'rising neck-high'. I suggest the homologue of *חָצַז* here is *ῥέω*: *reach a point*; *ἵκω*: *attain, reach* *حَصَلَ*, *وَصَلَ*—terminal *ل*. (V. p. 371.)

σχολή—In these homologues we have examples of the two consonants σχ exchanging as a digraph with צ and ש, or severally with ט and ט; also of λ/θ exchanging dialectally with χ, while the σ drops out. But since צ exchanges with χ—as in χαλκίον/הלחץ (IICh 35. 13)/הלחית (IIR 2. 20)/הלחת (Ib 21. 13)/לצל (IIS 6. 5)—it can cogently be argued that here, too, it exchanges with χ alone while the σ drops out. Alternatively, that it exchanges with σ alone—as in σῆμα/צבא (Dt 4. 19), σημεία/צבא (Gn 21. 22 Nu 10. 14), σπίζω/צפצף (Jes 10. 14), σοφίζω/צופיח (Prv 31. 27), σπυράς/צפוע/צפיע (Ez 4. 15), σπυρίς/צפיע (Jes 22. 24), σάπων/صابون. Similarly with ש, which also exchanges with σ and χ, e.g. σάρξ/שר (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3) שר (Prv 3. 8); χαμαιδρύς/שום (Nu 11. 5), χούς/שעל (Jes 40. 12), χράω/שאל (Ex 3. 22 Nu 27. 21 IS 22. 15 Ez 21. 26 ICh 10. 13).

In considering the interchangeability of σ and צ, one should remember that between ט and צ, e.g. צפן/טפן (also טחק/טחק, v. pp. 35–6), טתעלס (Prv 7. 18 ἀγλατίζω) and עלץ (IS 2. 1). Similarly, in considering the similarity between עלץ and عطل, one should remember that צ and ט are interchangeable, e.g. טטב (κόπτω Jos 9. 21), הטב (Jes 10. 15), קצב (IIR 6. 6).

The א substitutes χ, as the ה does in the homology χωλεύω הלח, and as ט substitutes the spiritus asper in ὅλος/כליל (Lev 6. 15), ὅλως/כליל (Jes 2. 18), and ὅπλον/כלי.

τελέω—הלח has six other homologues, i.e. κλαίω (Thr 2. 11), κλάω (Jer 14. 6), κλείω (IS 6. 10), κωλύω (Gn 23. 6), πυρόω (Ps 37. 20), χρήζω (Ps 84. 3); חלא has two: κλείω (Jer 32. 3) and κωλύω (Ps 119. 101); עלץ has six: αείρω (Gn 19. 15, 28 IR 18. 42), ελαύνω (Gn 31. 10), ἔρχομαι (Ex 2. 23, 12. 38 Jos 15. 3), ὀλοκαυτέω (Lev 17. 8), πυρόω (Lev 17. 8 Jer 48. 15), τέλλω (Gn 19. 15, 41. 5); חלץ has two homonyms, both adjectives, namely: ὅλος (Gn 33. 18 Dt 25. 15 IR 8. 61) and τέλειος (Am 1. 6).

In the *Lexicon* none of the three verbs חלא, חלה, חלה has any homonyms. For instance, both חלות קציר (Ruth 2. 23, τελέω) and חלות העלה (IICh 29. 28, πυρόω) mean 'be complete, at an end . . . of action or event, with emphasis on time'. Again חלה means:

'be complete, at an end, finished, accomplished, spent . . . Qal . . . 2. b *waste away, be exhausted, fail* . . . esp. of eyes exhausted by weeping La 2. 11, strained by looking (fig.) for relief or refreshment, *fail, languish* . . . Je 14. 6 (of wild asses); . . . similarly (sq. ל) of נפש exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means 'enfeeble', with special reference to eyes (Aristotle, *Physiognomonica* 808^g), and has nothing to do with weeping, pining, or languishing, or being strained in any way. Nor has כלה in Ps 84. 3 any connection with exhaustion; it is the homologue of *χρηζω* which means 'desire, long for, crave'. (I. p. 372.)

τῖθημι has sixteen homologues, namely: טמן, הדה, אצר, אצל, טמן, תקע, שית, שייב, שום, צוה, נתן, נושה, נושא, נוטל, נוטה, תתן. It is instructive to compare them with each other and to classify them.

The MIV 1 features in six, the terminal ל appears in two, the terminal 1 in three, the terminal מ, ע, and 7 once; whereas the נ and ה are prosthetic. That the ל in נוטל is terminal is clearly and conclusively proved by collating the two verses, IIS 24. 12 and ICh 21. 10. They refer to the same incident, tally in almost every word, and the former has נוטל while the latter has נוטה instead. Note that while הדה ends in ה and טמן in 1, وضع and طر have terminal ع and ر respectively.

ישם . . . אל in Jes 44. 19 is exactly the same as ישיב אל לבו in IIS 13. 33—both ישיב and ישם being in the Qal, like שית in Gn 46. 4—and the structure of the infinitive is either שוב, like שום; or שייב, like שית. The ב and the terminal מ interchange here, as they do in רבה קשת (Gn 21. 20) and רמה קשת (Jer 4. 29)—רבה and רמה being homologues of *έρω* (A): *drag* ירה, רמה Ex 15. 1, 4; *draw* the bowstring, the bow ירה IIR 13. 17, רמה. Furthermore, the river mentioned in IIR 5. 12 is spelt אבנה, but read אמנה; and *ῥα*, the homologue of *μαρτεῖον*, was also known as *ῥα*. (Yet *ῥα* may well be a homologue of *Βακχεῖον*, and a cognomen given to *ῥα* by its pre-Islamic critics.)

The first syllable is dropped in all the homologues, except the

last three; and מ is epenthetic in טמן—as it is in ῥω/מר, and as μ is in τύπανον, etc.—to facilitate pronunciation.

θ exchanges three times with ט, צ, ש, and ת; twice with ש; and once with ד and ק—cf. θεός/רצ, θώραξ/רש, θεωρέω/רש, θύρα/רל; besides θ exchanges dialectally with τ and χ—cf. ῥύσιον/רש, ῥύσιον/רש, ῥύσιον/רש—and χ exchanges dialectally with κ.

It is interesting to note in passing that among the Hebrews mortgage affected movable property, and was in the nature of a pledge effected by way of deposit—very much like ὑποθήκη/עבוט (Dt 24. 10) and ῥύσιον/ערבון (Prv 17. 18), ערבון (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תקעת כפה (Prv 6. 1), literally: ἐτίθεις χεῖρα. Sophocles, however, has: προσθεῖς χεῖρα δεξιάν (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek ערבון—pronouncing it ἀρραβών—which was itself an adaptation to the Asiatic pronunciation of their own word, ῥύσιον. What is more, they proceeded to develop this so-called borrowed word into the verb ἀρραβωνίζεται, when centuries earlier the Hebrews had turned the begetter of ῥύσιον—namely, the verb ῥύω (B)—to ערב (Gn 43. 9). Thus, in the course of numerous generations, the European Greeks could not recognize their kith and kin, any more than the Hebrews could their ancestors. Therefore, a protracted mutual disavowal is hereby turned into immediate mutual recognition; and I call this 'the philological law of return'.

There is not an inkling of the homonyms of the homologues of τίθημι in the *Lexicon*, according to which:

הדה means 'stretch out', and is to be compared with 'هدى *lead, guide*'. (In fact, the homologue of هدى is ἡγέομαι, a possible alternative.)

(s.v. נסל) 'lift, c. acc. Is 40. 15 (fig. subj. "); lift over thee (על) i.e. offer 2 S 24. 12, but rd. נסה (as parallel 1 Ch 21. 10) ... lift (and lay) upon (על) La 3. 28.'

In Jes 40. 15, the homologue of נסל is δροσίζω, *besprinkle*.

'נסה vb. stretch out, spread out, extend, incline, bend . . . = offer, only עָלַי נְסָה 1 Ch 21. 10 *three things do I offer unto thee* (so rd. prob. also parallel 2 S 24. 12, v. נסל).'

'I. [נשא] vb. lend on interest, or usury, be a creditor (cf. Ar. نأ postpone, delay; sell on credit; parallel form of I. נָשָׂה . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נשא Qal 1b (5).'

(s.v. נשא) 'בו אָלָה' put on him (require of him) an oath 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָשָׂה . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'הָשָׂה בּוֹ אָלָה' 1 K 8. 31 and he shall lift up against him an oath = 2 Ch 6. 22 (Massoretic Text נָשָׂה . . . but sense difficult; read rather הָשָׂה). Indeed, a house divided against itself.

The homologue here is εὐχόμεαι, and the passage means: 'and he shall utter an imprecation against him in prayer to curse him'.

'שֵׂה n.m. garment . . . compare Syriac . . . appearance . . .;—construct שֵׂה וְשֵׂה Prv 7. 10; fig. שֵׂה וְשֵׂה 73. 6 (v. II. עֲטָף).'

The homologue in Prv 7. 10 is θῆσσα, later Att θῆττα, ἥ, hired servant-girl; and the expression θ. γυνή, שֵׂה וְשֵׂה, occurs in Apollonius Rhodius 1. 193.

'II. [עֲטָף] vb. envelop oneself . . . שֵׂה וְשֵׂה 73. 6 they put on for themselves (each) a garb of violence.'

The homologies here are: χιτών/שֵׂה, δύω, עֲטָף, αἵματος סמך; and the passage reads: 'they put on a blood-stained coat of mail'. 'עֲטָף לָמוֹ' is instead of 'עֲטָפוּ לָהֶם'; and עֲטָף לוֹ is the MV of עֲטָף, meaning 'put on oneself'. (V. p. 372.)

τροφόν—שֵׂה has two other homologues, namely: τροφόν (Ez 17. 9) and τρύφος (Nah 2. 13). These nouns derive from θρύπτω which has yet another derivative, θρύμμα, the homologue of שֵׂה (Ib.). Here we have examples of unsuspected homonyms, and of words of different derivation hitherto wrongly treated as cognate.

χαράσσω—Whether χαράσσω is cognate with خرتي or not, I would not know; but I am trying to prove that—far from being a Semitic loan-word—it is a variant of several Greek words as pronounced on the Continent in Arabic and Hebrew. In fact, some of its homologues drop the ρ, رצע drops the χ, while نقش begins with the MV ن—all in accordance with tested rules of homology. (V. p. 373.)

According to the *Lexicon*, מְרוּן in Leviticus and מְרוּן in Isaiah are the same word, respectively meaning 'mutilated' and 'sharp', and it is so translated in the N.E.B. Similarly, the *Lexicon* states that קָרַע in Jer 4. 30 and קָרַע in Gn 37. 29 are the same word, respectively meaning 'make wide, large, eyes, with (כ) stibium', and 'tear, rend'. The N.E.B. translates the passage in the former verse: 'make your eyes big with antimony'. קָרַע in Gn 37. 29 is the homologue of ῥήγνυμι; while קָרַע in Jer 4. 30 is also the homologue of χροῖζω, χρώζω, χρώνυμι—like כָּרַע Job 31. 10, 39. 3—since χροῖζω means both *lie with* and *colour, stain*.

χήλινος—I think this word was borrowed from כְּלִי, the homologue of ὄπλον—as ἀρραβών was borrowed from עֶרְבֹן (Gn 38. 17), the homologue of ῥύσιον. They are both atavisms.

χηλός—To lighten their cargo the crew of Jonah's ship did not throw overboard the kitchen utensils or the ship carpenter's tools, but jettisoned the heavy chests packed with commercial goods and personal effects, which constituted the freight. Similarly, the כֶּלִי referred to in Lev 15. 4, 6, 26 was probably a chest. In my childhood days, chests containing clothes and linen were used not only as wardrobes, but also as settees in modest Jewish homes in Jerusalem and Cairo. (V. p. 373.)

χράω—קָרַע and לָשַׁע involve the consonant/vowel metathesis between ρ and α.

χ changes dialectally into ט, e.g. χήλινος, כְּלִי; and into שׁ, e.g. ψυχή/שָׁפָט (Ex 1. 5). ζ also changes into שׁ, e.g. Ζήν/שָׁאן (Jer 48. 45)/שָׁן (Jos 17. 11)/שָׁם (ICh 13. 6). שָׁן (IS 31. 10). χράω also means: 'furnish the use of a thing, i.e. lend, usu. in a friendly way, δανείζω being the word applied to usurers'; but the homologue for *lend* is in the לָשַׁע—לָשַׁע (Ex 12. 36). The homologues of δανείζω are: לָוָה, הָלוּה, נָשָׂא, נָשָׂה, נָשָׂה; cf. τοκίζω.

χρῆμα—Mark how ח, פ, and כ interchange. The כ in כֶּמֶח preserves the χ, while the ρ is dropped or absorbed by the שׁ. On the other hand, the ל in לָמַח and the ל in לָמַח dialectally replace the ρ, while the χ drops out. The כ in כָּצַע and כָּצַר, like the ב in بَضَاعَة—which corroborates כָּצַע—exchanges with μ. These

three homologues, together with מְכַר, מְקַסֵּם, מְקַרָּא and مَسَارِي, illustrate the prefix-suffix metathetic phenomenon.

מְקַרָּא in Jes 4. 5 means 'the seat of an oracle', from קָרָא (HIR 3. 10)/*χρηζω*; the meaning 'convocation, sacred assembly'—ascribed to it by the *Lexicon*—is not justified by the context. Nor is קְרִיאָה a 'proclamation', but an 'oracular or prophetic utterance'—قِرَاءَان. Lastly, מְקַרָּה in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of κύρμα, from κύρω, κυρέω/קָרָא (Ex 1. 10)/קָרָה (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (V. p. 374.)

χωλεύω—Just as ה interchanges with χ, here and in *χρήματα*/חֲרִימָה, so does כ interchange with the spiritus asper in *ἡπαρ*/חֲבֵר and *ῥῆ*/חֵה. In fact, most interchanges are reciprocal.

ψυχή—חַיָּה and حَيَاة are formed by dropping the π in ψ, while *ἐψ* and *عش* are formed by dropping ψ—the second ח and the second ح, as well as the *ῥ* and *ث*, exchanging with χ, e.g. *χάρις*/חֶסֶד/חַיִּים, *χάρισμα*/חֶסֶם (IIS 1. 22), and *χαίρει*/حُور. The 1 in *ῥῆ* is the MV 1, and it indicates that *ψυχή* must be derived from *ψύχω*. This is corroborated by the homology *ἀραψύχομαι*/חַנְּפֵשׁ (Ex 31. 17). The *Lexicon* would have us read *ῥῆ* instead of *חַנְּפֵשׁ* in Ez 13. 20, an emendation which fails to clarify an obscure passage. (V. p. 374.)

In short, the *Lexicon* is typical for its failure to recognize the existence of innumerable homonyms; its reckless emendations of the text; its perverse and fantastic exegesis; its false etymologies; its distortion of any meaning of any word to meet the various requirements—or supposed requirements—of the different contexts. Common words and ordinary passages excepted, the A.V. and the N.E.B. are equally unreliable, their pages teeming with innumerable errors.

Students of this book will be left in no doubt as to the urgent need for the present philology of the Bible to be fundamentally overhauled and revised, and for a new translation to be undertaken, in the light of the theory herein expounded. Because this theory is inherently sound, and because it alone offers the right methodology whereby to discover the correct interpretation of biblical words.

XIX. CATALOGUE OF GENERAL HOMOLOGIES

LXII. The following is the last, largest, and most varied of several lists of explained and text-supported homologies. Taken together, these lists afford boundless opportunities for testing over and over again the validity of each Proposition, and for discovering further homologies.

IF one reads a random number of these homologies aloud, one after the other in quick succession, they sound pretty chaotic and even cacophonous, owing to the frequent change of place by the Greek suffixes, and the constant interchanges which involve consonants, vowels, and vocalization. Yet when examined individually, one by one, each homology appears to be covered by one or more Propositions, which account for almost every difference that exists between its homologues, and show that these differences are frequent to the point of regularity. In the result, it becomes evident that perfect order and euphony reign throughout, and that one and all these Graeco-Hebraic, Graeco-Arabic and Graeco-Hebraic-Arabic entities exhibit the whole kaleidoscope of the philological phenomena herein dealt with—phonetic, morphological, and semantic—some familiar, others not so familiar. Thus, there jostle each other prosthesis, aphasis and aphaeresis, apocope and syncope, the dropping of certain letters from Greek homologues, the addition of terminal letters to Hebrew homologues, the splitting and joining of words, consonant-vowel metathesis, change of place by affixes and change in the order of words, nominative and genitive homologies, single and multiple homologies, ordinary and atavistic homologies. At one extreme homologues are met with which sound and look alike, at the other the resemblance between them is concealed beneath complex and sophisticated camouflages. There lies in between these two groups a vast number of homologies of varying degrees of difference in sound and structure.

The validity of Propositions is tested by subjecting individual homologies to strict and systematic analysis. For instance, take a particular homology and find out: whether the meanings of

its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologies. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. שעה, שור, ראה, צפה, חזה, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, מרצה, etc. A fourth, to seek corroboration in other homologies, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologies concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologies, homologies with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologies as *יִקְרָא*/*περιέχω*—the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homology shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

זן and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of ז with π. These two homologues share no less than eight meanings. Greek and Hebrew apart, are there in mankind any two *different* languages where such phenomena occur between any word in one of them and another in the other? אָרַע sounds uncommonly like and means precisely the same as ὀρέγω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, זז—in view of accountable differences—resembles κλέπτω and bears two of its three meanings. Is this a coincidence? Similarly, אָנַע resembles σπάω, and only through that resemblance is it possible to explain rationally the expression אָנַע צל. Is not this significant? Now the verb אָנַע homologizes with πνέω, and אָנַע with ἐπιπνέω. The former expresses two shades of breathing, while the latter means two opposite kinds of breathing. In the circumstances, Jes 12. 1 becomes intelligible. So does another verse in Isaiah, 32. 12, thanks to the homology אָנַע κόπτω. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made (with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and/or the principal Jewish commentators: רש"י, רד"ק and אבן עזרא, among other authorities) and a verdict reached in respect of every homology included in the said lists. Only thus would gradually be unveiled the deep mystery which shrouds the biblical vocabulary.

In fact, numerous Hebrew words have more than one mystery behind them, and not until they are resolved can one begin to understand the Bible. Take, for instance, the entry אָנַע, זן σπάω. The Greek verb is doubly intriguing. First, it has two entirely different meanings, 'breathe' and 'enjoy'; secondly, it has two other meanings: 'draw in, suck in', and 'draw tight', 'pull'. How σπάω came to have these various meanings is no concern of ours, and the question need not detain us. What primarily concerns us is the mystery behind אָנַע צל, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology אָנַע/σπάω, and one can at last see clearly the picture over the strange device:

‘כַּעֲבַד יִשְׁאָף צַל’, which has for more than two millennia lain hidden in the obscure cellars of linguistics. It is that of a slave who—having worked hard and long out in the open field, probably bare-headed, barefoot, and half-clad, exposed to the scorching summer sun—is now *enjoying* the shade.

The other mystery touches the relation of שִׁאָף to שָׂאב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, σπάω—a lot shared by many other Arabic and Hebrew words participating in multiple homologies. At this early stage of the analysis you pause and ponder whether all the Israelites, everywhere and at all times: from Moses to the Maccabees, and from Dan to Beersheba, invariably pronounced שָׂאב שִׁאָף and שִׁאָף שִׁאָף—in view of the liability to confusion of the labial letters ב and פ—or some of them, somewhere, sometime, pronounced שִׁאָף שָׂאב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נָהַר is נָהַל, and that both are βόας; that מִשְׁלַח is the same as מִשְׁלוּחַ, and that both are identical with ἐπιχειρήματα and unrelated to מִלָּח; that יוֹהָנָן is a variant of כְּנֻיָּה, and that both are variants of Διογηνής; that מִתְנַהֵּה is a word with two meanings; that there are three kinds of שֵׁשׁ: one like שֵׁשׁ, the other like שֵׁשִׁי, and the third like שֵׁשֶׁת, שֵׁשֶׁת and שֵׁשֶׁה.

True it is that in our present state of knowledge we cannot be sure whether or not שָׂאב and שִׁאָף were ever confused one with the other. Yet the possibility of such confusion is not an idle speculation, in view of the actual confusion of שִׁבְטֵי IIS 7. 7 with שִׁבְטֵי ICh 17. 6, קָהָן Jer 17. 10 Job 5. 27 with קָפָר. For an Ashkenazi would pronounce שִׁבְטֵי שִׁבְטֵי, קָפָר קָהָן, and (non-extant) קָהָן קָפָר—contracted into קָהָן. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of קָהָן is σκοπέω: *examine, consider; inquire, investigate* (W)—and that of קָפָר, in Neh 6. 12, is διασκοπέω: *examine or consider well; inquire, investigate* (W). So that וְאַחֲקָרָה, there, is וְאַחֲקָרָה—the ח/כ being occluded by the וּשׁ into the ק/כ, and the חֶלֶם turning into צַרִי (cf. Dt 13. 15 as regards וְהִנֵּה). Besides, it is pertinent

to point out two similar homologues of *σπάω*, i.e. $\beth\pi\delta$ and $\eta\pi\delta$, which differ respectively from the other two—the δ being substituted for the ψ , and the π for the κ .

A word as to the context of $\beth\psi\eta\kappa\psi$. The homologue of $\pi\eta\eta$ in the second half of the verse is either *ἐλπίζω* (*hope to do or hope or expect*), or *ἐπελπίζω* (*buoy up with hope*), or *κατελπίζω* (*hope or expect confidently*), or *ἐπέλπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret $\eta\kappa\psi$ as meaning ‘aspire’.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon, although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back

to Hebrew-Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: יהוה, פִּדְיָהוּ, פִּדְיָה, פִּדְהָצוּר, have distinctly theistic overtones. The first is the homologue of Διογενής (*sprung from Zeus*), the second homologizes with παῖς Διός/θεοῦ (*servant or son of Zeus/God*), while the third and fourth do with παῖς Διός. And it is as well to remember that פִּדְהָצוּר was older than Sinai, and that the first recorded יהוה and פִּדְיָהוּ were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

Note: The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

- אֱלֹהִים θεός: א. לֵאל; e.g. אֱלֹהִים, i.e. אֱלֹהִים, but possibly
عبد الله 128
- אֱלֹהִים ἄγος: (ἄγω) *leader, chief* Gn 4. 20, 21 Nu 3. 24,
30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = παῖς 14, 37
- „ πατήρ: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32.
10, 49. 29 IIS 9. 7 ICh 32. 13; esp. as epithet of
Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode
of addressing persons older than oneself IS 24. 12
IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer
2. 27 Job 38. 28; π. τῆς πόλεως אֲבִי הַגִּלְעָד Jos 17. 1
אֲבִי בֵית-לָחֶם... אֲבִי בֵית-גִּדְרָן ICh 2. 50 אֲבִי קִרְיַת-יֶצְרֵק

- Ib 2. 51 אֲבִי-גִבְעוֹן Ib 9. 35; in pl., *forefathers* Nu 20. 15 IIR 14. 3 Jes 43. 27, 58. 14 IICl 28. 1; *parents* Jer 7. 18, 13. 14, 31. 29 (28) 14, 69, 73, 99, 122, 326, 330 t
אָב *phátis*: *voice from heaven, oracle*; of the interpreter of dreams Gn 45. 8 69
אָב *phutón*: *plant, esp. garden plant or tree* Job 8. 12 Cant 6. 11 73, 80
אֲבִי, אֲבִי *eu*: *well*; in Compds., implying *abundance, prosperity, ease* (e.g. אֲבִירֵם, אֲבִירֵם) 14, 114, 122-3, 127
אָבד *phúinw*, -*núthw*, *phíw* 87, 317-18 tm; אָבד *apophúinw*, *apophúinúthw*, *kataphíw* 87, 318 tm; אָבִיד *apophúinúthw*, *apophúinw* 87, 318 tm; אָבד *apobállw* 317 tm; אָבִיד *apobolh* 317 tm; אָבִיד, אָבִיד *aphanízw* 317 tm; אָבִיד *aphaíhs* 317 tm; אָבִיד *aphaismós* 317 tm, 319; אָבִיד *phaitázw*, -*táw*, -*tízw* Prv 31. 6 318 tm; אָבִיד *phaitás* Dt 26. 5 Job 31. 19, 318 tm; אָבִיד (*es*) *áidion*, *tò déi* 49, 318 tm
אָבִיד, אָבִיד, אָבִיד *hídh*, lengthd. poet. form *hídhaneús* 22, 31 t, 44, 68, 121, 266 tm, 317 t, 318 tm, 319, 333-4 t, 387 t, 393 t
אָבִיד *phátos*: v. אָבִיד, אָבִיד Ob 12; cf. Dt 32. 35 Ob 13 Prv 1. 26, 17. 5 (אָבִיד, אָבִיד, -*a*, *thí*, אָבִיד; -*a*, אָבִיד, *thí*; -*a*, אָבִיד, *thí*, אָבִיד) 29 t; אָבִיד *ainízomai*: v. אָבִיד 86 t, 110 tm
אָבִיד, אָבִיד *agáphsis*: (*agapáw*) *affection* (cf. *agapáw*: *desire*) Gn 3. 6 Nu 11. 4 Ps 119. 20 72, 136 tm
אָבִיד *phópoi*: exclam. of surprise, anger or pain Prv 23. 29 62
אָבִיד *phátv*: *manger*, *stib* Jes 1. 3 78
אָבִיד *phátvma*: = *phátvion*, Dim. of *phátv*, *sup.* Jer 50. 26 69
אָבִיד *phá γε* (*phá* = *hí phá*; *ge* is an enclitic Particle, giving emphasis to the word or words which it follows.)—*phá*: interrog. Particle, implying *anxiety* or *impatience*; alone, it simply marks the question, the nature of which is determined by the context 27 t, 29 t, 63
אָבִיד *ephēbos*, *ephēbos*: (*hēphē*) *one arrived at adolescence* (i.e. the age of 18 years); generally, *boy*, e.g. אָבִיד (cf. אָבִיד *hēphē*: *youthful prime, youth* Job 9. 26) 127
אָבִיד, אָבִיד *ephēbos 'Hlíou*: originally, a person who, when about sixteen or eighteen, was attached or dedicated to the worship of the Sun-god 28 t, 121, 123, 125, 128

אביהו, אבים, אֵפֶהְבֹּס Διός: originally, a young man dedicated to or a gift from Zeus IR 14. 31 ICh 3. 10 ICh 13. 20	123, 336 t
אביטוב ἀγαθός, -θοῦ: well-born; brave; good, capable; good, in moral sense ICh 8. 11	82, 122
אביטל ἑφֶהְבֹּס θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; אביאל	122
אבימלך ἑφֶהְבֹּס Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; אביאל	128
אבינעם εὖνοος: well-disposed, kindly, friendly Jud 4. 6	123
אביר ἄγός: v. אב IS 21. 3 Ps 68. 31 [a play on words: אביר, ἄγός/βοῦς, עֵל, μὸς/χός/ὄχλος] Thr 1. 15	378-9
„ ἀμβροτος: poet. Adj. immortal, divine Ps 132. 2, 5	37, 39, 108
„ βοῦς	40, 662 tm
„ ἵππος: v. סוס Jud 5. 22 Jer 47. 3	40
אביר ἀβροτος = ἀμβροτος, sup. Gn 49. 24 Jes 1. 24	37, 39, 108
אבישור εὐδωρος: generous [cf. תְּשׁוּרָה]; εὐθώρηξ: well-mailed [cf. שׁוּר, שָׂרָן]; εὐπους: fleet of foot [cf. אֲשׁוּר] ICh 2. 28	124
אבישי εὐδωρος: generous IS 26. 6 IIS 10. 10; ἑδֶהְבֹּס Διός; v. אביה	
אביתר εύιατος: easy to heal IS 22. 20	41, 73, 123
הֶקְאֶפֶךְ καπνόομαι: Pass., to be turned into smoke, burnt to ashes Jes 9. 17	60
אבק καπνός: smoke Jes 5. 24 [corroborates καπνόομαι]	60, 77
אֶפֶקֶה κάπνισμα: incense Cant 3. 6 [corroborates אבק]	60
אבל ἀδελον, ἀμβλύς	94 tm
אֶבֶן λίγξ: Dim. of λίγας (poet. Noun, stone), generally, stone Gn 29. 2; עֲנִיָּה	55, 294 tm
אֶבֶן בֶּן Μαγνήτης λίθος, ἡ [prefix-suffix metathesis in order of words, v. אֶבֶה]: the magnet Jos 15. 6	381 tm
אֶבֶה, אֶבֶה, אֶבֶה ἡμνός	29 t, 400 t, 423 t
אֶבֶה, אֶבֶה, אֶבֶה ἄβα, ὀπήεις	94 tm
אֶבֶר, אֶבֶר, אֶבֶר ἀβαρταί, πτέρον, πτέρυξ	56, 94 tm
אֶבֶר, אֶבֶר, אֶבֶר εὕρημα, later -ρεμα: (εὕρισκω) intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly [much like Ἑρμαῖον (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove תִּירָם)]; foundling Gn 17. 5	121
אֶבֶר, אֶבֶר εὐλογέω; praise, honour; bless, praise a god;	

- προσκυνέω: *make obeisance* to the gods or their images; esp. of the Oriental fashion of *prostrating oneself before* kings and superiors Gn 41. 43 116
- אַבְשָׁלוֹם *eὐγάλενος: very calm* IIS 18. 18 123
- אַגֶּר *ἀγύρτης* 127 tm
- אַגֶּרָה, זָרָה *ἀργυρίς: = δραχμή (drachma, worth six obols, (דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69* 63, 81, 92
- אַגֶּל *ὄχλος: generally, mass, multitude; v. עַגֵּל Job 38. 28; אֲגֻלִּים ἀγοραῖν Jes 15. 8* 93
- אַגֶּן *σχοῖνος: rush, reed, rushbed; land measure* Jes 58. 5 Job 40. 26; v. קֶנָה 77
- אַגֶּן *ἀγγεῖον: vessel; jar or vase for water* Ex 24. 6 Cant 7. 3 38
- אַגֶּף *ἀγαθός: v. אַבִּיטוֹב Ez 12. 14; τόπος, ου: place, region* Ib 38. 6 64
- אַגֶּר *ἀγείρω: gather, assemble; of things, collect, gather* Ptn 6. 8 43, 127, 326
- אַגֶּרֶסֶל *γυρτόν [an atavism]: = σκύφον (כֶּף, כוֹס, סֶפֶל) (צִפְחָה, צִפְחִית, צוּף, סִפְרָה) cup; κρατήρ: (κεράν-υμι) mixing vessel, esp. bowl, in which wine was mixed with water, bowl of wine* 66
- אַגֶּרֶף *χειροπληθής: filling the hand, handful* Ex 21. 18 57, 66, 69
- אַגֶּרֶת *γραφή: v. p. 113* 66
- אַדָּר *עֲדוּא, אֲדוּ 28 t; הֲדָר, הִדָּר, אֲדָר 27 t, 30 t, 42 t; אֲדוּ 28 t*
- אַדּוּרִים *ἀγοραῖν* 355 tm, 377
- אַדּוּם, אֲדוּם *ξανθός: yellow, of various shades, freq. with a tinge of red; in Ep. mostly used of fair, golden hair; of complexion; after Hom. of all kinds of objects, of gold* Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; v. כֶּהָם, זָהָב 56, 67, 93, 310
- אַדּוֹן *Ἄδωνις: Adonis [possibly an atavism, the homologue of ἡθεός]* 31 t, 46, 121, 332-3 tm
- „ *δυνατός: (δύναμις) strong, mighty, powerful, influential; οἱ δυνατοί, the chief men of rank and influence (אֲדוּרִים IR 22. 17); δυνάστης: lord, master, ruler, of Zeus; μεδέων: (μέδω) guardian, ruler, always of Zeus; generally, ruler (אֲדֹנִי Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; πάστας (πάομαι): ouper* Gn 39. 20 IR 16. 24 86 t, 326, 330 t
- אַדָּן, אֲדָן 24 t

- אֲדוֹת *διὰ σε, διὰ ταῦτα, διὰ τοῦτο* 169 tm
- אֲדָן *τότε, τότε: at that time, then* Dan 2. 15, 17 64
- אֲדָר, אֲדִיר, אֲדָרַת, אֲדָר, אֲדָרֹס *ἀδορος: skin; δέρρος: skin, hide; δέρρος: skin; δορά (Λ): skin when taken off, hide* Jud 5. 25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6 15, 66, 81, 100, 326
- אֲדָרַת *δορά σατύρου: the skin of a* שָׂעִיר 15 t, 57
- אֲדִיר *ἀνήρ, ἀνδρός* 82, 285-7 tm
- אֲדִירִי הַצֶּאֱן *αἰγῶν ἀνήρ: Virgil's vir gregis* 82, 285-7 tm
- אֲדָם *ἀνήρ, ἀνδρός* 63, 67, 76 t, 82, 285-7 tm, 289 t
- אֲדָם, אֲדָמָה *γῆ* Gn 2. 9, 4. 2, 8. 13, 28. 15, 47. 20 Jes 14. 2, 32. 13 Ez 11. 17 Am 7. 17 Prv 30. 14 92, 290 tm
- אֲדָם *ἔδεσμα; ξανθός* 310 t, 401 tm
- אֲדָן *ἔδαφος: bottom, foundation, base of anything* Ex 26. 19 Job 38. 6 Cant 5. 15 49
- אֲדָנִי *ἡθεος, ἄθεος: unmarried youth [= Ἰδωνις]* 128
- אֲדָנִיָּה, אֲדָנִיָּה *ἡθεος Διός: originally, an acolyte at the temple of Zeus, or his gift* IR 1. 5, 8 128
- אֲדָרַתְרִיא *ἀνδρες δικασταί: jurors, gentlemen of the jury* 58, 82, 286-7 tm
- אֲדָרְכָן, אֲדָרְכָן *δράχμη: v. אֲדָרְכָן* Esr 2. 69, 8. 27 66, 69, 78, 100 27 t
- אֲדָרְכָן *χείρ: hand and arm, arm* Jes 52. 10 Job 22. 8-9, 31. 22 Dan 2. 32 Esr 4. 23 IICh 32. 8 30 t, 46, 47, 66, 69, 99, 169 tm, 258 tm
- אֲדָרְכָן *ὄπλον* 315 tm
- אֲהָב *ἀγαπάω, Ep. and Lyr. for ἀγαπάω: show affection, generally, love; desire; seldom of sexual love, for ἐράω (but ἀ. ἐταίρας to be fond of them* IR 11. 1-2) Gn 34. 3, 37. 3 44, 49, 91, 100, 108, 326, 332, 334 t, 381
- אֲהָבָה *ἀγάπη: love* Cant 3. 10 73, 334 t
- אֲהָבָה *ἀγαπητός* 91, 102 tm, 107-8, 327
- אֲהָבָה *ἀγάπημα: darling, of a person; generally, delight* Jer 30. 14 Ez 16. 33 Hos 2. 7, 14 69
- אֲהָל *αὐλή: open court before the house, courtyard* Ps 132. 3; generally, court, hall Ps 132. 3; court of temple IR 2. 29, 30 Ps 15. 1; any dwelling, abode, chamber Jos 22. 8 IR 12. 16 30 t
- ” *αὐλῆς: tent or place for passing the night in* Gn 12. 8 Dt 1. 27 Jer 6. 3, 35. 7 [cf. αὐλιζομαι: (αὐλή) lodge, pass the night] אֲהָל Jes 13. 20; v. לָן] 30 t

- לָקָח *φύλον*: race, tribe, clan (pl.) Jud 6. 5 Ps 78. 67 66, 73
- אֵין *οὐ*: the negative of *fact* or *statement*; used sometimes with the ellipsis of a definite verb; not (W) Prov 31. 4 39, 66, 334 t
- אֹבֶב *φάτις*: v. אֵבֶב Dt 18. 11 Jes 29. 4 69, 291 t
- אֵין-אֹרֶץ, אֵין-כִּי *καὶ τότε*: even then or (at the beginning of a clause) and then Lev 26. 41 Jos 1. 8 IIS 19. 7 64
- אֵין *πύρδαλον, -δανον*: small wood for burning Jes 7. 4 Am 4. 11 62
- אֵין *ἀβω, οἷω*: cf. ἀγαπάω 94 tm
- אֵילִי, אֵילִי, אֵילִי *οἷς*: dat. pl. ὄρεσι; Lat *ovis*; *sheep*, both of the ram and the ewe Ex 29. 22 31 t, 37, 39, 314 t
- אֵילִי *πολλάκις*: perchance Gn 16. 2, 32. 21 61
- אֵילִם *ὅλος*: whole, i.e. safe and sound Ps 73. 4 49, 67
- אֵילִם, אֵילִם *αὐλή, sup.* IR 6. 3, 7. 6-8 Ez 8. 16, 40. 7, 48 IICH 29. 17 67
- אֵילִם *ἀλλ' οὖν*: (ἀλλά *לָכֵן*, but; οὖν/*לָכֵן*, then, therefore) concessive, at all events Job 13. 3; but then Ib 13. 4, however Ib 2. 5 327
- אֵילִם *φαιλότης*: meanness, poorness, badness Prov 18. 13, 19. 3; אֵילִם *φαιλός*: ineffectual, bad Jes 19. 11 65, 415 t
- אֵין, אֵין (אֵין?) *δύναμις*: power, might; in Hom. esp. of bodily strength Gn 49. 3 Jes 40. 29 Job 9. 25; אֵין *εὐνή* 59
 „ *ὠδὶς*: pangs or throes of birth; אֵין-אֵין *ὁ ἐμός ὠδίνων* (אֵין) *πόνος* (אֵין) [suffix-prefix metathesis], of a child (literally, my stress of pangs of childbirth) Gn 35. 18 Dt 26. 14 Hos 9. 4 57, 62, 291
- אֵין *ὀδύνη, ἐδύνη*: pain of body; pain of mind; grief, distress (pl.); = ἔδεια 59, 290 tm
- אֵין, אֵין, אֵין *ἡμῶν* Gn 41. 45, 50; v. אֵין *ἀτῆ, αὐάτα* (אֵין): (אֵין) reckless guilt or sin Nu 23. 21 Ps 55. 11 124 t, 312 t
- אֵין *ἐφθός* boiled; ἐφθός *χρυσός* refined gold אֵין *ἀπεφθός*: boiled down; אֵין. (χρυσός) refined gold אֵין (אֵין) [אֵין, possibly 'from Ἐφεσος'] 116-17 tm, 334
- אֵין *ἀπυρός*: uncooked; אֵין. *χρυσίον* (unsmelted piece of gold) unsmelted, opp. ἀπεφθός; אֵין. *χρυσός*, of nuggets, or gold-dust אֵין אֵין 116-17 tm
- אֵין *καπάνη, ἀπάνη*: chariot Ex 14. 25 Nah 3. 2 [calling the part for the whole] 60
- אֵין *ταχίζω*: make swift; *θοάζω*: move quickly, rush, dart Prov 19. 2, 28. 20, 29. 20 51, 63

- אור $\phi\omega\varsigma$; אור $\acute{o}\rho\acute{\alpha}\omega$: v. ראה 101, 337 tm, 406 t
 האיר $\acute{\alpha}\nu\alpha\pi\upsilon\rho\acute{\iota}\zeta\omega$; $\acute{\epsilon}\kappa\pi\upsilon\rho\sigma\epsilon\upsilon\omega$: *kindle* Jes 27. 11 Mal 1. 10
 Ps 18. 29 56, 62
 אור $\phi\acute{\alpha}\omega\varsigma$, $\phi\acute{\omega}\varsigma$ מאורה, מאור, אורה, אור, אור 47, 65, 101, 290, 337-8 tm
 אור- $\epsilon\iota\eta\eta$: Lacedemonian youth
 who had completed his twentieth year (cf. Nu 14.
 29, 26. 4) 127
 אור $\gamma\eta$: *land, country; city; estate, farm* Gn 11. 28; cf. עיר 68, 290 tm
 „ $\pi\upsilon\rho$: *fire* Ez 5. 2 62
 אורה $\epsilon\phi\acute{\epsilon}\delta\rho\alpha$, $\epsilon\pi\acute{\epsilon}\delta\rho\alpha$: *stable* IR 5. 6 ICh 32.
 28 IICh 9. 25 78
 אורי $\Delta\iota\omicron\varsigma$ $\epsilon\iota\eta\eta$ Ex 31. 2 IIS 11. 3, 8 128
 אוריאל $\epsilon\iota\eta\eta$ $\theta\epsilon\omicron\upsilon$ Esr 8. 16 ICh 6. 9 122, 125, 128
 אורה (אורי) $\acute{o}\rho\acute{\alpha}\omega$: v. ראה
 אורם Ἥρα : Ἥρα personified as the goddess of destruc-
 tion and revenge (אלה Zach 5. 3); the $\text{'Epeu}\acute{\epsilon}\varsigma$
 (avenging deities) say that Ἥρα is their own name
 Ex 28. 30 Nu 27. 21 Dt 33. 8 Esr 2. 63 121
 ארס $\acute{\alpha}\nu\epsilon\upsilon\theta\upsilon\acute{\nu}\omega$: *make straight, restore; guide aright, direct,*
govern, rule; καταρθόω: metaph., *keep straight, set*
aright Jes 45. 2 31 t
 אר $\acute{\epsilon}\kappa\epsilon\iota$, $\acute{\tau}\acute{o}\tau\epsilon$: *then* Ps 90. 11, 124. 3.
 126. 2; $\iota\sigma\chi\acute{\upsilon}\varsigma$: *might, power, vigour* Ps 76. 8 24 t, 28 t, 64
 ארס ῥῖσσωπος : *hyssop* Ex 12. 22 Nu 19. 18 IR 5. 13 Ps
 51. 9 46, 49
 אר $\zeta\omega\eta$ 98 tm
 אר $\acute{o}\tau\varsigma$, $\acute{\omega}\tau\acute{o}\varsigma$: *ear* Dt 5. 1; from resemblance to an ear,
handle Prv 20. 12 257 tm
 אח $\eta\theta\epsilon\omicron\varsigma$: v. אדני; e.g. אחיה 122-3, 128
 אח $\acute{\alpha}\delta\epsilon\lambda\phi\acute{o}\varsigma$: *brother* Gn 24. 29; *sister* Ib 24. 60 23 t,
 87 t, 299, 333 t, 384
 אח $\acute{\alpha}\nu\eta\rho$, $\acute{\alpha}\nu\delta\rho\acute{o}\varsigma$ 285 tm; אח, אָח, אֶחָד $\epsilon\iota\varsigma$, $\epsilon\epsilon\iota\varsigma$ 13, 38,
 44, 75 t, 116, 169, 264, 290 tm, 361 tm, 389
 עשר $\acute{\epsilon}\nu\delta\epsilon\kappa\alpha$: *eleven* Dt 1. 2; v. עשר עשר 389 t
 אח $\sigma\chi\omicron\iota\nu\omicron\varsigma$: v. אגמן Gn 41. 2 Job 8. 11 77
 אח $\acute{\epsilon}\chi\omega$, $\sigma\chi\acute{\epsilon}\theta\omega$: *hold, hold fast* IR 1. 51 Cant 3. 4 Esth
 1. 6; of a woman in travail Jes 13. 8, 21. 3; of arms
 and clothes, *bear, wear* IICh 25. 5; *hold or keep in a*
certain direction Job 17. 9, 23. 11; *extend, reach to*
 IR 6. 6; *stay, keep back, check, stop* Neh 7. 3 53

440 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אָחָה, אָחָה	λάχος, εὖς: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
אָחָה	ἡίθεος: v. אָחָה; e.g. אָחָה	128
אָחָה, אָחָה	ἡίθεος Διός: granted by Zeus IIR 1. 2 IICH 20. 35	128
אָחָה	Διός ἡίθεος: a gift of Zeus IS 14. 3	122, 128
אָחָה, אָחָה	ἀγαθός, οὖ: v. אָחָה IS 22. 9, 11	82, 122
אָחָה	ἡίθεος Μολόχ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	128
אָחָה	ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. ברזל	49
אָחָה, אָחָה	αἱμάτη: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Esr 6. 2	95 tm
אָחָה, אָחָה	μετά	171-2 tm
אָחָה	εἰς: v. אָחָה	361 tm
אָחָה	εἰς	169 tm
אָחָה, אָחָה	ὕστερος: of Place, coming after, behind Gn 24. 61 Jud 3. 22 Cant 2. 9; last Dt 11. 24; of Time, next, later than Gn 5. 4, 9. 28; ὕστατος: of Time, last Ex 4. 8 Neh 8. 18; οἱ ὕστεροι posterity Jes 41. 4	57, 75:
אָחָה, אָחָה	τάχα ἰσως: τάχα (quickly, presently, forthwith); strengthd. τάχα ἰσως Ruth 2. 2	63
אָחָה	Ξέρξης Esth 1. 1	52
אָחָה	ὀθόνη: fine linen Prov 7. 16	38, 288:
אָחָה	φάτις: v. אָחָה Jes 19. 3	65
אָחָה	πακτόω: fasten, close; stop up, caulk Prov 17. 28, 21. 13	61, 67
אָחָה	πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
אָחָה	ἡ: dat. sg. fem. of relat. Pron. ὅς, ἡ, ὅ, in adverb. sense; of Place, which way, whither, where Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; אָחָה	38
אָחָה, אָחָה	πεῖ, ποῦ: where? Gn 3. 9, 22. 7	61-2
אָחָה	γῆ: v. אָחָה, אָחָה	38, 55, 92, 112 t, 326
אָחָה	πάθος: accident, misfortune, calamity	29 t, 61, 93
אָחָה	Αἶας: Ajax IIS 3. 7	121
אָחָה	ἡίθεος, contr. ἡθεος, ἄθεος; of the θεωρεοί sent to Delos; rarely as fem. ἡιθέη: v. אָחָה	122, 128

- אֶרְבַּל ἡθέη Βααλ: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128
- אִי-זֶה, אִי-זֶה ὅσγε: *who* or *which*, with emphasis IS 9. 18
IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm
- אִיךָ, אִיךָ πῆ, κῆ: interrog. Particle; of Manner, in *what way?*, *how?*, *how in the world*, *wherefore?* Gn 26. 9
IIS 1. 5, 14, 2. 22 Jer 12. 5 Ps 137. 4 Ruth 3. 18
Eccl 2. 16 ICh 13. 12; of Space, *which way?*, *whither?*;
less freq. like ποῦ: *where?* Jer 3. 19; cf. ὅπως 27 t, 49, 69
- אִיכָּה, אִיכָּה, אִיכָּה ὅπη, ὅκη. Ep. ὅπη (better written ὅπη, ὅκη), ὅπα, ὅπη: Adv., relat. and indirect interrog.; of Place, *by which* or *what way*, *in which* or *what direction* or *part*; sts. nearly = ὅπου *where*
IIR 6. 13; of Manner, in *what way*, *how*, as Dt 1. 12
Cant 1. 7, 5. 3 Thr 1. 1 Esth 8. 6 27 t, 34 t, 39, 42 t, 47,
49, 53, 402
- אֵיל, אֵילָה, אֵילָה δоркās, ádos, ζоркās, їоркос: *an animal of the deer kind*; *roe*, *gazelle*, *antelope*, *dorcus*; = δорκαλís; αἰόλος: *quick-moving*, *nimble*; *speckled*, *striped*, *mottled* (W) IIS 22. 34; αὐλός: *pipe*, *flute*
Ps 22. 1 58, 79, 96 tm, 314
- אֵיל, אֵילָה, אֵילָה, אֵילָה πυλών, -ωμα: *gateway*; freq. separated from the house or temple to which it gave entrance; *gatelower*, *gatehouse*; πύλη, πύλον: *gate* Ez 40. 16-40 62
- אֵילָה, אֵילָה θύελλα: *hurricane*, *squall*; θύελλαι, prob. *thunderstorms* Ps 29. 9 59
- אֵילָה, אֵילָה ὠφέλεια, -λησις: *aid*, *succour*, *use*; *help*, *service*, *advantage* Ps 22. 20, 88. 5 66, 93
- אֵילָה, אֵילָה ξύλον: *tree* Dan 4. 7
- אֵילָה, אֵילָה δειμα, τος [both nominative and genitive homologies]: *fear*, *terror*; pl. φόβοι καὶ δ. אֵילָה, אֵילָה [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58
- אֵילָה, אֵילָה ἡγεμών 28, 637-40 tm
- אֵילָה, אֵילָה ἵνα: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38
- אֵילָה, אֵילָה κόφινος: *basket*; Bocotian measure, containing nine Attic choenices, i.e. about two gallons Ez 45. 11, 13 [To this day, *basket* is referred to in Egypt both as *كف* and *كف*] 46, 60, 78

- אל עליון 'Hélios 'Υπερίων 121, 124-5, 310
 אל, אל, אלה, אלהים, אלהים θεός, θείος, αἰός, θεός: *God, the Deity* Gn 1. 1, 21. 33 Ex 15. 11 Dt 32. 15; *one set in authority* IIR 24. 15 Jcs 44. 6, 60. 7 Ez 17. 13 Ps 29. 1 Job 41. 17; *judge* Ex 22. 8 31 t, 59, 76, 83 t, 121, 123-4, 128, 303, 320 t, 330, 352, 390
 אל ὅλος: *every* Gn 30. 40 49, 124
 אל, אל, ה, ה: definite or prepositive article Gn 17. 1, 24. 65 Jud 6. 20 Ez 13. 11, 13 67. 75 t, 299
 אל, ל, -δε: an enclitic post-position: joined to names of Places to denote *motion towards* that Place [prefix-suffix phenomenon]; οἶκαδε: to the house תַּיִתָּה ICh 8. 11, 42 t, 73, 84 t; εἰς 5, 30 t, 84 t, 86 t, 169 tm, 320; ἐπὶ 170 tm; ἐν 170 tm, 423; ὡς: v. א 28, 34 t; παρὰ 172 tm; πρὸς 62, 173 tm; ὑπὲρ 28 t, 174 tm; ἀεί, τό 318 tm
 אל, ע, ע: v. א Gn 22. 12 Ez 28. 15 67, 334 t
 „ ποῦ: *where* IS 27. 10 34 t, 62, 67, 100
 אל, θεός: v. א
 אל, אל, πολὺς: of Number, *many*; of Size, Degree, Intensity, *much* (e.g. אֲלֹהִים, אֲלֹהִים) 128
 אל, ἡ γύψος: *chalk; gypsum; cement* Ez 13. 11, 13 67, 75 t, 299
 אל, πολυδαίδαλος: *working with great art or skill, very skilful* Nu 11. 26-7 61
 אל, אֲלֹהִים, אֲלֹהִים, אֲלֹהִים πολυειδήμων: *knowing much* Gn 25. 4 IIS 5. 16 ICh 7. 10, 14. 7 28 t, 61, 125, 310 tm
 אל, אלה, ἀράσμαι: poet. Verb, *pray to a god*; more freq. in bad sense, *imprecate, curse* Jud 17. 1 IS 14. 24 23, 67, 326
 אל, ἀρά: *prayer, esp. for evil; curse, imprecation*; mostly in pl. Gn 23. 28, 24. 41 Dt 29. 11, 13, 18-20 IR 8. 31 Ez 16. 59 Ps 10. 7 23, 39, 42 t, 47, 326
 אל, אלה, ἥρωες: *hero; the Fourth Age of men, between daímōnes and ánthrōpoi; heroes, as objects of worship; esp. of local deities, founders of cities, patrons of tribes, etc.* Gn 6. 2, 4, 30. 8 Ps 82. 6; v. א 14
 אל, אלה, ὅδε, οἷδε: demonstr. Pron., *this*, formed by adding the enclit. -δε to the old demonstr. Pron. ὁ, ἡ, τό, and declined like it through all cases. ὅδε, like οὗτος, is opp. ἐκεῖνος, to designate what is *nearer* as opp. to what is *more remote*; but ὅδε refers more

- distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed; of Place, to point out *what is present* or *before one* Gn 9. 19, 32. 18, 33. 5 Dt 1. 1 ICh 20. 8; of Time, to indicate *the immediate present*; ἀπόλλυμαι τάλας ἔτος τόδ' ἤδη δέκατον I, wretch, have been perishing now for *these* ten years, Sophocles, *Philoctetes* 312 (cf. Esth 4. 11) Ib 9. 27 75-6 t
- אֵלֹהִים, אֵלֹהִים: ἰδοὺ: ἰδοὺ is aor. 2 imper. Med. of ὁράω; but ἰδοὺ, as Adv., *lo! behold!*: with Nouns and Pron.; in the imper., esp. in offering a thing, *take it!* Dt 11. 30 Jos 10. 13 Dan 2. 31 27 t
- אֵלֹהִים, אֵלִיל, εἰδωλον: *image of a god, idol* Lev 26. 1 Jes 19. 3 Hab 2. 18 Zach 11. 17 Ps 96. 5, 97. 7 Job 13. 14 (γλυπτὸς is secondary) 31 t, 38, 112
- אֵלֹהִים, πετέα: *elp* Gn 35. 8 Jes 44. 14 Hos 4. 13 62, 352-3 t
- אֵלֹהִים, אֵלֹהִים, θεογενής: *born of God*; θεὸς ἐγέννησε: God begat, created, engendered (the bearer of the name) IS 1. 1 IIS 21. 19 40, 59, 129
- אֵלֹהִים, אֵלֹהִים, εἶρη: *εἶρη*; אֵלֹהִים, εἶσω 122, 127, 169 tm
- אֵלֹהִים, θεοῦ εἶρη: originally, God's young man, given by God as a gift to his parents ICh 5. 24 61, 128
- אֵלֹהִים, אֵלֹהִים, Διὸς εἶρη: originally, Zeus's young man, a person given by Zeus—not Ζεὺς θεὸς ἐμός ἐστι: my god is Zeus IR 17. 1 IIR 1. 5 125, 128
- אֵלֹהִים, θεός μου Μολόχ ἐστι: Moloch is my god; or, and more likely, εἶρη τοῦ Μολόχ: originally, a young man (*Lacedemonian youth who had completed his twentieth year*) dedicated to, adherent of or granted by Moloch Ruth 1. 2 128
- אֵלֹהִים, אֵלֹהִים, εἶρη γαμέτου: granted by the 'husband' or 'spouse' (i.e. Baal); cf. רַבֵּעַם, יְרֵבֶעֶם 83 t, 125-6 t, 128, 415 t
- אֵלֹהִים, καλλίπους, ποδός: *with beautiful feet* Gn 36. 4; -παῖς: *blessed with fair children* 60, 61, 128
- אֵלֹהִים, אֵלֹהִים, אֵלֹהִים, εἶρη Πλούτωνος: granted by Pluto (god of the nether world as the *wealth giver*) ICh 3. 8, 11. 35, 15. 18; πολυφίλος: *much loved*; πολύφιλος: *dear to many* 62, 125, 128
- אֵלֹהִים, אֵלֹהִים, Διὸς/θεοῦ εἶρη: granted by Zeus/God Nu 1. 5, 3. 35 61, 122, 125-6

XIX. CATALOGUE OF GENERAL HOMOLOGIES 445

אֱלִיָּצֶפֶן, אֱלִיָּצֶפֶן, אֱלִיָּצֶפֶן	Ex 6. 22 Nu 34. 25 Zeph 1. 1	122
אֱלִיָּקָא	εἶρην τοῦ θεοῦ IIS 23. 25	61
אֱלִישָׁה	Ἑλλάς: <i>Hellas</i> Gn 10. 4	133, 300
אֱלִים, אֱלִים, אֱלִים	αὐλή: v. לֶאֱזֶז Ez 40. 16, 21-2, 24-6, 29-31, 33-4, 36, 48-9	67
אֱלִמָּה	ἄμαλλα: <i>sheaf</i> ; οὐλος: <i>corn sheaf</i> Gn 37. 7	69
אֱלִמָּוֶת, אֱלִמָּוֶת, אֱלִמָּוֶת	ἀθανασία: <i>immortality</i> ; ἀθάνατος: <i>undying</i> , <i>immortal</i> ; of things, etc., <i>everlasting</i> , <i>perpetual</i> Prv 12. 28 Esr 2. 24	49, 59
אֱלִמָּן, אֱלִמָּן, אֱלִמָּן	ἄγαμος: <i>unmarried, single</i> , prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5	34 t, 68
אֱלִעֶלָה, אֱלִעֶלָה, אֱלִעֶלָה	ὁ μέγας 296 tm, 299, 300	
אֱלִעֶשָׁה, אֱלִעֶשָׁה, אֱלִעֶשָׁה	ἡίθεος θεοῦ: <i>devoted or dedicated to</i> , or granted by, God IIS 2. 18 Jer 29. 3	125, 128
אֱלִיָּה, אֱלִיָּה, אֱלִיָּה	χίλις: <i>a thousand</i> Gn 20. 16 Ex 12. 37 Ps 90. 4; χυλός: <i>green fodder for cattle</i> , esp. for horses and beasts of burden, <i>forage</i> , <i>provender</i> ; <i>pasturage</i> Ps 50. 10	56
אֱלִיָּמוֹס, אֱלִיָּמוֹס, אֱלִיָּמוֹס	ἄλκιμος: <i>stout, brave</i> , of men and things Prv 30. 31	297
אֱלִיָּקָא, אֱלִיָּקָא, אֱלִיָּקָא		27 t
אֱמָה, אֱמָה, אֱמָה	μήτηρ: <i>mother</i> ; in titles Gn 3. 20 Jud 5. 7	57, 60, 100-1, 326
אֱמָה, אֱמָה, אֱמָה	λαός: pl., <i>men or people</i> ; <i>men</i> , i.e. soldiers, both of the whole army and smaller divisions Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1-2, 5, 8-9 Jos 7. 3, 8. 1, 9-11 Jud 7. 2-8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9, 148. 11 Prv 11. 26	39, 55-6, 92
אֱמָה, אֱמָה, אֱמָה	δῆμος: <i>people, common people, rank and file</i> , opp. officers; in a political sense, <i>the sovereign people, the free citizens; the popular assembly</i> Gn 23. 13 Jos 8. 16 IIS 22. 28 Job 12. 2 Thr 1. 11; v. אֱמָה	58
אֱמָה, אֱמָה, אֱמָה	ἀν, κε(ν), κα, εἰκ ἀν: <i>if so</i> בְּכֵן-אֱמָה Gn 25. 22, 43. 11; Hom. has generally εἰ κε, <i>if thus</i> כֵּן-אֱמָה IS 14. 9. 10	85-6 t
אֱמָה, אֱמָה, אֱמָה	εἰ: <i>if, whether</i> Gn 4. 7 Ex 19. 13 Lev 3. 1, 27. 26 Jos 22. 22 Cant 7. 13 Ruth 3. 10 Thr 1. 12 Eccl 12. 14; καὶ εἰ <i>even if</i> אֱמָה כִּי Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μὴ <i>except; unless</i> (W) Ps 127. 1; ἢ: <i>or</i> Gn 27. 21	12, 35 t, 85-6 t, 100
אֱמָה, אֱמָה, אֱמָה	ἢ: <i>or</i> Gn 24. 49 Jud 20. 28 IICH 18. 5, 14	

- אם ה: *in truth, of a surety*; freq. strengthd. by the addition of one or two other particles, as ה אפרה אמ-סרה Gn 17. 17; v. אמן 12
- „ או: v. או 12, 31 f, 33-4 f
- אמה, אמהה δμωή: *female slave, serving woman*, only in Il. in Hom. Gn 21. 10 Ex 21. 32 Dt 12. 12 58
- אמה ωμία: (ὤμος) *shoulder*, i.e. (apparently) *angle* of a building Gn 6. 16 Jes 6. 4 57
- „ ὤμος: *the shoulder with the upper arm* (ὠλένη being the lower) Gn 6. 15 IS 17. 4 57
- אמון, אמון Ημμων: the Libyan Zeus Jer 46. 25; v. אמן 121
- אמן ה מן: מן, a Particle used to strengthen asseverations, *verily, truly*; ה מן, *now verily, full surely*; later in strong protestations or oaths Nu 5. 22 Dt 27. 15 IR 1. 36 Jes 65. 16 Jer 11. 5, 28. 6 Neh 5. 13, 8. 6 56, 93
- אמן τιθηνέω: *take care of, tend, nurse; nurse, suckle; tend as a nurse, tend, foster* Esth 2. 7; Pass. Jes 60. 4 [cf. κηδεμονεύω] 60, 64, 75 :
- אמן, אמן, אמן τιθηνός, -νη: *one who nurses or brings up, foster-father; nurse* Nu 11. 12 IIS 4. 4 IIR 10. 1. 5 Jes 49. 23 Ruth 4. 16 [cf. κηδεμών] 59-60, 64, 92
- אמן δαίμων = δαήμων *knowing, experienced in a thing, knowing, skilled in*; cf. αἶμων (expl. by Gramm. as = δαίμων, for δαήμων, *skilful*) Cant 7. 2 53
- אמן, אמן, אמן מן, Ep. μάν; original μάν has prob. been changed to μέν: used absolutely to express certainty, *indeed, of a truth*, synonymous with מן (v. אמן) Nu 22. 37 Jos 7. 20 IIR 19. 17 Job 19. 5; καὶ μן, sts. simply to add an asseveration; freq. to introduce something new or deserving special attention אמן-אמן Job 19. 4, 34. 12 אמן-אמן Gn 18. 13 אמן-אמן Gn 20. 12 אמן-אמן Job 36. 4 אמן-אמן IR 8. 27 31 :
- אמן αίματόεις: *blood-red, of blood*; = αίματός (*blood-stained*) Zach 6. 3, 7; v. אמן 28 :
- אמן αἰνίζομαι: v. הלל 110 im
- „ εἶπον: (pres. ἔπω is used by Nicander . . . the pres. in use is φημί, λέγω, ἀγορεύω . . . , the fut. ἐρέω, ἐρῶ (fut. of εἶρω (B)), the pf. εἶρηκα) *speak, say; proclaim, order or command, promise*; φημί: *say, affirm*,

- assert, speak; think, deem, suppose; εἶπω (B): say, speak, tell* Gn 1. 3, 26, 2. 18, 3. 1, 3, 16, 18. 17, 21. 1, 31. 16, 32. 21, 38. 11, 44. 4 Ex 2. 22, 5. 1, 13, 17, 15. 9 Nu 22. 16, 23. 19 Dt 9. 25 76 t, 86 t, 111, 117, 424
- אִמְרָה, אִמְרָה, אִמְרָה, אִמְרָה ἔπος: *word, utterance, speech, tale; pledged word, promise, one's word; word of a deity, oracle; φῆμα: that which is said, word* Gn 4. 23 Nu 24. 4 Dt 32. 1, 2 (cf. Job 29. 22) Jes 29. 4 Ps 12. 7, 19. 4, 15, 77. 9, 119. 38 Prv 16. 24 Job 22. 28 111-12
- אִמְרָה, אִמְרָה, אִמְרָה ῥῆμα: *that which is said or spoken, word, saying* Ps 19. 4 Esth 1. 15, 2. 20 69, 73, 111
- אִמְרָה, אִמְרָה, אִמְרָה ῥῆσις: *saying, speech; answer, resolution, declaration* Gn 4. 23 Dt 32. 2 Jud 5. 29 Ps 119. 123 Prv 22. 21, 30. 5 Thr 2. 17; πρόρησις: *previous instruction or warning; ἔπος: v. דָּבָר* 111, 415 t
- אִמְרָה ἀμαρτία: *failure, fault, error; guilt, sin* Job 20. 29 381
- אִמְרָה, אִמְרָה, אִמְרָה μεῖραξ: *young girl, lass; in later writers masc., boy, lad; e.g. אִמְרָה אִמְרָה* 128
- אִמְרָה Κιμμέριοι: *Cimmerians, a nomad people of the steppes, who invaded Asia Minor* 60
- אִמְרָה, אִמְרָה, אִמְרָה Διὸς μεῖραξ ICh 5. 33, 9. 4. 24. 23 128
- אִמְרָה ἡμέρα χθές: *v. אִמְרָה* xxix tm
- אִמְרָה, אִמְרָה, אִמְרָה σου v. אִמְרָה Jud 19. 17 IS 10. 14; cf. ἵνα 61-2, 68
- אִמְרָה, אִמְרָה, אִמְרָה ὧρα, ὧραξ 136 tm
- אִמְרָה φυτόν: *v. אִמְרָה* Dan 4. 11 52, 73, 80
- אִמְרָה, אִמְרָה, אִמְרָה ἀνήρ, ἀνδρός 63, 82, 285-7 tm, 289 t
- אִמְרָה δόναξ: *pole-reed, smaller than the κάλαμος* Jes 8. 1 58, 290 tm
- אִמְרָה στενάω: *prop. Frequentative of στένω, sigh deeply; generally, sigh, groan* Thr 1. 8, 21 409
- אִמְרָה, אִמְרָה, אִמְרָה στενάγμα: *sigh, groan, moan* Ps 31. 11 Thr 1. 22 (5 t/p) 409
- אִמְרָה, אִמְרָה, אִמְרָה ἔγω: *Pron. of the first person—ἐγών, ἰών; strengthd. ἐγωγε* Gn 3. 10 Ex 20. 2 Jes 48. 12, 15 Dan 2. 8 47-8
- אִמְרָה, אִמְרָה, אִמְרָה ναῦς: *ship* IR 10. 11, 22, 22. 29 Jon 1. 3 Ps 48. 8, 107. 23 ICh 20. 36 174 t
- אִמְרָה, אִמְרָה, אִמְרָה ὀδύνη: *v. אִמְרָה; cf. στενάγμα* Jes 29. 2 Thr 2. 5 59, 93, 409
- אִמְרָה ἀναγκάζω: *force, compel, esp. by argument; constrain* Esth 1. 8 57, 109
- אִמְרָה πνέω: *breathe; ὑπὲρ σακέων πνέοντες breathing over*

קָא	καί: <i>even, also</i> Gn 40. 16 Dt 33. 20 IS 2. 7 Jes 40. 24, 44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, ι/ϛ)	48, 59
קָא	κεν (κε) καί <i>even</i> כִּי קָא Prv 15. 11, 19. 7; καί εἰ <i>even if</i> אָא קָא Job 36. 29; אָא אָא: <i>added to</i> IS 1. 5	60, 168 tm
קָא	πνοή: <i>breath</i> ; πνοή Ἡφαίστοιο <i>the breath of Hephaestus, i.e. flame</i> Gn 27. 45, 30. 2 Ex 11. 8 Nu 25. 4 Dt 29. 19, 32. 22 IIR 24. 20 Jes 30. 30, 48. 9 Ps 78. 21, 124. 3 Prv 14. 17, 21. 14, 27. 4 Cant 7. 9 Thr 2. 6; ἀνα-: <i>of the nose</i> Ps 115. 6	300 t
קָא	ὤψ: <i>pl., eye, face</i> Gn 3. 19, 19. 1 IS 20. 41, 25. 23	61
קָא	ὀπτήσιμος: <i>for roasting</i> Lev 2. 4	69
קָא	ἐπωδός: <i>enchanter, a charm for or against</i> Jud 18. 14 IS 23. 6, 30. 7 Hos 3. 4; ἐπενδύτης: <i>robe or garment worn over another</i> IS 2. 28 (—ν)	46
קָא	ἀφανίζω: <i>disappear, be missing</i> Gn 47. 15, 16 Jes 16. 4, 29. 20 Ps 77. 9 (—ν, ζ/ϛ)	51, 379 t
קָא	כִּי אָא אָא ὅπως, ὅ. κε: <i>however</i> Nu 13. 28, 23. 13 Am 9. 8	49
קָא	τόπος: <i>region; the universe divided into three τόποι</i> Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ)	64
קָא	ποδοῖν: <i>dual of ποῦς, ποδός, foot; prop. from the ankle downwards</i> Ez 47. 3 (÷κ, δ/ϛ)	37
קָא	ὄφης: <i>serpent</i> Jes 30. 6 Job 20. 16	93
קָא	ἀμπέχω: <i>surround, cover, enclose</i> Jon 2. 6; ἀμύβαινω	56
קָא	τέφρα: <i>ashes</i> Gn 18. 27 Nu 19. 9 (—τ)	60
קָא	ῥάβδος, ῥά-: <i>commonly, a wide cloak or mantle without sleeves</i> IR 20. 38, 41; v. פָּא	80
קָא	ὑπερῶν	46, 89 tm
קָא	αἰφνιδίως (αἰφνιδίς, -δόν): <i>suddenly</i> Nu 6. 9, 35. 22 Jos 10. 9, 11. 7 Jes 29. 5, 30. 13, 47. 11 Jer 51. 8 Hab 2. 7 Prv 6. 15 Job 9. 23 Eccl 9. 12 Esr 4. 13 IIR 29. 36; v. pp. 361-2	82
קָא	μασχάλη: <i>arm-pit [cf. Latin axilla]; (pl.) corner</i> Jes 41. 9 Jer 38. 12	39
קָא	ἀποτίθημι: <i>put away, stow away; lay aside; put away from oneself, avoid; put by for oneself; reserve, keep back; put by (W)</i> Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10	392, 423
קָא	παρά	172 tm
קָא	θησαυρίζω: <i>store, treasure up, lay by; hoard; lay up treasure; Pass., to be reserved</i> : Jes 23. 18, 39. 6 Am 3. 10; cf. τίθημι, ἀπο-	392, 423

אוצר	θησαυρός: <i>store</i> Dt 28. 12; metaph., Jes 33. 6; <i>treasury</i> Jos 6. 19, 24 Zach 11. 13 ICh 32. 27; <i>granary</i> ICh 27. 25; cf. θησαυρίζω: אצל, אצר, אצב	59, 77
אֶקְדַּח	φλόξ: of precious stones Jes 54. 12	79
אֶרְבֵּי	κρύπτω: <i>hide oneself, lie hidden, keep covered</i> , esp. for purposes of concealment Dt 19. 11 Jud 21. 10 Prv 1. 11, 7. 12, 23. 28 Job 31. 9 Thr 3. 10, 4. 19	46
אֶרְגֵּן	ἔργον: of women's work, weaving Jud 16. 14 (cf. IIR 23. 7)	49
אֶרְגֵּן, אֶרְגֵּן	άλουργής: <i>cloth of purple</i> ICh 2. 6, 13	46, 50, 63
אֶרְגֵּן, אֶרְגֵּן	άλούργημα: <i>purple clothing</i> Jer 10. 9 Dan 5. 7	32 t, 50, 63, 68
אֶרְגֵּן	ἄγγος: <i>vessel, vase</i> IS 6. 8	48
אֶרְדִּי	ρόδοις: <i>rose-coloured</i> Gn 10. 18	40
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἔρμα	34 t, 80, 349 tm
אֶרְמִיתוֹ, אֶרְמִיתוֹ		31 t
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἵπποτροφεῖον: <i>place for horsebreeding, stud-stable</i>	31 t
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἄρκευθος: <i>Phoenician cedar</i> Jud 9. 15 IR 5. 13	353
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ῥα: <i>any period fixed by natural laws and revolutions, whether of the year, month or day</i> Gn 13. 11	50
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἔρχομαι	384 tm
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἀρχή; אֶרְמִיתוֹ κέλευθος	384 tm
אֶרְמִיתוֹ, אֶרְמִיתוֹ	θηρίον: in form Dim. of θήρ (<i>beast of prey, of a lion</i>) <i>wild animal</i> , freq. of elephants Gn 49. 9 Nu 24. 9 Jes 11. 7	57, 59, 80-1, 92
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ὄρος θεοῦ the Mount of God Jes 29. 1, 2, 7	122
אֶרְמִיתוֹ, אֶרְמִיתוֹ	προσήκων: freq. in Part. as Adj., <i>befitting, proper, meet</i> Est 4. 14; οὐ προσήκον <i>it is not fitting</i>	62, 112
אֶרְמִיתוֹ, אֶרְמִיתוֹ	φάρμακον: generally, <i>remedy, cure; a means of producing something</i> Jer 30. 17, 33. 6 Neh 4. 1; אֶרְמִיתוֹ/ἀρκεσις: <i>help, aid</i> ICh 24. 13	112
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἀρμὸς ῥόου: <i>joining of two rivers</i> Gn 24. 10	129, 133, 300
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἔρα: <i>earth</i>	35 t, 75 t, 77 t, 83 t, 86 t, 131 t, 319, 325
אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἀράσμαι: v. אלל Gn 12. 3; אֶרְמִיתוֹ Nu 22. 6; אֶרְמִיתוֹ κατ-: <i>call down curses upon, curse, execrate</i> Gn 5. 29	68, 326
אֶרְמִיתוֹ, אֶרְמִיתוֹ	κατάραμα: <i>curse</i> Dt 28. 20	69

אֶרֶת	ῥα: = τὰ ῥαῖα, the produce of the season, fruits of the year IIR 4. 39; אֶרֶת in Hom., part of the year, season; mostly in pl. the seasons Jes 26. 19	50
אֶרֶתְחֶסֶתָּא, אֶרֶתְחֶסֶתָּא	Ἀρταξέρξης Esr 4. 11, 7. 1	52
אֶרֶת, אֶרֶת	ἡθεος: v. אֶרֶת	122, 128
אֶרֶת, אֶרֶת, אֶרֶת, אֶרֶת	ἡθεος θεοῦ: God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11, 25. 2	66, 122
אֶת	ἔθος: custom, habit Dt 33. 2 (עֵת, דֵּת)	
אֶת	ἔχω: there is; ἔκω, barbarism, أَكُو (Iraqi vernacular) 28 t, 290 tm	
אֶת, אֶת, אֶת	ἡθεος: v. אֶת	122, 128, 312
אֶתְּלֵל	ἡθεος 'Ηλίου: the Sun-god's gift Gn 46. 21	128
אֶתְּלֵל	ἡθεος Βάαλ: adherent, follower of Baal, his man, his gift ICh 8. 33 (cf. IIS 2. 8)	122, 128, 311-12 t
אֶתְּלֵל	Ἀθῆναι: Athens Jos 11. 22	129, 134
אֶתְּלֵל	γυνή, γυναικός: woman, wife, spouse; female Gn 2. 23, 28. 9 Nu 31. 18 IIS 11. 11 Cant 1. 8; cf. ἀνδρίς	75 t, 82, 110, 112 t, 288 tm, 333 t
אֶתְּלֵל	ἐκάστη Ex 26. 3 Ez 1. 9	290 tm
אֶתְּלֵל	ἐστίαμα; κνίσσα: steam and odour of fat which exhale from roasting meat, smell or savour of a burnt sacrifice	60, 73, 268 tm, 300 tm
אֶתְּלֵל	λόγος: v. אֶתְּלֵל Hos 13. 7	79, 392 tm
אֶתְּלֵל	ὁδός: way, road Job 23. 11	367 tm
אֶתְּלֵל	πούς, ποδός: foot Ps 17. 5, 37. 31, 40. 3, 44. 19 Job 31. 7	79, 125
אֶתְּלֵל	Ἀθήνη: Athene IIR 17. 30	121
אֶתְּלֵל	σταφύλη: bunch of grapes Gn 40. 10 Jes 65. 8 Cant 7. 8, 9	37, 40
אֶתְּלֵל	ξανθός: v. אֶתְּלֵל Gn 10. 3	52, 93, 400
אֶתְּלֵל	ἀγνοέω: not to perceive, to be ignorant of; go wrong by mistake Lev 2. 4	62, 98
„	ἀθετεύω; deal treacherously with, break faith with; ἀσμός: go wrong; to be ignorant of what is right, act amiss; draw breath, inhale Lev 5. 23 Nu 5. 6 Jud 21. 22 Jer 2. 3 Ez 25. 12 Hos 4. 15, 13. 1, 14. 1 Hab 1. 11 ICh 19. 10; אֶתְּלֵל ἀθέτημα	67, 92, 98 tm, 119 tm
„	ψάω, ψέω: crumble away, vanish, disappear Ez 6. 6 Joel 1. 18	53, 62
אֶתְּלֵל	αἷτιος: culprit, responsible; guilty Gn 42. 21	49

- אֶשֶׁף, אֶכְשֶׁף, כֶּשֶׁף, מְכַשֵּׁף *θέσις: filled with the words of God,*
inspired Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 92
 אֶשְׁפָּה *ἀσπίς; θήκη, θήγη* 417 tm
 אֶשְׁפָּר *ξανθός* 366 tm, 401
 אֶשֶׁר *ὀρθόω: go straight; flourish* Prv 9. 6 634
 אֶשֶׁר *κατ-: keep straight, set right* Jes 9. 15; *ὀρθιάζω;*
μακαρίζω: bless, deem or pronounce happy Gn 30. 13
 Mal 3. 12 634
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשְׁרָה *ἀντήρ, ἀνδρός; ἀνδριάς* 285-6 tm, 288 tm
 אֶשֶׁר *ἀντί* 168 tm; *ὅσπερ, ὅστε* 76 tm, 131 t, 290 tm,
 414; *ὅτι* 290 tm; *ὅστις* 76-7 tm, 291 tm; *ὅπου,*
ὅπουπερ 290 tm
 אֶשֶׁר *כִּפִּי* *ἐπειδήπερ* 290 tm
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשְׁרָה *ἀστήρ: star; ὁ τῆς Ἀφροδίτας*
(ἀστήρ) the planet Venus IR 14. 23, 15. 13 IIR 17. 10,
 21. 7, 23. 6, 7 Jes 17. 8, 27. 9 IICH 34. 4, 7; *ξύλον:*
tree Dt 16. 21 Mich 5. 13; *ἀσκηρά: εἶδος τι τῶν*
καστανίων a certain kind of chestnut; *ἄσκρα: δρῦς*
ἄκαρπος a barren tree, a tree without fruit 121, 288 t,
 290 tm, 402
 אֶשְׂרָא *θώραξ, -ακείον, -άκιον: breastwork, parapet* Esr
 5. 3, 9; cf. *τείχος* 393
 אֶשְׂתִּמָּה, אֶשְׂתִּמָּע *31 t, 417*
 אֶת *ἀπό* 169 tm
 אֶת *ὁ, τό: v. אל* 28 t, 75-7 t, 86 t, 131 t, 174 t; *εἰς*
 169 tm; *ἐπί* 170 tm; *μετά* 171 tm
 אֶתְבַּעַל *ἡίθεος Βάαλ: Baal's present to the parents of*
the bearer of the name IR 16. 31 122, 128, 311
 אֶתָּן *θήλεια (ὄνος): she-ass (+ א, θ/ה, א.2)* 47, 50, 328
 אֶתְמוּל, אֶתְמוּל *χθὲς (ἐχθὲς) ἡμέρα* xxix tm
 אֶתָּם *σύ: thou* 34 t
 אֶתָּן, אֶתָּן *ἔδνον* 349 tm, 387; *בִּי* *ἀνά* 168 tm; *ἀπό* 29 t,
 168 tm, 383 t, 389 t; *διά* 169 tm; *ἐν* 131 t, 170 tm,
 383 t; *ἐπί* 83 t, 170 tm, 389; *עַד: v. עַד* 114-15;
πρός 173 tm; *περί* 172 tm; *ὑπό* 174 tm
 בְּאֵר *πόρος: means of passing a river; freq. of rivers* Ps
 55. 24; cf. Job 33. 28 79
 „ *בֹּר, בֹּר, בֹּר* *φρέαρ, Ep. φρεῖαρ: an artificial well*
 Gn 16. 14, 26. 15, 37. 24 Jer 6. 7 31 t, 81
 בְּבֵל *Βαβυλών; πάμπολυς [pronounced βάμβολις in*

modern Greek] <i>very great, large, or numerous</i> Gn 11. 9	
Dan 4. 27	22, 300
בָּגַד <i>βάγος, φάγημα: v. לָכַל</i> Dan 1. 5	42, 73
בָּגַד <i>ἀθετέω: cf. ἀσμόςσει; v. מָוֹק</i>	92, 98 tm
בָּד <i>ράβδος: rod, wand; shaft of a hunting spear</i> Ex	
25. 13	63, 93
„ <i>φυτόν: v. כָּא</i> Ex 30. 34	73, 80
בָּדַד <i>ἀποστατέω</i>	89 tm
בָּדַד <i>ἀποσταδά</i>	89 tm
בָּדִיל <i>κίβδηλος: adulterated, base</i> Jes 1. 25	60
„ <i>μόλυβδος</i>	381 tm
בָּדִים <i>ἱμάτια: v. בָּתִּים; cf. βαδδίν: βύσσινον ἔνδυμα</i> <i>ἐξαίρετον, choice garment of fine linen [this word</i> <i>is an atavism]</i>	30 t
בָּדַל <i>ὀρίζω: divide or separate from, as a border</i> <i>or boundary; part, divide</i> Gn 1. 6, 14 Ex 26. 33 Lev	
20. 24 Nu 8. 14, 16. 21 Ez 22. 26 Esr 6. 21	63, 67, 250
בָּדַק <i>ἐπισκευή: repair, restoration</i> IIR 12. 6-7	
בָּהַט <i>ψίαθος: a rush-mat used for sleeping on</i>	15 t
בָּהִיר <i>φαιδρός: bright, beaming</i> Job 37. 21	59
בָּהֳלָה	30 t
בָּהֳלָה <i>בָּהָה βῆμα: = πρόβατα (cattle); βόσκημα: in pl.,</i> <i>fatted beasts, cattle; sg., of a single beast</i> Gn 6. 20 Mich	
3. 12; v. בָּמָה	44, 80, 385 tm
בָּהָה <i>μέγας</i>	296 tm, 300
בָּא <i>βαίνω: βα in compds.; go, go away, depart; come,</i> <i>arrive; have sexual intercourse [v. בָּעַל]; προσβαίνω:</i> <i>step forward, advance; advance in age</i> Gn 6. 13, 19. 23,	
24. 1, 38. 9 IIS 14. 32 Jon 1. 3	14, 43, 46, 62, 75 t, 86-7 t
בָּאֵה <i>εἰσβαίνω: causal in aor. 1, make to go into, put</i> <i>into</i> Thr 3. 13	14, 75, 345
בָּבֹא <i>ἀναβαθμός</i>	69, 175 tm
„ <i>ἀνάβαθρον, βάθρον: raised seat or chair; throne</i> IIR	
16. 18	70, 175 tm
„ <i>δυσμή, δυσμή: setting of the sun</i> Dt 11. 30	70
בָּבֹאֵה <i>φύτευσις: planting; generation, production, growth</i> Lev 25. 15, 20, 23. 39 Dt 22. 9, 33. 14 Jer 2. 3 Prv	
8. 19	72
בָּב <i>φῶς; ὑπεροψία</i>	237 tm, 290 t, 337 tm
בָּבֹל <i>πλήσμη: = πλημυρίς (flood, deluge)</i> Gn 6. 17	70

454 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מְבוֹסָה	πατησμός: treading on, trampling	70
בּוֹקָה	ἰωκή (for διωκή): (διώκω, φιώκω) rout, pursuit	
	Nah 2. 11	78
בּוֹר	τάφος: grave, tomb Jes 14. 15 Ez 31. 14; דּוֹמָה	63, 294 tm
בוֹשׁ	αἰδέομαι, αἰσχύνομαι: to be ashamed, feel shame	46, 96 t, 109
בִּשְׁת	αἰδώς 37, 50, 257 tm; מְבוֹשִׁים αἰδοία 51, 259 tm; בּוֹשָׁה ἀκροβυστία 96 tm; בִּשְׁתִּי αἰσχύνη 310 t; בִּשְׁת πόνις 310 tm; בּוֹה ὤδε: = פֶּה (q.v.) + δε	
בַּח	ἀρπάζω: seize, plunder Nu 31. 32	63
בּוֹחַ	ἀρπαστός: carried away; -πακτός: gotten by rapine, stolen Jes 42. 22	63
בּוֹ	ἀρπαγή: thing seized, booty, prey Jes 10. 6 Dan 11. 24	29 t, 63
בּוֹר	σπείρω: scatter like seed, strew; Pass. to be scattered or dispersed	29 t, 69
בּוֹר	δια-: scatter or spread about; squander	29 t
מִבְּהֵלָה		30 t
בַּחַן	βάσανεύω: put to the test Job 23. 10	56
בַּחַן	βασανισμός: torture Ez 21. 18	56, 381-2 tm
בַּחַן	אֶבֶן βάσανίτης λίθος: = βάσανος (touchstone) Jes 28. 16 (v. אֶבֶן בַּחַן)	56, 381 tm
בַּחַר	αἰρέω 37, 46, 50, 85 t, 87, 109 tm, 326. 402	
בַּחַר	καθ-: put down by force, destroy; raze to the ground, demolish	87, 109 tm
בְּחִיר	αἰρετός: chosen, elected IIS 21. 6	107
מִבְּחִיר	ἀφαίρεμα: that which is taken away as the choice part Ex 15. 4 IIR 19. 23	70
בְּחִיר	ἡίθεος, ἄθεος: אֱלֹהִים; cf. κόρος, κοῦρος (A)	124 t, 312 tm
בְּחִירָה	κουροσύνη: youth, youthful prime Eccl 11. 9, 12. 1	
מִבְּטָא	φθέγμα: saying, word, utterance Nu 30. 7	70
בַּטָּח	πιστεύω: trust, put faith in, rely on a person, thing or statement Ps 118. 8, 9 Prv 31. 11	16, 46, 67, 84-5
בַּטָּחָה	πιστόν: pledge, security, warrant; confidence IIR 18. 19 Jes 30. 15 Job 12. 6	73
מִבְּטָח	πίστωμα: = πιστόν, sup. Jes 20. 5 Jer 48. 13 Prv 14. 16, 22. 19	70
בְּדָ	διά, δ. χειρῶν	169 tm
בִּין	πέπνυμαι: Ep. pf. Pass. with pres. sense, to be wise; in aor. opt. Pass., πνυθείης ἀκόνιτον understand it Jes 10. 13 Dan 10. 1	61

נָבוֹן	πεινυμένος, πινυτός: <i>wise, discreet, prudent, under-</i> <i>standing</i> Gn 41. 33 Prv 17. 28	61, 74
בִּינָה	πινυτή: <i>understanding, wisdom</i> Jes 11. 2 Prv 3. 5	73
תְּבוּנָה	πίνυσις: <i>prudence</i> Prv 10. 23	72-3
בֵּן	διά 169 tm; μέσος 291 tm; μετά 171 tm, 330	
בִּירָה	βρία, γῆ, πόλις: <i>v. אור</i> Esth 1. 2	68, 412
בֵּית	οἶκος: <i>house, temple; reigning house; family; palace</i> (W) Gn 12. 15, 17 Nu 3. 24 Jos 7. 14 IIS 5. 11, 7. 5 IR 9. 1, 11. 28, 14. 10 IICH 24. 7 13, 20-2, 24 t, 26, 39, 42 t, 49, 73, 77, 83 t, 101, 109 tm, 170 tm, 310, 319-20 t, 326	
בֵּית לַחַם	οἶκος Δημήτερος: <i>the temple of Demeter</i> Gn 35. 19	129
בֵּית הַחַיִּים	οἶκος αἰῶνος 319 m; בית עולם οἶκος τέλεος 319-20 m; בית עלמין οἶκος τέλεος 319 m; בית μετά 171 tm, 381 tm	
בֵּית	βῆτα: <i>second letter in the alphabet</i>	21
בְּתִים	ἱμάτια, τά: <i>generally, clothes</i> IIR 23. 7	30 t
בֵּיתָן	ποτόν: <i>that which one drinks, esp. of wine</i> Esth 1. 5, 7. 7, 8	73, 80
בִּכָּה	κωκύω: <i>shriek, wail, lament or shriek over one dead</i> Gn 29. 11, 50. 3 Dt 34. 8 Jud 21. 2 IIS 1. 12 Ruth 1. 9; λαλέω: <i>cry, bewail, shriek</i>	60, 326
בִּכָּה, בִּכּוֹת, בִּכּוֹת	κωκυτός: <i>shrieking, wailing; lamentation</i> (W) Gn 35. 8 [cf. Βάκχη: <i>Bacchante</i>], 50. 4 Esr 10. 1; cf. μέθη/בִּכּוֹת/Bάκχος (μ/ב, θ/χ/ב); λαλή: <i>wail</i>	31 t, 77-8
בִּכָּר, בִּכָּר	αἰρέω: <i>choose, prefer; ἐξ-: choose for oneself</i> [cf. ἐξαιρέτως: <i>for choice, for preference</i>]; ἐφ-: <i>choose as a</i> <i>successor</i> Lev 27. 26 Dt 21. 16	34
בִּכּוֹרָה	ἐξαιρετός: <i>picked out, chosen, choice</i> Jes 28. 4 Hos 9. 10	103 tm, 107, 203 tm
בֵּל	ἥλιος	109 t, 309 tm
בֵּל	μή: <i>not</i> Jes 26. 14 Ps 10. 4, 6	46, 378 t
בֵּלָה, בֵּלָה		379 t
בֵּלָה	παλαιός: <i>aged</i> Jos 9. 4	411
בֵּלִי	παρά	172 tm
בֵּלִימָה	πλήμη	344 tm
בִּלַּע	βρογχιάζω: <i>gulp down</i> Jer 51. 34	57
בִּלַּע	βρόγχος: <i>gulp, draught</i> Jer 51. 44	57
„	βουλή: <i>council of elders, senate</i> Gn 14. 2	378
בִּלְעָם	πολύομματος: <i>many-eyed</i> [a euphemism for the	

- prophet who was of weak eye-sight, Nu 24. 3-4]
 Nu 22. 5 121
- קִלְבַּן φύλαξ: guardian, keeper, protector Nu 22. 2 45, 121
- בִּמְהָרָה βῆμα, βωμός: raised base or tribune to speak from
 in a public assembly, etc.; raised platform, stand, for
 chariots; mostly, altar with a base IR 3. 2-4, 11. 7 41, 43,
 78-9, 100-1, 378 t, 385 tm
- בֵּן, בֵּת γόνος: that which is begotten, child, offspring, son
 Gn 4. 25, 11. 29, 19. 8 Prv 17. 2; cf. παῖς 131 t, 289, 291 t
 „ πέπων: in addressing a person, mostly as a term
 of endearment or familiarity, kind, gentle Gn 43. 29
 IS 24. 17; γένος 61, 291 tm
 „ φυτόν: v. אֵץ Gn 49. 22 73, 80, 291 tm
- בֶּן-אָדָם, בֶּן-אֱנוֹשׁ, בֶּן-אָנָשׁ, בֶּן-אָדָם ἄνθρωπος, ὡς ἀνὴρ 63, 67, 82,
 289 tm
- בֶּן-אֲתִי ὁ ἐμὸς ὠδίνων πόνος; v. אֵץ 57, 61, 291 tm
- בֶּן-אֲמֹן Ἀμωνίδης: son of Amon, King of Judah
 Zeph 1. 1 73
- בֶּן-חֹמֶר, בֶּן-חֲמֹר, בֶּן-חֲמֹר Ὅμηριδης: son of
 Homer Gn 10. 3, 34. 2 ICh 4. 37, 6. 31 73, 291 tm
- בֶּן-יָקֹב (בֶּן) ὀψίγονος Gn 37. 3 291 tm
- בֶּן-חֲכָמִי v. חֲכָמִי ICh 11. 11 125 t
- בֶּן-שֹׁלֹמֹן, בֶּן-שֹׁלֹמֹן Πτολεμαῖδης: son of Ptolemy Esr
 2. 42, 46 73
- בֶּן-יִשְׂרָאֵל 291 tm
- בֶּן-פֶּלֶא, בֶּן-פֶּלֶא Πηλειδης: son of Peleus Nu 16. 1 73
- בְּבוֹיָה φάσις (A): appearance Ex 25. 9, 40 Dt 4. 16, 17
 Jes 44. 13 Ez 10. 8 72
- בְּסֵת πόσις: v. בעל Ez 30. 17 128
- בְּעֵבֶר ὑπέρ 174 tm; בְּעַד μετά 172 tm; πρὸς 26, 173 tm
- בְּעִיר βουῆς Ex 22. 4 Nu 20. 4, 11 Ps 78. 48 40, 663 tm
- בַּעַל βαίνω, βα in compds.: of the male, mount, cover;
 = φλεῖν, of sexual intercourse Prv 30. 23; πάομαι:
 get, acquire, possess Jes 26. 13
 „ בעל στυγέω: hate, abhor; detest (W); Pass., be de-
 tested 28 t
- בַּעַל, בעלה βουλή: v. בעל Jos 15. 9, 29 ICh 4. 33 378 t
- „ בעל ἥλιος [ἥλιος/שֶׁשׁ (ל/מ, as in ἀλήθεια/תמא)] 92, 109,
 121, 123-5, 172, 288 t, 291 tm, 304-12, 330, 402
- „ πάστας (πάομαι) 291 tm; πολίτης 124, 291 tm, 378;

πόσις 291 tm, 310 tm; πολὺς 124, 128, 291 tm, 310 tm	
בַּעֲלֵי-בְּעָלִים πολὺς: v. בעלֵי-בְּעָלִים	128
בְּעָלִים πολυειδήμων: knowing much; ἡλιοειδής: like the sun, bright and beaming; Ἡλιάδης: child of the sun	125
בְּעָלִים πολύγλωσσος: many-tongued	124, 128
בְּעָלִים πολύμητις: of many counsels	128 t, 291 tm
בְּעָלִים πολυρραγής: of rivers, violent	128 t
בְּעָלִים πολύκερας: many-horned	128 t
בְּעָלִים πολύσοφος: very wise	44, 128 t
בְּעָלִים πολύτριξ: with much hair	124, 128 t
בְּעָלִים ἄγριος: wild, savage Ps 73. 22, 92. 7 Prv 30. 2	29
בְּעָלִים βοῦς	40, 662 tm
בְּעָלִים πυρόω: v. אָרָה Nu 11. 3 Jer 20. 9	42 t, 44, 87, 93
בְּעָלִים ἐκπυρραεύω: burn to ashes, consume utterly Ex 22. 5 IR 14. 10, 16. 3 IICb 28. 3	66, 87, 196 tm
בְּעָלִים καταβιβρώσκω: eat up, devour; δια-: eat up, consume Ex 22. 4	56
בְּעָלִים γηθουλία, γαθ-: spring onion Nu 11. 5	326
בְּעָלִים ἀποσώζω: save or preserve from	29 t, 31 t
בְּעָלִים χρήμα: money, price Gn 37. 26 Mal 3. 14 Ps 30. 10	328, 426
בְּעָלִים ὁράσσω: fence in, hedge round, hence with collat. notion of defence, secure, fortify Dt 1. 28, 28. 52	112
בְּעָלִים ὁράγμα: boom placed in a harbour; contrivance for catching fish Jer 49. 22 Am 1. 12	129
בְּעָלִים φραγμός: fence, hedge, fortification Nu 13. 19 Dt 4. 43 Nah 3. 14 Thr 2. 2 Jer 49. 22 Am 1. 12	70
בְּעָלִים χρήμα: treasures, property, substance Job 22. 24, 25 ثَمَارٌ (م/ب, خ/د)	328, 426
בְּעָלִים διχάς: half Ex 38. 26	37, 46
בְּעָלִים διαίρέω: distinguish	34 t
בְּעָלִים βοῦς	xxix t, 40, 83 t, 662-3 tm
בְּעָלִים ἱστορία: inquiry Lev 19. 20 Ez 34. 12	78
בְּעָלִים ἐπιζητέω: seek after Nu 16. 10, 35. 23 IS 19. 2; wish for Ib 14. 4 Neh 5. 18; make further search for Hos 2. 9 Cant 3. 1; request Ps 27. 4 Esth 2. 15; demand, require Dan 1. 20	75
בְּעָלִים πυρός 66, 77, 291 tm; אָדָם ἄνθρωπος 289 tm; בר παῖς 291 tm	

ברא	βιβρώσκω: <i>eat, eat up</i> ; v. בער	27 t, 26
„	περάω: <i>intr., penetrate, pierce, of a pointed weapon</i>	
Ez 23. 47		66
„	φέρω: <i>generally, create, form</i> Gn 1. 1, 27	42 t, 290
מרדף, בראדף		29 t
בראש	πρόρρησις: <i>previous instruction, proclamation; instruction, order, public command</i> (W) ICh 16. 7	98
ברבור	βοῦς IR 5. 3	663 tm
ברד	ρόδοις: <i>rose-coloured</i> Zach 6. 3	40, 50, 57
„	παρδιαῖος: <i>spotted</i> Gn 31. 10	41 t
ברות, ברות	κυπάρισσος, -ιττος: <i>cypress</i>	36 t, 41, 55
ברזל	περίσκληρος: <i>very hard</i> ; cf. ἀδάμας	29 t
ברח	φαρμακεύς: <i>poisoner</i> Jes 27. 1	93
בריא	βαρύς: <i>heavy in weight, in Hom. mostly with collat. notion of strength and force</i> Jud 3. 17 IR 5. 3 Ps 73. 4	405 t
ברית	ρήτρα; φράτρα, ρέω (ἐρῶ): <i>verbal agreement, bargain, covenant; compact, treaty; of the written laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People</i> Gn 9. 9-11, 15. 18, 17. 9-10 Dt 9. 9	20, 40, 46, 50, 109 t, 310 t, 330
ברך	κατευλογέω: <i>strengthened for</i> εὐλόγῃω 41, 43; ברכה εὐλογία, εὐέργεια 43, 115 tm; ברך εὐλογητός 104 tm, 114-15; ברך προσκυνέω 116 tm; ברך ירך ἄρθρον xxviii tm, 257, 258	
ברק	βόστρυχος: <i>thunderbolt, flash of lightning</i>	329
„	φλόξ: <i>flash</i> Dt 32. 41 Ez 1. 13 Hab 3. 11	79
ברקן	ράφανίς, ράφη	93, 329-31 tm
הבר	ἐξαιρέω: <i>choose, select</i> (W)	41 t
בשם	ὁσμή, ὀδμή: <i>scent, perfume</i>	24 t, 50
בשר	ἀνδρός, ἀνήρ; πόσθη	285-7 tm, 290 tm
בשל	ἔψω: <i>boil, seethe, of meat and the like; πέσσω: soften, ripen, or change by means of heat; cook</i> Ez 24. 5 Joel 4. 13	334
בשל	ἐξ-: <i>boil thoroughly; ἐκπέσσω: cook thoroughly; of plants, ripen</i> Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10	334
בשל	ὑπέρ 39, 174 tm; בשש ὀψίζω 90 tm	
בשת	בשבת, -בשת, πόσις	82, 121, 123-4, 126, 128, 304-7, 310-11 tm, 41 t
„	φύσις: <i>the characteristic of sex, esp. of the female organ</i> IS 20. 30	310
„	αἰδώς	310 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 459

כְּשֶׁנָּה	αἰσχύνῃ: shame, dishonour Hos 10. 6 (v. בְּרִשׁ)	310 t
כַּת	βανά, γυνή: woman	88 t
בַּת-שׁוֹעַ, בַּת-שֶׁבַע	23 t, 28 t, 400 t, 415 t	
בְּתוּלָה	ἡίθεος, φάτις: v. אֲב. אֲדֹנָי	126
בְּתוּלָה	ἡίθεος/φάτις θεοῦ Gn 22. 22 Joel 1. 1	128
בְּתוּלָה	ἀβατος: untrodden; metaph., pure, chaste; maiden, girl, virgin; πῶλος: young girl, maiden; cf. παρθένος: maiden, virgin; ἀφθορος: unmarried; ἡιθέη: παρθένος Gn 24. 16	62, 108, 112
בְּתֻרָה	πετρῶν (γῆ): (land) of rocks [Petra] IIS 2. 29	300
בָּאָה	βοάω: cry aloud, shout; of things, roar, howl, as the wind and waves Ex 15. 1	37, 46
בָּאָה	βοή: loud cry, shout, in Hom. mostly battle cry; of things, roar of the sea; aid called for, succour Jes 24. 14 Jer 48. 29 Job 37. 4, 38. 11	42 t, 78, 326
בָּאָה	γαῦρος: exulting in; haughty, disdainful Jes 2. 12 Job 40. 11; γαυρότης: exultation Jes 9. 8 Ps 31. 19 Prv 29. 23	57, 415 t
בָּאָה	γαῖα: v. אֲרִי D: 34. 6 IIR 2. 16, 23. 10 Jer 7. 31 Ez 6. 3 Zeph 2. 14	92
בָּאָה	λύομαι: loosen; of men, release, deliver, esp. from bonds and prison, and so, generally, from difficulty or danger; set free, release by payment of ransom, redeem Gn 48. 16 Ex 6. 6 Lev 25. 30, 49 Jes 52. 3, 9 Ruth 3. 13	38, 46-7, 67, 326
בָּאָה	κηλιδόω: stain, soil; metaph., defile, sully	14, 24 t, 38
בָּאָה	κατα-: strengthd. for κηλιδόω	28 t, 116
בָּאָה	βῆμα, βᾶμα; βωμός: v. בָּמָה Ez 16. 24, 31, 43. 13	77, 79, 385 t
בָּאָה	γυῖον: the whole body Ps 129. 3	23 t, 29 t, 77, 79
בָּאָה	ὑψόω: lift up, raise high; metaph., elevate, exalt; Pass. to be exalted Ez 17. 24, 31. 5 Job 39. 27	46, 94 t, 326
בָּאָה	ὑψος: height IS 17. 4 Am 2. 9 Prv 16. 18	29 t, 31 t, 40
בָּאָה	ὄρος, ὄρφος (written ὄρβος), ὠρος, οὔρος: boundary, landmark, pl.; pillar (whether inscribed or not); boundary-stone marking the limits of temple-lands Gn 10. 19 Dt 3. 16, 19. 14; ἐφόρια: boundaries	46, 50
בָּאָה	πύον: milk Job 10. 10	38, 80, 326
בָּאָה	κύμβιον: Dim. of κύμβη (A) I (drinking cup, bowl קַבְעָה), small cup Jer 35. 5	39, 79

- גִּבּוֹר *kúrios*: lord, master; guardian, trustee;
 fem. *kuría*: mistress of the house Gn 16. 8, 27. 29 IR
 15. 13 Jer 29. 2; cf. *ēphoros*, p. 215 42 69
- גִּבּוֹר *κυφός, ὑβός* 68, 94 t, 326, 347-8 tm
- גִּבְעָה *ὑψος*: v. גִּבְעָה IS 13. 3, 16 Jer 16. 16
 ICh 16. 39 31 t, 352 tm
- גִּבּוֹר *κόρος* (B), *kouros, kōros*: boy, lad; from
keirō, of one who has cut his hair short on emerging from
 boyhood Dt 22. 5 40, 69, 128
- גִּבְרָאֵל *κόρος θεοῦ*: the name indicates that its bearer
 was God's gift to his parents who had prayed for his
 birth, or worked an apprenticeship as an acolyte
 in God's temple, or was a worshipper or follower of
 God Dan 9. 21 128
- גִּבְרָאֵל *στέγη, -γα*: roof; = *τέγη, τέγος* IIS 11. 2 Ps 102. 8 22-3, 81
- גִּדָּד *κεντέω*: of bees and wasps, sting; generally, prick,
stab Gn 49. 19 (גִּדָּד) 87
- הִתְגַּדְּדוּ *συγ-*: pierce together Jer 5. 7, 16. 6 87
- גִּדָּה *ὄχθη, -θυσ*: bank, dyke by the side of rivers 31 t, 46, 326
- גִּדִּי *αἰγίσκος*: Dim. of *αἶξ*: goat Ex 23. 19 378 :
- גִּדּוֹל *μεγαλύνω, μεγεθύνω, καταμεγα-*
λύνω, -νομαι, μεγαλίζομαι; גִּדּוֹל *μέγας* 24-5 t, 26,
 29-30 t, 38, 56, 75-6 t, 92, 296-7 tm, 301; גִּדּוֹל יֵתֶר
μεγαλώτερος 296 tm, 299; גִּדּוֹל-כֹּחַ *μεγαλακήs,*
גִּדּוֹל-הַעֲצָה *μεγαλόμητιs* 297 tm, 299; גִּדּוֹל-הַעֲצָה
גִּדּוֹל *μέγεθος* 56, 296 tm, 298 tm, 301
- גִּדּוֹל *χηλή* 315 tm
- גִּדָּד *ἐκκόπτω*: cut (trees) out of a wood, fell; cut down
 (W) Jes 9. 9 68
- גִּיּוֹן *γυῖον*: v. גִּיּוֹן IS 31. 10 23 t, 29 t, 32 t, 43, 46, 326
- גִּיּוֹן *μέγας*: v. גִּדּוֹל; alternatively: גִּיּוֹן *شیخ, کهنه*
ήγεμών 23 t, 296 tm, 298
- גִּיּוֹן *Σκυθών (γῆ)*: the land of the Scythians 129 t
- גִּיּוֹן *Σκύθης*: Scythian ICh 11. 34 129 t
- גִּלְגָּל *ἐλασιs*: (*ἐλαύνω*) driving away, banishing,
 expulsion (W) IIR 24. 15, 25. 27 Jer 28. 6, 46. 19
 Ez 33. 21 Ob 20 78, 81, 406
- גִּיּוֹן *ἐκπνέω* 89 tm
- גִּיּוֹן *δειδω*: fear, dread 42 t

XIX. CATALOGUE OF GENERAL HOMOLOGIES 461

מַעַר	מַעַרָה, מַעַרָה, מַעַרָה	δειμα: <i>fear; object of fear</i> Jes 31. 9, 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24	70
נָגַע	נָגַע	κυρέω: <i>hit, light upon; meet with, fall in with</i> Ps 5. 5	25, 29 t, 399
נָגַע	נָגַע	οἰκέω: <i>inhabit; colonize, settle; intr., dwell, live, of persons, families, or tribes, have their abodes, settlements; of cities, to be situated</i> Gn 32. 5, 35. 27 Ex 12. 49 Jud 17. 8, 19. 16 IIS 4. 3 Jes 11. 6 Jer 49. 18 Ps 61. 5 Ruth 1. 1	29 t, 75 t, 399
מַעַר	מַעַרָה	οἰκημα: <i>dwelling-place; in pl., building, house; store-room</i> Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19	70
מַעַרָה	מַעַרָה	οἰκημάτιον: <i>Dim. of οἰκημα, sup.</i> Joel 1. 17	70
מַעַר	מַעַר	ἀγερμός: <i>the call-to-arms of the Greeks against Troy</i> Jer 6. 25, 49. 29	70
נָגַע	נָגַע	θηρίον: <i>in form Dim. of θήρ (beast of prey, esp. a lion)</i> Gn 49. 9; κόρος: <i>ג. נבר</i>	25, 57, 66
נָגַע	נָגַע	πρόσχωρος: <i>neighbour, inhabitant, colonist</i> Ex 3. 22 Job 19. 15	62
הַתְּעִיר	הַתְּעִיר	ἐγείρομαι: <i>rouse, stir up; rouse or stir oneself</i> Jer 30. 23	29 t
נָגַע	נָגַע	ποκάζω, -ίζω: <i>shear wool; = πέκω (shear)</i>	38, 46, 326, 636 tm
נָגַע	נָגַע	πόκος, πείκος, πέκκος, πέκος: (πέκω) <i>fleece; lock or tuft of wool</i>	636 tm
נָגַע	נָגַע	ξεστός: (ξέω) <i>hewn, shaved, planed; of stone, hewn; of horn, polished; of elephant's ears, smooth</i> Ex 20. 25 Ez 40. 42; cf. ξυστός	52
נָגַע	נָגַע	ἀρπάζω: <i>snatch away, carry off; plunder; pillage (W)</i> Gn 21. 25, 31. 31 Jud 9. 25, 21. 23 Jes 10. 2 Prv 4. 16, 29. 24 Job 24. 2	63, 67
נָגַע	נָגַע	ἀρπαγή: <i>seizure, robbery; thing seized, booty, prey</i> Lev 5. 21, 23 Eccl 5. 7	63
נָגַע	נָגַע	τρωξάλλις, τριξέλλας, τοξάλλις: <i>grasshopper or locust</i> Joel 1. 4, 2. 25	326
נָגַע	נָגַע	ρίζα: <i>root, mostly in pl.</i> Jes 11. 1 Job 14. 8	50, 63, 68, 78
נָגַע	נָגַע	δικάζω: <i>judge; decree as punishment; condemn; ordain her slaughter</i> Esth 2. 1	58, 85 t
נָגַע	נָגַע	καθαίρω: <i>as a law-term, condemn</i> Ez 37. 11	46, 85 t
נָגַע	נָגַע	σπαράσσω: <i>tear, rend; rend asunder</i> IR 3. 25-6 Ps 31. 23; cf. σχίζω: <i>עצ</i> IR 3. 25	53, 93 t, 417

XIX. CATALOGUE OF GENERAL HOMOLOGIES 463

גנב	κλέπτω: <i>steal; cozen, cheat</i> Gn 31. 26-7, 30	39, 87
גנב	התעב, עק-: <i>Pass., steal from; disguise, elude</i> IIS 19.	
	4 Job 4. 12	87
געררה	βοή: <i>loud cry, shout</i> Prv 17. 10; in Hom. mostly <i>battle-cry</i> Jes 30. 17; <i>cry of mourning</i> Eccl 7. 5	29 t, 383 t, 389 t
נעש	ρύαξ: <i>rushing stream, mountain torrent; esp. stream of lava from a volcano</i> Jos 24. 30 IIS 23. 30	63
גן, גן	γυῖον: <i>v. גב</i>	29 t, 32 t
„	ὑψος: <i>v. גבה</i>	29 t
גפן	οἰνός, οἴνη, ὑλήν: <i>the vine</i> Nu 6. 4 Jes 24. 7 Jer 6. 9, 8. 13 Ez 15. 6 Joel 2. 22 Ps 78. 47 Cant 7. 12	xxix, 50, 119 m
גרב	ἑρπης: <i>shingles</i> Dt 28. 27	77
גרה	ט. אטרה Ex 30. 13	63, 81
גרה	מסור, πρίων: <i>saw; cf. πριστηρ</i> 30 t, 49, 70, 79	
גרון	φάρυγξ: <i>throat</i>	38, 42 t, 46, 93, 326
גרון	σκεπαρνηδόν: <i>carpenter's axe, adze, for hewing and smoothing the trunks of trees</i> Dt 19. 5 IR 6. 7 Jes 10. 15	46, 52
גדל	μέγας: <i>v. גדול</i>	38, 56, 92, 295-301 tm
גדל-חמה	μεγάθυμος	89, 295-301 tm, 413
גרב	ρήγνυμι, κατα-: <i>rend</i> Nu 24. 8	50
גרע	ἀγγρίζειν, αἰρέω, ὑό-	94 tm
„	ρέω: <i>v. גלל</i> ; κατα-	40, 50, 68, 369 tm, 412-13
גרע	ὀργίζω	406-8 tm
„	χωρίζω	25, 42 t, 51, 244, 256 tm, 407-8 tm
גרסום	גורסון, κόρος Διός: <i>a gift from Zeus</i>	34 t
גרם	הגסים, ψακάω: <i>rain in small drops, drizzle</i> Jer 14. 22 Ez 22. 24	53
גרם	ψακάς: <i>drop of rain, drizzle; generally, rain, shower</i> Gn 7. 12 Jes 55. 10 Ez 38. 22 Joel 2. 23 Ps 68. 10, 105. 32 Prv 25. 14, 23 Job 37. 6 Eccl 11. 3, 12. 2	53
גת	τρυγητήριον: <i>wine-press</i> Jud 6. 11 Jes 63. 2 Thr 1. 15	65
דאב	δυνάω: (<i>דון, דאב</i>) <i>plunge in misery</i> Jer 31. 12 (11), 25 (24)	46
דון	δύω: = <i>δυερός (miserable)</i> Thr 1. 22	43
דאה	צעה, θοάζω (A): <i>trs., move quickly, ply rapidly; intr., move quickly, rush, dart</i> Dt 28. 49 Jes 63. 1	38, 46
דבה	διαβολή: <i>false accusation, slander</i> Nu 14. 36-7	78
דבלה	παλάθη: <i>cake of preserved fruit</i> IIR 20. 7	73
דבק	דפק, διώκω: <i>pursue, chase, in war, hunting; follow</i>	

- Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (ב/פ)
 πῆγνυμι: *stick or fix in; stick or fix on; fasten* (different parts) *together* Gn 34. 3 Job 19. 20, 29. 10, 31. 7, 41. 15; Pass., *to be joined or put together* Jos 23. 12 Jer 13. 11 46, 87
- דָּבַק ἐπι-: Pass., *to be fastened on* Job 38. 38, 41. 9 87
- דָּבַק πῆγμα: *anything fastened or joined together; framework* Jes 41. 7 79
- „ πηγμάτων: Dim. of foreg., *small attachment* IR 22. 34 80
- דָּבַר ἔπος, older ῥέπος: *word* Gn 37. 14, 44. 18 Jos 6. 10 Ps 109. 3; *utterance* Jos 6. 10 IIR 13. 20 Ps 59. 13, 109. 3; generally, *that which is uttered in words, speech, tale* Ex 33. 4; *song or lay* Ps 137. 3; *pledged word, promise* Nu 30. 3 IS 3. 13 IR 8. 56 Jer 31. 23 Ps 119. 49; *fulfil, keep one's word* Dt 9. 5 IS 1. 23 Jer 44. 17 Joel 2. 11 Ps 103. 20 Dan 9. 12 Esr 1. 1; *word in season, counsel* Jud 20. 7; *word of a deity, oracle* Ex 34. 28 Nu 23. 5 Dt 4. 13, 18. 20 Jud 3. 20 IS 3. 21 IIS 16. 23 IR 13. 2, 17, 22 IIR 23. 16 Jes 16. 13 Jer 5. 13, 7. 2, 18. 18, 20. 1, 25. 30, 37. 17, 50. 1 Ez 12. 23, 33. 30; *saying, proverb* Jer 31. 23 (22); *subject of a speech, message* Ex 33. 4 Esth 3. 15, 8. 14, 9. 30; joined with ἔργον (*deed, action; thing, matter*) or πρᾶγμα (*deed, act; occurrence, matter, affair, thing of consequence, affair*), *plot* (W) Gn 18. 14, 19. 8 Ex 2. 14, 18. 22, 33. 4 Nu 25. 18 IS 20. 2 IR 14. 19 Am 6. 13 Ps 145. 5 Job 5. 8 Eccl 1. 10, 7. 8 Esth 2. 15, 22; *purpose* Am 6. 13; in pl., *epic poetry; generally, poetry; lines, verses*, esp. of spoken lines in the drama Dt 31. 30, 32. 44 IIS 22. 1 Ps 18. 1, 137. 3 38, 46, 50, 75 t, 112 t, 325, 379 t
- דָּבַר ἐννέπω, ἐνέπω: *speaking; say* (W) 86 :
- דָּבַר ὄπλον: *large shield* (?) 315 tm
- דָּבַשׁ ὕβος: *hump of a camel* Jes 30. 6 46, 50, 347-8, 380
- דָּגָה τίκτω: *bring into the world, engender* Gn 48. 16 46
- דָּגִשׁ δίφθογγος: *with two sounds; later -ον, τό* 21 m, 426
- דָּד, צד, שד, שׁ סτήθος: *breasts*, of both sexes, being the front part of the θώραξ, divided into two μαστοί; of animals; τιτθός: *a woman's breast; rarely the*

- male *breast* Jes 60. 4, 16, 66. 12 Ez 23. 3 Prv 5. 19
Cant 4. 5 Thr 4. 3 24 t, 52, 57, 64, 77
- רודנים, רודנים *ródivos: pink* Gn 10. 4 ICh 1. 7; *Δαρδάρος:*
Trojan 41, 133
- דוד, דוד, דוד *ἀγαπητός: v. אהוב* IS 16. 13, 25. 23
Cant 5. 6, 9 22, 39, 107-8, 121
- דודאים *ζιζάνια: a weed that grows in wheat, prob.*
darnel Gn 30. 14 Cant 7. 14 38, 46, 51
- דודה *τηθίς* 22, 262 tm
- דיו *δύτιος: = δυερός: (δύτη) miserable* Thr 1. 22 43
- דומה *δῶμα: house; freq. of Pluto, δῶμ' Ἥιδας the nether*
world Ps 94. 17, 115. 17; v. Jes 26. 19 Ps 22. 30 80, 386 tm
- דון *ζῶ: live; freq. metaph. of things, to be in full vigour*
Gn 6. 3 38, 68
- דון, דון *δόνημα: agitation* IIS 21. 10 Prv 15. 18, 18.
18, 21. 9 51, 70
- דון *θαάζω: v. דא* Job 41. 14 51, 63
- דוק, דוק, דוק *δαίζω* 341-2 tm
- דור *οἰκέω: v. גור* Ps 84. 11 29 t
- דור, דור, דור *δαίζω* 32 t, 329-31 tm, 341
- דור *ᾠθισμός: dispute, altercation* Prv 26. 28 70
- דור *σαγηνεύω: surround and take fish in a drag-net* Jer 16. 16 57
- דור *σαγήνη: large drag-net for taking fish* Am 4. 2 57
- דור, דור *σαγηνεύς: one who fishes with a σαγήνη* Jer 16. 16
Ez 14. 10 31 t, 57
- דור *δίκη: custom, usage; judgment; what is fit; personified,*
Truth דנה Gn 34. 1 Dt 17. 8 Prv 20. 8, 29. 7 Esth
1. 13 59, 68
- דור *τείχος: wall, esp. city-wall; embankment, earthworks*
Jer 52. 4 Ez 17. 17 80
- דור *δυστυχής* 89 tm
- דור *βηλός, βα-: threshold* Ps 141. 3 37, 46
- דור, דור *δουλοσύνη, -λῶσις: v. ולות* Jer 40. 7, 52. 15 81
- דור *δοῦλος: prop. born bondman or slave; then, generally,*
bondman, slave 127
- דור *χήλιος = ἄγγος (bucket, pail)* Jes 40. 15 315 tm, 426
- דור, דור *Διὸς δοῦλος: a servant of Zeus* Neh 6. 10
ICh 24. 18; cf. modern *Christodoulos* 128
- דור *σταλάζω: = -άσσω, -ττω (drop, drip); = -άω* Job
16. 20 Eccl 10. 18 52

466 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- קלף φλέγω: trans., *burn, burn up*; metaph. *kindle, inflame*;
= φλογόω Ob 18; τρέχω: *run* Gn 31. 36 46, 64
- תלף θύρα: *door* 42 t, 73, 424
- םף αίμα 378-80
- „ δέμας: (δέμω) *bodily frame*; οἰνάνθης δ., i.e. the vine
shoot Ez 19. 10; δημός: *fat*; δίπλακι δημῶ (of sacrifi-
cial meat) *with fat above and fat below* (Il. 23. 243)
Ez 44. 7 xxxi-xxxii tm, 43, 360 tm
- לל-דמה דמה-ל דמה-ל: *to be like* Jes 46. 5 Ps 39. 7 Cant
2. 9, 7. 8; trans. *compare, liken* Jes 40. 25 Cant 1. 9 38, 46,
85 t
- דמן δέμας; דמן-סיופάω xxxi tm, 38, 67-8, 386
- דני ήθεος: v. דנא 128
- דנאל ήθεος θεοῦ God's gift ICh 3. 1 128
- דסה θετός Esth 2. 7 117 m
- דעו, דעו-θυραωρός: *warder of the gate*, varia lectio for
πυλαωρός; θυρωρός; θυραωρός, θυρουρός: *door-keeper*,
porter; θυραυλέω: *wait at another's door*, of visitors;
freq. of lovers waiting on their mistresses; conf. רע, רעיה;
زیر نساء 128
- דעאל דעליה, דעואל, דעואל θ. θεοῦ: *warder of the gate of*
God's temple, an habitué of God's temple, a friend
and lover of God Nu 1. 14, 2. 14 Est 2. 2 30 t, 59, 128
- דפף τύπτω: *beat, strike, smite* Cant 5. 2; cf. κόπτω;
ψοφέω: *knock at the door inside to show that one is*
coming out (opp. κόπτειν or κρούειν *knock at the door*
outside); but the two words are sts. used indis-
criminately Cant 5. 2 53, 65
- דדפף κατα-: *make a loud noise* Jud 19. 22 53
- דף ψακός: *drop of rain, particle*; metaph., *grain of sand*
Jes 40. 15 53, 62
- דקר דקר, דקר, דקר δαίξω: v. דס 341 tm
- דר דר, דר, דר διαδοχή: *succession; in turns*; cf.
διάδοχος: a kind of gem דר Ex 3. 15, 28. 17 Dt 23. 3
Esth 2. 12 Dan 3. 33 24 t, 30 t, 101, 326
- דרר δρέπανον: *sickle, reaping-hook; scythe; curved sword*,
scimitar IS 13. 21 Eccl 12. 11 57, 80
- דרך έλκω 106-7 tm, 109 t
- דרוך έλκτός 106 tm
- דרף τρόπος: *turn, direction, way* (طريق, طرف, دَرَب) Gn 3.
24, 18. 19, 24. 48, 49. 17 38, 42 t, 403 t

דָּרוּר	σπουδός: v. הַסִּידָה Ps 84. 4; ἐλευθερία: freedom Lev 25. 10 Jes 61. 1 Jes 34. 17	59
דָּרַשׁ	ἐρωτάω: ask, ask about; question a person Lev 10. 16 Dt 13. 15, 17. 4 IIR 8. 8	45, 330 t
מִדְרַשׁ	ἐρώτημα: answer to inquiry put to higher authority; cf. ἐρώτησις: questioning, consulting IICh 13. 22, 24. 27	70
דֶּשֶׁא	δάσους: hairy, shaggy; thick with leaves, thickly wooded, bushy Gn 1. 12	92
דָּשַׁן	ἀνθρακεύω: burn to a cinder Ps 20. 4	63, 68
דָּשָׁן	ἀνθρακία: black, sooty ashes Lev 6. 3-4	63, 68
דָּת	ἔθος: custom Esth 1. 8, 13, 2. 12, 3. 8	80
דָּתָן	Gn 37. 17	83 t
הֵ	ὁ, ἡ: demonstrative Pronoun; in Attic, definite or prepositive Article ὁ ἡ Gn 7. 1; ἡ ἡ Ib 12. 7; אֵלֵּי Ib 19. 8, 25 אֵלֵּי Ib 9. 19, 38. 25, 41. 35 אֵלֵּי Ib 1. 1 אֵלֵּי Ib 26. 3 אֵלֵּי Ib 1. 1 אֵלֵּי Ib 1. 4 אֵלֵּי Ib 2. 11; v. זֶה	75 t
הֵ	ἀπό	168 tm, 174, 299
הֵ	ἀρα: Gn 3. 11 Dt 32. 6; v. אָבִי	28, 63, 92
הֵ	ἤ: or; ἤ . . . ἤ either . . . or אִם . . . זֶה Gn 27. 21	
הֵ	ἀρα: v. אֵל; אֵלֵּי Gn 38. 9 Ex 4. 3 (ἐραζε); cf. אֵלֵּי Gn 1. 1 (ἐρα) Thr 2. 1 (ἐραζε)	83 t
הֵ	ἀ- negativum, e.g. הַמָּוֶת, הַמָּוֶת ἀθανάτος	512
הֵ	ἀρα μή: a plainly negative answer is implied Nu 17. 28; v. אָבִי	63, 92
הֵ	ἀρ' οὖν: used to draw an affirmative inference Job 6. 13	92
הֵ	διδωμι	58, 361 tm
הֵ	ἄγε: imp. of ἄγω used as Adv., come on! Ex 1. 10; freq. in Hom., who mostly strengthens it, εἰ δ' ἄγε, οὖν δ' ἄγε δή, ἀλλ' ἄγε ἴτε; in Attic freq. ἄγε οὖν אֵלֵּי Gn 38. 15	86 t
הֵ	ψόφος: delusion; colloquially, nonsense, humbug, affectation Eccl 1. 2; cf. ἀγαλμα	65
הֵ	βλέπω: see; see too clearly; look; ἐπι-: look attentively; look well at, observe Jes 47. 13	114 t
הֵ	ἡχεῖον: drum, gong; apptly. a metallic sounding-plate; Adj., ἡχεῖον ὄργανον sounding instrument Ps 92. 4	44, 79
הֵ	ἡχώ: echo; generally, ringing sound Ps 90. 9 Job 37. 2	28
הֵ	הֵחָדָשׁ: v.s. Ez 7. 7 Job 39. 20	24 t, 46
הֵ	הֵדָר, הֵדָר	30 t, 42 t

468 XIX. CATALOGUE OF GENERAL HOMOLOGIES

הדה	ἡγέομαι, τίθημι	31 t, 42 t, 50, 372, 423
הדה	ᾠδωνις: i.e. ὁ Ἀδωνις <i>The Adonis</i> Jer 22. 18	31 t, 77 tm, 332-3 t
הדו	ἀνοδος: <i>journey inland</i> , esp. into Central Asia Esth 1. 1	300
הדום	ἔδος: <i>seat, stool</i> Jes 66. 1	12, 43, 67, 326
הדור	αἰδεστός: <i>revered, venerated</i> Jes 63. 1	50
הדור	ὁδός: <i>way, road</i> Jes 45. 2	44, 50, 326
הדסה, הדס	ἡδύς, ἀδύς, βάδυσ: <i>pleasant to the taste, to the smell, to the hearing</i> Jes 41. 19 Esth 2. 7; v. דסה	117
הוא	היא: ὁ, ἡ: Demons. Pron.; joined to a Subst., to call attention to it Ex 29. 18 Lev 8. 21 Esth 1. 1; freq. without a Subst., <i>he, she, it</i>	75 tm, 168 t
הוי	οἶ: exclamation of pain, grief, pity, astonishment, <i>ah! woe!</i> IR 13. 30 Jer 22. 18, 34. 5	332-3 t
הון	ᾠνος: <i>price paid; purchase; articles of traffic</i> Ez 27. 12 Ps 44. 13 Prv 19. 4	28, 51, 77
הידד	ἰσσα: exclamation of malicious triumph over another's distress Jes 16. 9 Jer 51. 14	28, 31 t, 38
היה	εἰμί: <i>be</i> Gn 1. 2 Ps 22. 15; <i>exist</i> Ib 53. 6 Eccl 1. 10	76 t, 86 t, 330 t
היכל	οἶκος: v. בית Jes 6. 1 Prv 30. 28	28, 77
הילל	ἥλιος (v. בל, p. 268)	38, 92
הכי	ἀρά γε: v. אבי Gn 29. 15 IIS 9. 1 Job 6. 22; ἀρ' οὐχί: implying a firmly affirmative answer Gn 27. 36	63, 92
הלא	ἰδού: Adv., <i>lo! behold!</i>	27 t, 38
הלאה	παρά	172 tm
הלה	χωλεύω: <i>to be or become lame, halt, limp</i> Mich 4. 7	44, 326, 422, 427
הלך	הלך-לו, התהלך, ἔρχομαι: <i>start, set out; walk; (much more freq.) come or go; traverse</i> Gn 2. 14, 12. 4 Jud 21. 24; as a hortatory exclamation Nu 22. 37 IS 15. 32 Jes 2. 3, 5 Jer 36. 14 Cant 7. 12	14, 28, 44, 76 t, 85 t, 87, 174 t, 316 t, 327
הלך	התהלך, ἐπ-: <i>come upon</i> , esp. <i>come suddenly upon; go or come against, attack</i> Prv 24. 34	87
התהלך	μετ-, συν-: <i>come or go among</i> IS 30. 31	87
הולך	ἐπελεύθω: <i>bring to</i> IIR 24. 15 Jer 31. 8 (9)	87
הלך	κελευθήτης: <i>wayfarer</i> IIS 12. 4 (κελευθήτης → κελευθ (apocope) → ηλευθ (κ/η) → ηλευθ (θ/χ) → הלך)	44
הלך	ρέω: v. גלל Gn 2. 14 Joel 4. 18 (cf. ἔρχομαι)	50, 369 tm

הלל	ἀγάλλω, ἀελλεῖ	95 tm
הלול, הלל, הלל, מלהלל	ἀγαλμα: <i>pleasing gift</i> , esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21	70, 376
הללללל	ἀγαλμα θεῶ: a gift to God Gn 5. 12	
הללה	ἀγαλσις: <i>rejoicing</i> ; αἶνεσις: <i>praise</i> Ps 32. 1, 71. 6	
	Neh 9. 5	72
הלל, הללהלל	αἰνίζομαι (ἡλלה/ἀλαλαί ἰη Παιών)	110 tm
„	ὀλολύζω, ἐλελ-	95 tm
הלל	καίνιζω: of Poets, esp. <i>use for the first time, handsel</i>	30 t
לם	εἶλω: a word whose meanings are traceable to various roots of similar form: <i>press</i> Jud 5. 22, 26	
לם	ὄραμα: <i>sight, spectacle, vision</i> during sleep, <i>dream</i> Gn 16. 13; cf. לם	73, 80
לם	ὄδε	67, 76 tm
„	לם, ὡδε: <i>hither</i> Jud 14. 15; <i>here</i> Gn 16. 13 IIS 7. 18 ICh 17. 16	67
לם	δινεύω: <i>roam about</i> Prv 7. 11	58
לם	ὄμιλος, ὄμι-: <i>any assembled crowd, throng of people, mob, tumult, confusion</i> Jer 11. 16 Ez 1. 24	68, 79
לם	„ Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 ICh 20. 2	79
„	לם, δῆμος: <i>common people</i> ; in an army, <i>rank and file</i> IIS 6. 19 IIR 25. 11 Jer 52. 15	58, 68
לם	ἀθανασία: <i>immortality</i> Ps 116. 15	37, 49, 59
לם	לם, ἡγεμών IR 5. 11 Esth 3. 1	637 tm
לם	αἵματος, αἷμα	82, 379-80
לם	ἀρα μή: v. לם Jer 2. 10 Job 9. 11, 12. 14	92
לם	ἐνθάδε: of Place, <i>hither</i> Gn 45. 8 Jos 2. 2 IS 20. 21 Jes 57. 3 Jer 31. 7 Prv 9. 4; of Time, <i>here, now</i> Gn 21. 23	92
לם	לם, ἐνθα καὶ ἔ. <i>hither and thither</i> IR 20. 40	92
לם	ὄν, Arcadian and Cyprian for ὄδε (Demonstr. Pron., <i>this</i> ; like οὗτος, is opp. ἐκεῖνος, to designate what is <i>nearer</i> as opp. to what is <i>more remote</i> ; but ὄδε refers more distinctly to <i>what is present</i> , to <i>what can be seen or pointed out</i> , though this distinction is sts. not observed) Gn 12. 19, 22. 7	40
לם	ἀνοχή: <i>holding back, stopping; relief from disease</i> ; = ἀνοκωχή: reduplicate form, <i>stay, cessation</i> Esth 2. 18	78
לם	ἡσυχάζω: abs., <i>impose silence; leave unspoken</i> Jud 3. 19 Am 6. 10	92

470 XIX. CATALOGUE OF GENERAL HOMOLOGIES

הפעיל	a scale of compound verb	168
הצללפתי	ή καλλιφωνος ICh 4. 3	54, 75, 89 tm
הצן	ὄχειος (ἵππος), ὄχημα, ἀζανίτης	95 tm
הר	ὄρος: mountain, hill Dt 11. 11, 33. 15 Ez 40. 2	
	Ps 50. 10 14, 28, 37, 43-4, 50, 86 t, 303, 352 t, 410	
הר אלהים	ὄρος θεοῦ: the mountain of God, Olympus	
	Ez 28. 16	303, 352 t
הררי	ὄρεός: poet. Adj. for ὄρεινός; of or from the mountains, dwelling on the mountains	27 t, 30 t
הר	ῥίον: peak Nu 20. 22, 33. 39	44, 50
הרג	ἐναρίζω; הרגים ἐναρά	107 tm, 293 tm, 415 t
הרה	φέρω: bear, of a pregnant woman Gn 16. 4, 11	14, 65
הריון	φορά: gestation Gn 3. 16 Ruth 4. 13	65, 79
הרים	χρῆμα: a thing that one needs; hence in pl., goods, property, treasures, money Ps 95. 4	93, 327, 427
הרם	θαρσέω: to be of good courage; in bad sense, to be overbold: c. inf. make bold, venture Ex 19. 21, 24	59
„	πέρθω, πορθέω: poet. Verb, waste, ravage, sack, destroy, in Hom. only towns Jud 6. 25 Jes 14. 17 Jer 50. 15 Ez 13. 14, 16. 38, 38. 20 Ps 11. 3, 58. 7 ICh 20. 1; of Persons, destroy, slay Ex 15. 7 Jes 22. 19; take by plunder, take at the sack of a town Joel 1. 17	62, 293
הרס	הריסה, הריסות, πόρθησις, -θημα: sack of a town IIS 11. 25 Jes 49. 19 Am 9. 11	62, 82, 293
הרס	ἥλιος	30 t, 92, 293, 309 tm
הת	ἐπί: Thessalian (before τ) ἐτ, Preposition	170
מהתלה	σκαῶμμα: jest, joke [התלה IR 18. 27 κατασκαώπτω: make jokes upon; mostly in bad sense, jeer, mock]	70
התפעל	a scale of compound verb	168, 327
ו	the augment	84, 174
ו	καί: Conj., copulative, joining words and sentences, and Gn 1. 1 IR 1. 1	
זאב	δάου, δάος: wolf Jes 11. 6	38, 325
זבל	ἐδωλιάζω: furnish with seats Gn 30. 20; ז. זבל	57
זבל	זבל, זבלון, זבלון, ἐδώλιον, ἐδωλον: seat, mostly pl., abodes Gn 30. 20 Jes 63. 15; ἐδώλια, τά, in a ship, a raised quarterdeck at the stern, rowers' benches; sg., step of the mast (ד/ל)	57, 92
זבוב	τεττιγώδης: like a τέττιξ (cicala) Eccl 10. 1	64
זבח	θύω: offer by burning meat or drink to the gods; sacrifice, slay a victim; simply slaughter; abs., offer	

sacrifice Ex 8. 21, 20. 24 Dt 12. 21 IS 28. 24 IR 1.
9 ICh 18. 2; cf. σφάζω 30 t, 32 t, 46, 67, 76, 308
זָבַח θῦμα: feast IS 20. 6; θείος: burnt sacrifice; σφάγιον:
slaughter, sacrifice Lev 17. 5, 7 Dt 12. 6 Esr 6. 3 30 t, 32 t, 80-1,
119 m
מִזְבֵּחַ θυσιαστήριον: altar Gn 8. 20 70
וּבֶן ὠνέομαι: v. קנה Dan 2. 8 51
גֹּרֵם ἀσταφής: sg. as collect. noun, dried grapes, raisins Nu
6. 4 46, 119 m
הַלֵּל (הַלְלוּ) הַלְלוּ, הַלְלוּ, וְאֵת, זֶה, זֶה, (הַלְלוּ) הַלְלוּ (הַלְלוּ, הַלְלוּ) ὁδὲ: s. הלל Gn 2. 23, 5. 1, 29, 7. 1,
12. 7, 15. 4, 24. 65 Jud 6. 20 IIR 6. 19 Ps 132. 12 24 t, 29 t,
31 t, 67, 75-6 t, 101, 131 t, 299
כָּךְ, כֹּחַ, כֹּחַ, כֹּחַ ἄτε: Lacon. = ὥς; as Adverb of Manner,
ὥς and ὡς so, thus IIS 17. 15; καὶ ὡς even so Ib 11. 25 51, 75 t
וְהָב ξανθός 30 t, 82, 93, 99, 101, 116 t, 366 tm, 400
וְיָת γωνία: corner, angle Zach 9. 15 Ps 144. 13 78, 417
קַוָּה σταθμός: door-post Dt 6. 9 Jes 57. 8 70
וְלֹא ἀλλά: sts. = ἀλλ' ἢ, except, but Dt 1. 36 IS 21.
10 IIR 24. 14 Jes 26. 1 46, 50
סוּד σολίναμα: meal, feast Gn 45. 23 70
וְנָתַן γυνή: woman, in θέσσα γυνή; v. נָתַן וְנָתַן; θοινατήρ:
one who gives a feast Jos 2. 1 (וְנָתַן/γυναικίζω) 146
,, κοινός: common; of Persons, one who shares in a thing,
partner; in bad sense, κοινή, ἡ, prostitute Gn 38. 15 399
וַיָּשׂ σειώ: shake, move to and fro; metaph., agitate, disturb
Eccl 12. 3 Esth 5. 9 Dan 6. 27 417
וְהָלַל δειδω: fear; to be alarmed, anxious about; c. acc.
fear, dread Job 32. 6 Dan 4. 2, 5. 19 30 t, 46
89 tm
וְזָכַר διαυγήσ ذکر, זכרון, זכר, ἀνδρός, ἀνήρ; ἀρετήν, ἀρετήν: male
Gn 1. 27 Ex 23. 17 Jes 57. 8 (זכרון/καιρός) 82, 285-6 tm,
386, 399
וְזָכַר σώζω: keep in mind, remember Gn 40. 23 86 t
זִכְרוֹן καιρός: due measure, proportion אֶזְכְּרָה Lev 2. 2,
5. 12 זכרון Neh 2. 20 זֶעַר Gn 26. 12; vital part
of the body זכרון Jes 57. 8 שְׁעָרָה Jud 20. 16;
generally, time, period; chronological sequence of events
זכרון Mal 3. 16; in pl., οἱ καιροί the times, i.e. the
state of affairs Esth 6. 1; Pythagorean name for seven t 399

472 XIX. CATALOGUE OF GENERAL HOMOLOGIES

תלך	δουλεία: <i>slavery, bondage; the slave-class; δουλοσύνη</i> : poet. and Ionic for δουλεία, <i>slavery</i> ; δούλωσις: <i>enslavement</i> Ps 12. 9	38, 81, 310
לפ	ἐλπίς: v. לפ Gn 35. 26	81
ממ	ἡγεμών	28, 637 tm
מן	χρόνος: <i>time; definite time, period</i> Eccl 3. 1 Esth 9. 27, 31 Neh 2. 6	63
מר	κομίζω: <i>gather in, reap, reap the fruit</i> Lev 25. 3-4 Jes 5. 6	399
מרה	κόμη: <i>hair of the head; metaph., foliage of trees</i> Nu 13. 23 Ez 8. 17	68, 326
משר	ὕμναριον: Dim. of ὕμνος (<i>hymn, ode, in praise of gods or heroes</i>) Ps 3. 1	70
תב	στόλος: <i>stump of the tail, in animals</i> Dt 28. 13 Jud 15. 4; <i>army</i> Jes 7. 4	341, 353 tm, 391
זים	זלזלון: v. זלזל Jes 18. 5 IICh 16. 19	43, 46, 51
עז	τοκίζω: <i>lend on interest</i> Hab 2. 7	93
עיר	מזער, מצער, מצער, μικρός, συμ-, μικρός: <i>small, little; in Size; in Quantity; in Amount or Importance; of Persons, of small account; of Time, short, of Age, young</i> Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 28. 10, 60. 22 Job 36. 2 IICh 24. 24	32 t, 41, 92
עם	θυμός: <i>anger, wrath</i> Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6	79, 297 tm, 299
עף	θύω (B): <i>rage, seethe; of wind-swept sea</i>	299 tm
עק	κωκύω: <i>shriek, wail; cf. κραυγάζω</i> Dt 22. 24 IR 20. 39 Jer 11. 11, 47. 2, 48. 3 ICh 5. 20	32 t, 47
עק	עק, עק, κωκυτός: <i>shrieking, wailing; cf. κραυγή</i> Gn 18. 20, 27. 34 IS 4. 14 Jes 30. 19, 65. 19 Prv 26. 13 Eccl 9. 17 Esth 4. 1, 9. 31 Neh 9. 9	78
עק	הועיק, נציק, συνάγω: <i>bring together, gather together; in hostile sense, collect, levy soldiers</i> Jud 4. 10, 13, 6. 34-5, 18. 22-3 IS 14. 20	32 t, 47, 399
קן	πώγων, γένειον: <i>beard</i> IIS 10. 5 Ps 133. 2; <i>chin; a lion's mane</i> IS 17. 35	47, 258 tm, 326
„	σιαγών: <i>jaw-bone, jaw; cheek</i> Lev 13. 29, 30 Ez 5. 1	78, 258 tm, 326
קק	τήκω: <i>melt, melt down; bring clouds down in rain</i> Job 28. 1, 36. 27; v. קק	69
קק	קק, δια-: <i>melt, soften by heat</i> Mal 3. 3 Ps 12. 7	47

- זר ξένος, ξείνος, ξέννος: *guest-friend; guest, visitor* IR 3. 18;
stranger Prv 27. 2; generally, *stranger, foreigner* Ps
 44. 21 Thr 5. 2 45, 47, 52
 „ ψυχρός: (ψύχω) *cold* IIR 19. 24 Jer 18. 14 53
 זרק, זרה, זור παίνω: *sprinkle, besprinkle*; prop. with liquids
 (blood, water); also of solids, *bestrew, besprinkle*;
sprinkle, scatter; abs. *sprinkle water* Ex 9. 8, 24. 6
 Jes 1. 6, 30. 22, 41. 16 Ez 36. 25 Job 2. 12 62
 זרה, זרק, καταπαίνω: *besprinkle, sprinkle* Nu 19. 13 Jes 1.
 6, 30. 24
 זורה, זורה, πανθήριον: = περιπανθήριον (*utensil for be-*
sprinkling, esp. whisk for sprinkling water at sacrifice,
or vessel for lustral water) Ex 27. 3 Nu 7. 8 Zach 9. 15 70
 זורה, δέγμα, -μός: (δέσκομαι, דרך, זרה) *look, glance*
 Nu 21. 11 Dt 4. 47 Jos 1. 15 Jud 11. 18 IIR 10. 33
 Jes 41. 25 Mal 1. 11 (ז'ד) 70
 זרם, ρέω: ז. גלל 40, 47, 50, 58, 67, 369 tm, 412
 זרם, זרמה, ρεύμα: *that which flows, current, stream*; Medic.
humour, discharge from the body, flux, rheum Jes 28. 3
 Ez 23. 20 48, 73, 80
 זרע, σείω: *sow seed; scatter like seed, strew*; Pass., *to be*
scattered or dispersed Jer 12. 13 Zach 10. 9 62, 68, 83 t, 87, 101
 זורע, κατα-: *beget, spread as in sowing* Gn 1. 11 Lev 12. 2 87
 זורה, זרע, זרע, σπορά: *seed*; of persons, *seed, offspring*
 Gn 1. 29, 15. 3 IS 1. 11 Jes 59. 5 Dan 1. 16 83 t
 זורע, σέρμα: *mostly seed of plants; the products of earth*
 Jes 19. 7 70
 זרה, δῶρον: *hand's breadth, palm, as a measure of length*
 Ex 28. 16 38, 73, 100, 326
 זרה, κρύπτω: *hide, cover*, in Hom. with collat.
 notion of protection; later, simply, *hide* Jes 26. 20;
 Pass., *hide oneself, lie hidden* Gn 3. 10; *to be suppressed*
 Job 29. 10; *in secret* Dan 10. 7 23 t, 87, 299, 415 t
 זרה, זרה, ἐπι-: *throw a cloak over, conceal* Jos 6. 25 Jes
 49. 2 Job 24. 4 87
 זרה, κατα-: *use concealment, conceal oneself* Gn 3. 8 Job
 38. 20 87
 זרה, Ἀμφίβατος: *epith. of Poseidon at Cyrene*; ἀμφι-
 βαίνω: *of tutelary deities, guard, protect* Dt 32. 10 56
 זרה, κόπτω: *cut, strike* Dt 24. 20 Jud 6. 11 26, 43

חַדָּשׁ	τριακάς; חֲדָשׁ ὑπογυσιότατος	238 tm, 289, 421, 672 tm
חָדַשׁ	κτίζω: found, establish; produce, create, bring into being, bring about Is 11. 14; καινίζω, ἀνα-	87-
חֹדֶד	αἰνίζομαι; חִידָה אִינָה, אִינָגְמָה, אִינָוֶס	110-111 tm
חֹה	ζωή, ζωή, ζοῖα: life, existence Gn 3. 20	77
חֹח	ἀκανθα: thorn, prickly; any thorny or prickly plant IIR 14. 9 Job 31. 40, 40. 26 Cant 2. 2 IIR 33. 11	22, 57
חֹס	χαίτη: loose, flowing hair Jos 2. 18 Jud 16. 12; μίτος: thread	299
חֹיִלָּה	Gn 2. 11	75
חֹל	χορεύω: dance a round or choral dance Jud 21. 21	43
חֹלָה, מְחֹלָה	חֹרֶעֻמָּה: choral dance Jer 31. 4 (3), 13 (12)	44, 70, 80
חֹלָם	point of vocalization	99
חֹסֶה, חֹסֶה, חֹסֶה	ξανθός: r. אֲדָוָה Gn 30. 32 Cant 6. 10	44, 401
חֹץ	ὁδός: v. הָדוּר Jes 10. 6, 51. 23	40, 45, 50
חֹץ	חֹצֶה, חֹצֶה ἑξωθεν = ἑξω	170 tm
חֹר	κύριος: supreme power, authority; concrete, one invested with authority IR 21. 8 Jer 39. 6 Eccl 10. 17; κύριος: Subst., lord, master	41, 44
„ חֹר, חֹר	φῶς	65, 337-8 tm, 395
חֹר	ὤχρῶς: pale, wan, esp. pale-yellow; τὸ ὦ. the colour yellow Esth 1. 6	50, 69
חֹשׁ	עוֹשׂ, חֹשׁ, חֹשׁ, חֹשׁ ταχίζω: make swift; ταχύνω: make quickly; intr., to be quick, make haste, hurry IS 20. 38 Jes 5. 19, 60. 22 Hab 1. 8 Ps 71. 12, 119. 60	32-3 t, 51, 64
חֹשׁ	τάχα: Adv., (ταχύς) quickly, presently, forthwith Ps 90. 10	63
חֹה	σῆθος: breast, the front part of the θώραξ; of animals Lev 10. 15 [—στ, ῆ/π, θ/י, ο/ε]	52, 81
חֹה	σταθμός: upright standing-post, freq. in Hom.; sts. of the bearing pillar of the roof IR 7. 4, 5	70
חֹה	חֹה, חֹה, חֹה, חֹה ὄψανον: (ὄψομαι) vision, apparition Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 IIR 9. 29	70, 73
חֹה	ὑπόσχεσις: undertaking, engagement, promise, contract Jes 28. 18	73
חֹק	חֹק, חֹק, חֹק, חֹק ἰσχύς: strength of body; might, power Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2	92, 171
חֹק	ἰσχυρός, ἀζαχής	95 tm
חֹק	κύκλος: ring, circle; any circular body Ex 35. 22 IIR 19. 28 Ez 29. 4	57

476 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- אָפּ *ἀμαρτάνω*: *do wrong, err, sin; miss the mark, esp. of*
spear thrown, abs.; cf. ἀθετέω 92, 98 tm, 270
- אַפּהָ *ἐξ-*: *miss the mark, fail; abs., miss one's, aim* Jud
 20. 16; *trans., cause to sin* IR 14. 16 270
- אָפּ *ἀμαρτάνων*: *sinner (W)* 49, 119 tm
- אָפּ *καθαρίζω* Lev 14. 49, 119 m; אָפּ *καθάρις* 82,
 271 tm; *-σιον* 119 m
- אָפּ, אָפּ, אָפּ *κόπτω*: *cut, strike; cut down or fell*
trees; κ. ὄνους dress, prepare mill-stones Dt 19. 5 Jes
 10. 15 IIR 6. 6 ICh 22. 2 (1) 26, 29 t, 33 t, 422 t
- אָפּ *ξέσμα*: (*ξέω*) *that which is smoothed* IIR 12. 13 70
- אָפּ *καθίστημι*: *replace, restore* Gn 31. 39 64
- אָפּ *βοτόν*: *beast, mostly in pl. -τά* Dt 32. 14; *ἀκτὴ (B)*:
poet. word for corn Ib 8. 8 [v. בָּלָה] 55
- אָפּ, אָפּ *ἀρπάζω*: *seize hastily, snatch up; plunder* Ps 10. 9 33 t
- אָפּ *πτόρθος, πόρ-*: *young branch, shoot, sapling; generally,*
branch Jes 11. 1 (cf. ὄζος); *σκυτάλη* 62, 93, 262 tm, 371 tm,
 415-16 tm
- אָפּ *ζῶ, ζῶω*: *prop. of animal life, live, pass one's life;*
ζήτω ὁ βασιλεύς long live the king אָפּ... אָפּ Gn
 5. 5 Dt 4. 1, 5. 30 IR 1. 31 Eccl 6. 6 40, 320 tm
- אָפּ *ζῶον*: *living being, animal; the word is post-Hom., no*
generic word used for animal being found till after
the middle of the fifth cent. B.C. Gn 1. 20, 7. 14, 21,
 8. 1 Jes 35. 9 Ez 5. 17, 14. 15 76 t, 83 t, 302-3 t
- אָפּ, אָפּ, אָפּ, אָפּ *αἰών; ἐπιόν (ἐπειμι (B))*: *next,*
following Gn 18. 10 319-20 tm, 662 tm
- אָפּ, אָפּ *λόχος*: (*λέχομαι*) *ambush; place for lying in wait;*
ambuscade; the men that form the ambush; any armed
band, body of troops (of foot, rarely of horse), vary-
ing in strength 39, 43, 56, 79, 406 t
- אָפּ *ἵλη, εἵλη, ἵλα* (Boeot. *ful-* in *fulαρχίω*): *band, troop;*
as a military term, troop of horse, varying in number
[cf. خَيْل]; generally, troop or company of soldiers 39
- אָפּ, אָפּ *ὄπλον; ὄπλα* 315 tm, 392 tm
- אָפּ *ὄπλιτης* 264 tm, 342 tm
- אָפּ, אָפּ *στόλος* 339 tm, 341
- אָפּ *τύχη, τιούχα, τούχα*: *the act of a god; the act of a*
human being; regarded as an agent or cause be-
yond human control: fortune, providence, fate; chance;

- regarded as a result: *good fortune, success* Nu 24. 18
Dt 8. 18 Ez 28. 4 Ps 60. 14, 84. 8, 118. 15, 16 Prv
31. 29 Job 21. 7 Ruth 2. 1 [cf. Jer 12. 1]; *ill-fortune,*
misfortune, ill-luck; the quality of the fortune or fate
may be indicated by an Adj., ἀγαθὴ τ. or ἡ ἀγαθὴ τ.;
freq. in dat., ἀγαθῇ τύχῃ *by God's help*; ἀλλ' ἴωμεν
ἀγαθῇ τ.; = *إِنَّهٗ إِذَا* 65, 333 t
בְּחֵיל μέγα, -άλα 56, 296 tm
חֵיל, חל δῆλος: in political sense, *popular assembly* Esth
1. 3; generally, *mass, multitude* Ob 20 56, 93
חֵיךְ τεῖχος, -χίον [cf. αἰδωτάτων τευχίονα]; τευχίον: *wall*;
used of walls of buildings, not, like τεῖχος, of city-
walls 64, 80, 95 tm
חֵרֶם ἔρμαιον: prop. gift of Hermes, i.e. *un-*
expected piece of luck, godsend, wind-fall, treasure-
trove [cf. אברהם]; Ἐρμαιον: *temple of Hermes* [cf.
בצל חרמן]; Ἐρμαῖος: *called after Hermes* 24 t, 32 t, 129, 393 t
חֵיט ἦτα 20
חֵיט ἡχείον: v. חֵיט Ps 119. 103, 137. 6 Prv 8. 7 Cant
2. 3 79
חֵכָה δέχομαι, προσ-: *expect, wait* Prv 9. 12; *await,*
expect, wait for; wait IIR 7. 9, 9. 3 Hab 2. 3 Dan
12. 12; cf. καθικετεύω 58
חֵכָה ἄγκιστρον: (ἄγκος אַנְקוֹס) *fish-hook*; generally, *hook*
Jes 19. 8 Hab 1. 15 Job 40. 25 57
חֵכָה γινώσκω: *come to know, perceive*—as distinct from
οἶδα *know by reflection*, γινώσκω = *know by observa-*
tion, perceive, discern, distinguish, learn, know Dt 32. 29
IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חֵכָה κατα-:
c. acc. criminis, *lay as a charge against a person,*
pronounce a verdict of murder against; c. acc. poenae,
give judgment or sentence against a person; Pass., *be*
condemned Ps 105. 22; חֵכָה ἀνα-: *know well, know*
certainly, Pass. Prv 30. 24; ἐπι-: *of things, find out,*
discover; learn to know חֵכָה חֵכָה Eccl 7. 16; συγ-: *join*
in a plot with חֵכָה חֵכָה Ex 1. 10; συγ-, later form
συγγνωμονέω: *join in a plot with*; οἱ συνεγνωκότες
conspirators 86 t
חֵכָה γνώμων: *one that knows or examines, an interpreter,*
discerner Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

- הכחנ γνῶμη: *intelligence; thought, judgment, sense, reason; prudence (W); γνώσις: knowledge* Ex 28. 3 IR 5. 9 Ps 37. 30 Job 12. 2 Eccl 7. 11, 9. 18; *higher, esoteric knowledge* Job 28. 12-28 75 t
- לח Εἰλωσ and Εἰλώτης: *Helot*, name of the Spartan serfs derived by . . . from *Ελος—a town in Laconia, whose inhabitants were enslaved—by others from Pass. of ἔλω = αἰρέω [possibly an atavism] Ob 20; ὄχλος: *multitude* 131
- לחγ γάλαγος: poet. for γάλα (*milk*) Ex 3. 8 37, 42 t, 44, 46, 108, 326
- לחδ ἀλείφαρ: (ἀλείφω) *unguent, anointing oil, oil, fat*, used in funeral sacrifices; ἀλοιφή: (ἀλείφω) *anything with which one can smear or anoint*, esp. *hog's lard, grease* Ex 23. 18 Lev 3. 16, 17; λίπος; ἄλευρον: mostly in pl., *wheat meal* (opp. ἄλφιτα *barley meal*) Dt 32. 14 [v. חסח] Ez 39. 19 Ps 147. 14 לחב Ez 27. 18 57
- לחז τὸ ὅλον (ὅλος, οὖλος): *the universe* Ps 49. 2; τὰ ὅ. *one's all* Ib 39. 6 49
- ליח, לחא, לחיח ἄγαλμα: *statue in honour of a god; statue* Cant 7. 2; *ornaments*, cf. ליח σταλάγμα: Dim. of στάλαγμα (*drop*), in pl. *ear-drops, ear-rings* Ib., Prov 25. 12 355 tm, 376
- לחט κόλλιξ: *roll or loaf of coarse bread*; κενός, κέννος: *empty*; κόῦλος: *hollow* [Egyptian loaf is hollow] Lev 24. 5 Nu 15. 20 119 m, 395
- לחצ θυρίδος, θύρις: Dim. of θύρα (*door*), *window* Gn 8. 6, 26. 8 IR 6. 4 Jer 22. 14 395
- לחזח ἄλυσις: *distress, anguish* Ex 32. 18 81, 395
- לחחל תαραχή 63, 97 tm
- לחילח οὐχ ὅλον (ὅλον οὐ): *not at all* Gn 18. 25 49, 405
- לחיפ ἔλπις: *hope, expectation*; personified לחיפ Job 14. 14 73, 81
- לחיפח, לחה ἄλλαγμα, -γή, -μός: *that which is given or taken in exchange; reward, price of a thing; change* Gn 45. 22 Nu 18. 21 37, 73, 76 t
- לחל διακενόω: *empty outright* [a body pierced by the sword was emptied of blood] 396 t
- ללח κενός: *empty* (v. חבח) 42 t
- ללח ἐξόλλυμι: *destroy utterly* Ez 24. 21 Ps 74. 7; γεννάω: *create* Job 26. 13 67, 396

XIX. CATALOGUE OF GENERAL HOMOLOGIES 479

„	ἐπαυλέω: accompany on the flute IR 1. 40	395-6 t
לילי	אֵלוֹס: v. תליל IS 10. 5	79, 395
ללל	καίνειζω: v. שדל	30 t, 174, 396
„	κατακηλιδόω: strengthd. for κηλιδόω (stain, soil; metaph., defile, sully)	396 t
ללל	ὄραω, ὀλάω 39, 67, 345-6 tm, 406; ללל ὄραμα	
	14, 73, 80, 91, 327, 350 t, 406	
ללל	ἀδάμας: v. תלללל Dt 8. 15 Jes 50. 7; cf. χερμάς	49
ללל	ρέω: v. ללל Jes 8. 8	40
ללל	מלללל πλόκαμος: poet. -μῖς; lock or braid of hair; in pl., locks, curling hair, prop. of women Jud	
	16. 13, 19; in pl., of wicker baskets Esr 1. 9	70
ללל	ἐλκω	106-7 tm
ללל	ἐξ-	107 tm
ללל	ἐλκτός	103 tm, 107 t, 114
ללל	γλουτός: buttock, pl. Gn 35. 11	45, 258 tm
ללל	λαγχάνω: obtain by lot; generally, obtain as one's portion Jos 18. 2 Prv 17. 2, 29. 24; לללל δια-: divide or part by lot Jos 13. 7, 19. 51	92
ללל	לללל λάχος: allotted portion; lot, destiny; portion obtained by lot, share Gn 14. 24, 33. 19 Nu 18. 20 Zach 2. 1 Ps 16. 5 Ruth 2. 3 Thr 3. 24 Eccl 9. 9	92, 114 t
ללל	φαλακρός: baldheaded; like a bald head [cf. φαλακρότης, smoothness] Gn 27. 11; μαλακός: soft, fair words; soft; soft, grassy Jos 11. 17 Jes 30. 10 Ps 12. 3 Prv 5. 3	56-7, 65
ללל	לללל γάμβρος: father-in-law; = πενθερός (in pl. parents-in-law; generally, connection by marriage) Gn	
	38. 13 Mich 7. 6 Ruth 2. 11; cf. κηδεμών	57, 59, 252 tm
ללל	Σκάμανδρος	316 tm
ללל	Φοῖνιξ: v. ללל Gn 9. 18, 22	93
ללל	לללל καύμα: burning heat, esp. of the sun, sun heat, heat of the day Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job	
	30. 28; cf. ξανθός	37, 43, 73
ללל	αἰνίζομαι	85 t, 110 tm
לללל	αἰνικτός: expressed in riddles, riddling Dan 9. 23, 10. 11	110
לללל	ללללל πένθος: grief, sorrow; esp. of grief for the dead, mourning; public mourning Dan 10. 3 [cf. Dt	
	26. 14 Hos 9. 4] IICh 21. 20	73

מחמד, מחמל	ἐπιθύμημα: <i>object of desire; yearning, desire</i>	30 t, 70
חמה	θυμός	79, 297 tm, 300
חמה	ξανθός: v. אדם Jes 30. 26 Cant 6. 10	.
חמו- חמי, חמיר	ἀμφί	127, 168 tm
חמאל	Ἀμφίθεος IIR 23. 31, 24. 18 ICh 1. 41	128
חמץ	αἱματόεις, αἷμα	28 t, 356 tm
חמץ, חמץ	ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i> Ex 12. 15, 13. 3, 23. 18 Lev 7. 13, 23. 17 Jes 30. 24	41, 44, 51
חמץ	ζύμωσις: <i>fermentation</i> Nu 6. 3	120 m
מחמצת	ζύμωμα: <i>fermented mixture</i> Ex 12. 19	70
חמוק	χνόη: <i>joint</i> Cant 7. 2	
חמור	ὄνος, ὄ, ἡ: <i>ass</i> Ex 21. 33	37, 41, 44, 50, 77, 100-1, 288
„	Ὅμηρος: <i>Homer</i> Gn 34. 1	50, 73, 100-1, 121, 291 tm
חמת, חמט	αἷμα, -ατος	82, 356 tm, 379-80, 425
חמר, עמר	χοῖνιξ: <i>a dry measure, esp. for corn; one man's daily allowance</i>	33 t
חמר	ἡμερίς	xxix tm, 50
חמט	πέντε: <i>the number five</i> Gn 5. 6	23 t, 99, 299
חמת	αἱμάτη, ἀγγεῖον	95 tm
מחנה	σκήνημα, σκάνημα: = σκηνή (pl., camp, tabernacle); camp Gn 32. 3, 8 Jud 21. 8 Cant 7. 1 ICh 9. 19 IICh 31. 2	70, 81
חנט	ξανθόω: <i>dye yellow</i> ; ξανθίζω: <i>make yellow or brown</i> Cant 2. 13	45
חניף	σκηνή, -ניהμα: <i>tent, booth</i> Jer 37. 16	81
חנף	καινίζω: v. חנף Dt 20. 5	44, 247 tm
חנף	κενός: <i>empty; to no purpose; without the fruits of toil; abs., empty-handed</i> Gn 29. 15 Ex 21. 2, 11 IS 19. 5. 25. 31 Jer 22. 13	326, 396 t
חנף	ἐλεέω: <i>to have pity on, show mercy</i> IIS 12. 22	50
חנף, חנינה, חננה	ἔλεος: <i>pity, mercy, compassion</i> Gn 6. 8. 39. 21 Jos 11. 20 Jer 16. 13 Esth 2. 15 Esr 9. 8; τὸ γενναῖον: <i>nobility, noble birth</i> Prv 22. 1, 31. 30	50, 72
חנף	ἐλεεινός, ἐλεινός: <i>showing pity; ἐλεήμων: pitiful, merciful</i> Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17	50
חנף, חנף	ἐλεεινολογία, ἐλεινο-: <i>piteous appeal; ἐλεητύς:</i> = ἔλεος, <i>pity, mercy</i> ; also in pl. Jos 11. 20 Esr 9. 8	72
חנף	γεννάω: <i>mostly of the father, beget; produce from one-self, create; metaph., engender, produce</i> Gn 33. 5	23 t, 33 t, 53

- תנאל, תנאל θεογενής: *born of God; θεογενής: begotten of a god* Jer 31. 38 (37), 32. 7 59, 129
- תנא, תנא διογενής: *sprung from Zeus; in Hom. epith. of kings; generally, divine* IR 16. 1 Jer 28. 1, 36. 12 58, 127, 129
- תנן ὑφ'ηγέομαι: *go just before, guide, lead; abs., go first, lead the way* Ps 119. 29 50, 68
- תנחק ἀγχω: *compress, press tight, squeeze, esp. the throat; strangle, throttle; Med., strangle oneself* IIS 17. 23 38, 42 t, 95, 326
- תנחק ἀγχόνη: *strangling, hanging* Job 7. 15 [cf. πνίγμα] 70
- תנחק ἐπισκίασμός: *shading, covering* Jes 25. 4 Ps 94. 22, 104. 18 Job 24. 8 70
- תסיד ἀληθός, χρηστός 95 tm (v. הכיח, p. 492); תסידה αἰσίδον, μέγας στρουθός 98 tm, 314 t
- תסין, תסין ισχυρός: *hard; vigorous, strong* Am 2. 9; powerful Ps 89. 9 352
- תסר, תסר χρεώ: (χρή, χρεία, χρήζω) *want, need* Dt 28. 48 Am 4. 6 Prv 28. 22 24 t
- תססור χρεῖμα: (χράομαι, χρή) *need, a thing that one needs or uses* Jud 19. 19, 20 Ps 34. 10 Prv 6. 11 70
- תסה, תסה σκεπάζω: *cover, shelter* Ps 68. 14; κύπτω 31 t, 33 t
- תסה νυμφεῖον (sc. δῶμα): *bridechamber* Joel 2. 16 Ps 19. 6 80
- תסה ἀμπέχω: *surround, cover* Dt 33. 12 56
- תסה ἀγαπάω 44, 51, 91, 240 tm, 326-7, 332, 334
- ,, ἐφθόω, ἔψω: *boil, seethe* Cant 2. 7 334 t
- ,, κοιφίζω 13, 51, 353 tm, 42 t
- תסה σκοπάω, -ιάζω: *spy* Dt 1. 22 Jos 2. 2 41, 52
- תסה, תסה ἀγοραῖν: *a democratic city with two assemblies, one popular and the other a Council of Chiefs; a township where two markets were held, one in the forenoon, when the market-place was full, d. πλήθουσα; and the other after midday, when they went home from market, d. διάλυσις* Jos 19. 19 377
- תסה, תסה ἐπικρύπτω: *freq. in Med., disguise, with concealment or secrecy; [v. תסה] IS 28. 8 IR 20. 38, 22. 30* 87
- תסה ὑφάσματος, ὑφάσμα: *woven robe, web* Ez 27. 20 40
- תסה τύχη: *fortune, providence, fate; good fortune, success; ill fortune, misfortune, ill-luck* IR 13. 17 Job 34. 6; οἰστός: arrow צץ IS 20. 37 65, 411 t, 414-15 t, 421 t
- תסה δατέομαι, δάσομαι: *divide among themselves* Ex 21. 35; cut in two Ib.; in act. sense, simply divide, divide into;

- διχάζω: *divide into two*; Pass. Gn 32. 8, 33. 1 Jud 7. 16 IIR 2. 8, 14 Ez 37. 22 Job 40. 30; in Pass. sense, *to be divided, distributed* Dan 11. 4 58
- חצה ἀριθμέω, v. חדה; σχίζω, v. גזר 53, 382
- „ σχίζω: *split, cleave; divide them into parts* Dan 11. 4; generally, *part, separate, divide* Gn 32. 8, 33. 1 IIR 2. 8; *the army divided* Jud 7. 16 53, 93, 421 t
- „ ἤκω: *to have come; to have reached a point* Jes 30. 28
- „ ψηφίζω: *count, reckon, prop. with pebbles* (ψηφοί) Ps 55. 24 חצץ Job 21. 21 53, 66, 93, 421 t
- חציר חצר οἶκος: *house* Gn 25. 16 Jes 34. 13 77
- „ δρόσος: *dew* Ps 90. 5, 103. 15 66
- חצץ ψῆφος: *small round worn stone, pebble* Prv 20. 17 Thr 3. 16 66
- חצצרה τίτυρος: *reed or pipe* (cf. τιτύρινος: τ. αὐλός, a shepherd's pipe); σύριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מחצצר -ריסח ICh 5. 13 57, 64
- חקה דיקה: *custom, usage* חקה Gn 47. 22 Ex 12. 24 Dt 4. 8 Jud 11. 39 חקה Ex 12. 14 Nu 15. 15; *normal course of nature* חקה Job 26. 10 חקה Jer 31. 35 (34) Job 38. 33; *in the way of, after the manner of* חקה Ez 20. 18 חקה Lev 18. 3, 20. 23 Ez 33. 15; *order, right* חקה Gn 47. 22 Ex 5. 14 חקה Ex 12. 43 Nu 19. 2 Ez 43. 18; *what is fit* חקה Jes 5. 14; *truth* حقيقه; *justice* חקה Mich 7. 11 Est 7. 10; *judgment* חקה Jes 10. 1; *punishment, vengeance, penalty* חקה Zeph 2. 2 24 t, 58
- חקק δικάζω: *judge, sit in judgment; give judgment; decide between persons, judge their cause* Jes 10. 1 Prv 8. 15 58
- חקק מחקק δικάσθης: *a judge* Jud 5. 9, 14 Jes 33. 22 58
- חקק ῥήγνυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγνύμενον *scored with lettering, i.e. inscribed* Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (חרשׁ) 50, 69
- חקר σκοπέω, ἐτάζω, ἐξ- 245 tm, 431
- חרא κόπρος: *excrement, ordure, of men and cattle* IIR 18. 27 Jes 36. 12 101
- מחראה κοπρών: *place for dung, privy* IIR 10. 27
- חרב ξηραίνω: *patch, dry up; drain dry* Gn 8. 13 Jes 19. 5, 6 44-5, 52, 402
- חרב חרבה, חרבו ξηρός: *dry* Lev 7. 10 Prv 17. 1; of

קֹדֶשׁ	ἱερωμα: consecrated object, offering Lev 27. 21, 28, 29	
	Nu 18. 14 Dt 13. 18	23
קֶרֶס	ἑρπης: (ἑρπω) shingles Dt 28. 27	27
קֶרֶס	ἥλιος 30 t, 38, 92, 309 tm; ἀγρευτεῖ, ὑβρίζω 95 tm	
קָרָה	αἰρέω, ἀγρέω: take for oneself, take to oneself, choose Lev 19. 20; v. καρπίζω, p. 247	382 tm
„	ἀρπάζω: snatch away, carry off; seize hastily, snatch up, plunder IIS 23. 9 [cf. IS 27. 7-12]	383
„	ρὺπαίνω: (ρῦπος רִפְסָה) defile, disfigure Job 27. 6	50
קָרָה	ῶρα (C): Hom. and Hes. distinguish three seasons; winter Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف)	13, 50
קָרַץ	רָצַץ, רָחַץ רָהֲגַנְנִי, רָהֲסַס: The word is hardly used by correct Attic Prose writers, except in Pass., break asunder, rend, shatter Lev 22. 22 Jes 36. 6, 58. 6	50
„	ἀριθμέω	102 tm, 325
קָרַץ	רָחַץ or רָחַץ, like רָחַץ: growl, snarl, like an angry dog Ex 11. 7 Jos 10. 21	44, 51
קָרַץ	רָחַץ, רָחַץ, רָחַץ: grape Nu 6. 4	119 m
קָרַץ	רָחַץ, = רָחַץ, רָחַץ: gnash or grind the teeth; רָחַץ: grind, gnash	64, 109 t
קָרַץ	a point of vocalization	99, 422
קָרַץ	ערירי, χέρσος, χέρπος: dry land, barren soils; metaph. barren, of women	33 t, 53
קָרַץ	τρύγος, τρύξ: lees of wine, dregs Ez 23. 34	65
קָרַץ	ἀροτρεύω, -ριάω, ἀράω, ἀρόω: plough, till IR 19. 19	36 t
קָרַץ	מִתְרַשֵּׁה, מִתְרַשֵּׁה ἀρατρον = ἀροτρον: plough IS 13. 20	70
קָרַץ	הִתְרַשֵּׁה, ἀκροάζομαι: hearken, listen Jes 41. 1 Job 33. 31, 33 (כתר י); χρονίζω: take time, linger Gn 24. 21, 34. 5 Jud 16. 2 IIS 19. 11; delay Ps 50. 3; χρηστηριάζω: consult an oracle Job 11. 3 Jud 14. 18 [a pun]	51
קָרַץ	רָחַץ, רָחַץ: ridge of a hill or mountain; χρηστήριον: the seat of an oracle, such as Delphi; distd. from the νηός, ναός (temple בַּיִת) Jud 4. 2 IS 23. 15, 19; oracular response, pl., תְּרַשֵּׁה Jes 3. 3	45
קָרַץ	חרה, χαράσσω, -ττω: cut into furrows, scratch; engrave, carve, inscribe; simply, write (Perh. a Semitic loan-word, cf. Hebr. hāraś 'engrave'; or cogn. with Lithuanian žer̃ti 'rake, scrape'.) [If it is a	

loan-word, then it is an atavism] Ex 32. 16 Jer		
17. 1 Am 9. 16		36 t, 41, 44
חרט, חרות, חרטת, חרטת (γράφω)		40, 103 tm
חשך, חשך, חשך ἰσχω: redupl. form of ἔχω; keep back, restrain;		
stay, stop Jes 58. 1 Job 16. 6; σώζω: save		34 t
חשך ἀζάπα, γυμνός		95 tm
„ σπάω		351 tm
חשך σπάσμα		351 tm
חשב, חשב, חשב ψηφίζω: count, reckon; prop. with pebbles;		
resolve to do something Lev 25. 27 IS 18. 25 IIR		
22. 7 Jes 13. 17 Thr 2. 8 Esth 8. 3, 9. 24, 25	53, 62, 93, 327	
„ ψέφω: ψέφει: φροντίζει (consider, reflect, take thought,		
give heed, pay attention, ponder) Gn 15. 6, 50. 20,		
Ex 35. 35 Dt 2. 20 IIS 19. 20 Jes 5. 28, 10. 7, 53.		
3-4 Mal 3. 16 Ps 40. 18 Prov 27. 14 Job 13. 24,		
35. 2, 41. 19		62
„ ἀσκέω: practise, exercise, train Am 6. 5		
חשב καταψηφίζω: Pass. (so always in aor.), to be con-		
demned Jon 1. 4		327
חשב, חשב, חשב ψήφισμα: decree, act Jer 18. 11, 49. 30		
Esth 8. 5		62, 70, 327
חשב, חשב, חשב ἡσυχάζω: keep quiet, be at rest Jud 18. 9 IIR		
7. 9; by resting from war IR 22. 3; impose silence Neh		
8. 11; leave unspoken IIR 2. 3 Jes 62. 1 Eccl 3. 7		92
חשב, חשב, חשב σκοτία, -τος: darkness, gloom Gn 1. 2 Jes 5.		
20, 42. 7 Ps 82. 5, 107. 10, 14		34 t
חשב σκοτισμός: darkening Jes 29. 15, 42. 16 Ps 88. 7,		
143. 3; חשב/σκοτίζω: make dark		52, 70
חשב ἡγεμών: leader, commander, chief Ps 68. 32		28, 637 tm
חשב ἀγαπάω		33 t, 91, 240 tm
חשב ξύματος, ξύσμα: filings, shavings Jes 33. 11 قشاصه		45, 52
חשב, חשב Σκύθης: Scythian		129 t, 291 t
חשב, חשב ἀπτω: engage, undertake, prosecute vigorously;		
set to work; kindle Jes 30. 14 Jon 1. 13		326
חשב, חשב, חשב στολίζω; חשב, חשב, חשב στολίσ; חשב, חשב, חשב στολίσ		
στολίσ		339 tm, 341
חשב τυπόω: impress, stamp; stamp a coin IR 21. 8		
Esth 8. 8		67
חשב τύπος: impression of a seal; stamp on a coin, on a		
branding-iron Gn 38. 18 Ex 28. 11 Cant 8. 6		79

- תתן ἑδνωτής: *a betrother* Jes 61. 10 Joel 2. 16 Ps 19. 6;
οἱ προσήκοντες (προσήκω): *relations* Gn 19. 14 IIR
8. 27 Neh 8. 18, 12. 28 328
- תחתר σκάμμα: (σκάπτω) *that which has been dug,
trench; place dug up* Ex 22. 1 Jer 2. 34 70
- סא- θεός: v. אל 128
- סבור ὀμφαλός: *navel; centre or middle point; later Delphi
(or rather a round stone in the Delphic temple) [cf.
הגדולה האבן in בית-שמש, the temple of the Sun-
god; and at גבעון, referred to as הגדולה; the
rock in Jerusalem, and the كعبه in Mecca] was
called ὀ. as marking the middle point of Earth* Jud
9. 37 Ez 38. 12 (ס', as in ὀλός/θολός: *the ink of
the cuttle-fish*) 47, 51, 77, 109 t, 379 t
- סבב θύω: v. זבח Ex 21. 37 Thr 2. 21 32 t, 67
- „ ὀπτάω: *roast, broil, fry; hence it appears that ὀπτάνω
was used of all kinds of cooking by means of fire or dry
heat, opp. ἔψω (boil in water)—בשל—which never
appears in Hom., whose heroes ate only roast meat
[cf. ὀπτάνιον: kitchen مطبخ] Gn 43. 16 Prv 9. 2* 47, 67, 100
- „ σφάζω: *slay, slaughter, prop. by cutting the throat;
slaughter victims for sacrifice* Ex 21. 37 Thr 2. 21 32 t
- ספח σφάγεύς: *slayer, butcher* IIR 25. 8 42 t
- ספח, ספחה σφάγιον: *slaughter, sacrifice, v. זבח* Ez 21. 15
Ps 44. 23 32 t, 80
- ספח, ספחה σφάγμα, -γίον: *slaughter* Jes 14. 21 70, 80
- סבל ἐμβάπτω: *dip in* Gn 37. 31 Lev 4. 6 IIR 5. 14 Ruth
2. 14; δύω: *plunge in* 67
- סבע δύω, δύνω: *non-causal, get or go into; enter, make
one's way into دخل; plunge into* IS 17. 49 Jer 38. 6;
went beneath the earth סבע Thr 2. 9; *plunge into the
sea* סבע Ps 69. 3; *the sword entered his body* ספח Ez
21. 19; *of Sun and Stars, sink into [the sea], set* בוא
Dt 23. 12 Eccl 1. 5 שקע; *of clothes and armour, get
into* עדה Jes 61. 10 Jer 31. 4 (3) Job 40. 10 עסה IS
28. 14 Ps 104. 2 עסף Ps 65. 14 38, 47, 68, 87
- סבע, סבעה κατα-: *causal, make to sink* Ex 15. 4 Jer 38.
22; ἐκτυπώω: *model or work in relief; Pass., formed
on a model, to be shaped* Prv 8. 25 Job 38. 6 42 t, 68, 87
- סבעת τύπος: v. תמה Gn 41. 42 Esth 3. 12 79

- קָטַר, קָטַר, קָטַר, קָטַר καθαίρω: *cleanse*, of things Lev 11.
 32 Nu 31. 23 Ez 22. 24, 43. 26; *purify, refine* Mal 3.
 3; *purge, clear* Ez 39. 16 Prv 20. 9; in religious sense,
purify Gn 35. 2 Lev 13. 13, 14. 7-8 Jer 33. 8 IICH
 29. 15; *purify oneself, get purified* Nu 8. 7, 19. 19 IIR
 5. 12 Ps 51. 9; of menstruation Lev 12. 7-8, 15.
 28; of the thing removed by purification, *purge*
away, wash off Lev 13. 6 22, 44, 59
 קָטַר περι-: *cleanse on all sides or completely* Lev 14. 48 61
 קָטַר κάθαρσις, κό-: *cleansing from guilt or defilement,*
purification Lev 12. 4, 6; v. חֲסֵאת 82
 טוֹב, טוֹב, טוֹב ἀγαθός, -θός, ἀγασός, ἀζαθός: *good* Gn
 1. 4, 31 IIR 3. 19; *brave, valiant; good, capable* IS 8.
 16, 9. 2; *good, in moral sense; morally good* IIS 27. 9
 Jes 65. 2 Ps 100. 5 Prv 2. 20; of things, *good, service-*
able, good for it Gn 27. 9; *it is good to do so and so*
 Ps 118. 8, 9 Thr 3. 27; τὸ ἀ. *good, blessing, benefit* Gn
 2. 18; *the good* Eccl 3. 12, 7. 20; τὰ ἀ. *good qualities*
 Neh 6. 19; *goods of fortune, treasures, wealth* Gn 24. 10
 Dt 6. 11 IIR 8. 9 Job 22. 18; *good things, dainties*
 Jes 1. 19; v. עוֹבֵר, עוֹבֵר, עוֹבֵר 75-6, 82, 86 t,
 101
 קָטַר καταβάπτω: *dye, colour* IIR 9. 30; ἀγαθόω, -θύνω:
do good to one, do good, do well Lev 5. 4 Dt 28. 63
 Jer 4. 22 60
 „ ἀναιθω: *light up; kindle* (W) Ex 30. 7 60
 קָטַר κλώσμη: (κλώθω) *thread* Ex 35. 25 50
 טוֹר τειχίζω: *build a wall* Ez 13. 12, 14 47
 טוֹר τείχος: *wall, esp. city-wall* Ez 13. 12 80
 טוֹר θυρίς: v. חֲלוֹן IR 7. 4 47, 393, 395
 „ στίχος: *row* Ex 28. 17-20; of trees IR 7. 3; *course*
of masonry
 „ קִיר, τείχος: v. טוֹר Ez 4. 3, 46. 23 80
 טִיס θίς: *sand or mud at the bottom of the sea* Jes 57. 20
 Jer 38. 6 Zach 10. 5 39, 43, 47, 73
 טוֹר θύρα: v. חֲלוֹן; at Priam's *door*, i.e. before his
 dwelling-place, especially of kings and potentates,
court Gn 25. 16 Ez 25. 4; θωράκιον 23 t, 74, 393
 טוֹר θῆτα; טוֹספֶּת φῶς 20, 337 tm
 טֶל θεός: v. אֵל 128

- סל δρόσος: v. חציר Dt 33. 28 Jud 6. 38-9 42 t, 57, 66, 69
- סלא סלה φάγλος: a lamb, either when it begins to be eatable or to eat alone Jes 40. 11, 65. 25; cf. אֶרֶן 42 t
- סלל סלל σκιάζω: overshadow, shade, darken; generally, overshadow, cover Dan 4. 9 Neh 13. 19 33 t, 67
- סלל ἐπιτελέω: complete, finish, accomplish; get it completed Neh 3. 15 53
- סלמן Πτολεμαῖος: Ptolemy Est 2. 42; cf. סלמן 62, 68, 73
- סמן τίθημι: put, place; deposit; lay in the grave, bury Gn 35. 4 Ex 2. 12 Jos 7. 21 Jer 18. 22 Prv 19. 24 64, 117 t, 423-4
- סממן מכמן θέμα: (τίθημι) that which is placed or laid down, money deposited, deposit; treasure Gn 43. 24 Jes 45. 3 Jer 41. 8; סמן θετός 33 t, 70, 117 tm, 423
- סמנ καλάθιον: Dim. of κάλαθος (basket narrow at the base; esp. for wool, for fruit; carried in procession in honour of Demeter) Dt 26. 2 60
- סמנה סמנה ἀποπλάζω: lead away from; Pass., stray away from, wander; ἀποπλανάω: lead astray, make to digress; Pass., wander away from, wander from the truth [πλανάω: Prose Verb = πλάζω (used once in Hom., also by Tragic writers . . .) סמנה] Gn 20. 13 Jes 63. 17 Ez 13. 10 Mich 3. 5 33 t
- סמנ γεύω, γεύομαι: taste IIS 19. 36 Job 12. 11, 34. 3; taste, eat of; take food IS 14. 24 IIS 3. 35 Jon 3. 7; metaph., taste, make proof of Ps 34. 9 Prv 31. 18 47, 67, 325
- סמנ מעמם, מעמם γεῦμα: taste Ex 16. 31 Nu 11. 8; food Gn 27. 4 Ps 141. 4 Prv 23. 3; γευθμός = γεῦσις (sense of taste; taste, flavour; food); ἐδεσμα: meat, food; pl. eatables; χυμός: flavour Job 6. 6 39, 47, 67, 70-1
- סמנ θυμός: v. סמנ IS 21. 14 79, 297 tm, 300
- סמנ τρυφερόν, τό: delicate, dainty [סמנ Ez 17. 9]; of fish, tender, soft-fleshed; of an infant, τό τ. dainty softness; τρυφηλός, rare form of τ. Gn 34. 29 Nu 31. 17, 32. 16, 17 Esth 3. 13 طنل 43
- סמנ στέγη, -γα: roof, ceiling [סמנ سَطْح]; freq. in pl., house, dwelling IR 7. 9 41
- סמר óπλή 314-15 tm
- סמר πράος: mild, soft, gentle Jud 15. 15 Jes 1. 6 93
- סמר πρό, πρίν 86 t, 172 tm
- סמר θρύπτω: break in pieces, break small; σπαράσσω, -ττω:

- tear, rend, esp. of dogs, carnivorous animals, and the like* Gn 8. 11, 37. 33, 49. 27 Dt 33. 20 Ps 7. 3 43, 417-18, 425
- סרף θρύψις: *breaking in small pieces* Nah 3. 1 23, 43
- „ סרפה θρύμμα: (θρύπτω) *that which is broken off, bit* Gn 31. 39 Ex 22. 30 Lev 17. 15 Ez 19. 36 Am 3. 4; τρυφερόν; τρύφος 23, 43, 373 tm, 425 tm
- „ τροφή: (τρέφω) *nourishment, food; τὸ τροφόν: that which nourishes* Mal 3. 10 Ps 111. 5 Prov 31. 15 41, 43, 373 tm, 425 tm
- Ζεὺς: *Zeus* 127
- ἡμέρα: *v. יום*
- ῥόος, ῥόφος: (ρέω) *stream, flow of water, current; current at sea; also current of air (ῥίη); flux, discharge of morbid humours* Gn 41. 1 Ex 8. 1 Jes 33. 21 63
- φορά: (φέρω) *that which is borne; esp. that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79
- γάμβρος: *brother-in-law, i.e. sister's husband or wife's brother; father-in-law; γαμβρά: sister-in-law* Dt 25. 5 Ruth 1. 15; *v. יבם* 57, 67, 326
- διψάω, -ώω, -έω: *thirst; of trees, to be thirsty, parched* Gn 8. 3 Thr 4. 8 58
- διψάς: *used as fem. of δίψιος (thirsty, and of things, dry, parched)* Gn 1. 9 Ex 4. 9, 14. 6 58
- δίψιος: *v. יבם* Ez 17. 24, 37. 2 58, 119 tm
- ἔργον: *work* Gn 31. 42 Jes 55. 2; *of works of industry; of tillage, tilled land* Job 39. 11; *generally, property, wealth, possessions* Dt 28. 33 Jes 45. 14; *in bad sense, mischief, trouble, of disease* Eccl 12. 12 49
- κολώνη: *v. לג* Gn 31. 47 34 t
- ἄγυια: *street, highway, chiefly in pl.; rare in Prose* 403-4 t, 641-5 tm
- „ Ἄγυιεύς: *a name of Apollo as guardian of the streets and highways; pointed pillar, set up as his statue or altar at the street-door* 169 tm, 404, 641-5
- „ αὐγή: αὐγαί, *the eyes; mostly poet.* 404 t, 641-5 tm
- „ γυῖον: *limb; the foot; the hand; the whole body* 101, 404 t, 641-5 tm
- „ λάχος: (λαχεῖν) *allotted portion; portion obtained by lot, share* 404 t, 641-5 tm

- דָּ ὁδός: v. הָדוּר Ez 13. 18 47, 50, 404 t, 641-5 tm
 „ παγίς: (πήγνυμι) = πάγη (anything that fixes or fastens, snare, noose; fowling net; metaph., trap, net), trap
 Prv 6. 5 (v. יָקוּשׁ) 404 t, 642 t
 „ ποδός, πούς: v. אָשׁוּר 62, 79 t, 642 t
 יָדָה ἰάπτω: send, drive on, of missiles, send forth, shoot
 Jer 50. 14; throw Thr 3. 53; assail Zach 2. 4 (conf. κατ-: harm, hurt) 56
 תָּדָה δόσις: (δίδωμι) gift Ps 56. 13 58, 72
 יָדָה ἀγαπητός: v. אָהוּב Jes 5. 1 Ps 84. 2 107-8
 יָדָה εἶδω, no Act. pres. in use, ὁράω being used; see, perceive, behold Jes 29. 15, 56. 10; pf. οἶδα I see with the mind's eye, i.e. I know Gn 4. 9, 12. 11; the aor. and pf. are usually supplied by γινώσκω: know carnally
 Gn 4. 1 IR 1. 4 47, 68, 85 t, 92, 108, 329-31
 „ διαίδω (A), δια-εἶδω (i.e. διαφείδω) (A): discern, distinguish Gn 3. 22; test Ib 39. 6, 8 58
 יָדָה γνωτός (A): of persons, well-known Dt 1. 13, 15; older and more correct form of γνωστός (pl., as Subst., = γνώριμοι well-known; notable, distinguished), notables Ib.; Act., knowing Jes 53. 3 108
 יָדָה מִדָּע, מִדָּע, מִדָּע, מִדָּע γνωτός (B): kinsman, kinswoman Ruth 2. 1, 3. 2 108
 יָדָה εἶδησις: knowledge Gn 2. 9 Dt 4. 42 IR 7. 14
 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = γνώσις (knowing, being acquainted with a person) Jes 11. 2, 9 Jer 22. 16 Hos 4. 1, 6. 6; in pl., forms of knowledge IS 2. 3 73
 יָדָה εἶδημα: knowledge Dan 1. 4, 17 70, 330 tm
 יָדָה ἰεὺς θεοῦ: God's votary; cf. יָדָה יְהוָה ICh 7. 6 128
 יָהּ Διός, Ζεύς: Zeus; Παιάν: Paeon Jes 38. 11 44, 58, 61, 92, 114 t, 121-3, 127, 352 t, 390 t
 יָהּ Gn 29. 35 86 t
 יָהּ 286 t
 יָהּ Διὸς Παιᾶνος, Ζεὺς Παιάν: Zeus Paeon or Paeon, the physician of the gods; title of Apollo (later as epith.); also of other gods; of Zeus, of Helios, of Pan; Διόπαν: Zeus Pan Gn 12. 1 Ex 3. 15, 6. 3 86 t, 121, 130, 330 t, 352 t, 390 t

- יהוה, יוֹ Διογενής: *sprung from Zeus* (Ζεὺς ἐγέννησε);
 Διογένης, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129
- יהוה, יוֹ, יהוה, יוֹ Διόδοτος, Διόδοτος: *given by Zeus*,
 heaven-sent IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129
- יהוה, יוֹ Hag 1. 1 Esr 3. 2 129
- יהוה, אָדָמָס: v. אָחֲלָמָה Ex 28. 18 Ez 28. 13 49
- יהוה, אֵלִיָּהוּ, אֵלִיָּהוּ εἶργεν Διός IS 8. 2 IIR 1. 3, 13 125
- יוֹם ἡμαρ, ἡ-: = ἡμέρα (aspirated perh. only in Att. and West Ion.; *day*; poet. for *time* יוֹם Nah 1. 7 יוֹם Zach 14. 4, 9; pl., ἐν ἡμέραις τωός *in the days of* Gn 14. 1 Esth 1. 1; in pl., *age* יוֹם Gn 3. 14, 18. 11, 35. 29; dat., τῇδε θῆμερα = σήμερον (Adv. *to-day*) יוֹם Ps 118. 24; καθ' ἡμέραν *by day* יוֹם Ex 13. 21 Ps 91. 5, 121. 6); in ἅματα πάντα *in perpetuity* יוֹם Lev 25. 23 [cf. ἀθάνατος] 24 t, 34 t, 43, 51, 57, 171 tm
- יוֹן Ἴων: *Ion*; Ἴωνες, οἱ, the *Ionians* Gn 10. 4 133
- יוֹנָה κυάνεος: of the colour of κύανος (*dark-blue enamel*; *blue copper carbonate*; a bird, perh. *blue thrush* יוֹנָה Gn 8. 8), *dark-blue, glossy*, of the swallow יוֹנָה Ib.; of the *deep sea*; generally, *dark, black* Jer 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60
- יוֹנָה γυνή, γυνή: *woman*; as a term of respect or affection, *mistress, lady* Cant 5. 2 47
- „ Διονῦς: = Διονύσιος (*of Dionysus*); Διονύ: as voc. of Διόνυσος (*Dionysus*) Jon 1. 1 58
- „ οἰνός: II. a wild pigeon of the colour οἰνωπός (*ruddy complexioned*, of Dionysus; but, *dark complexioned, black mixed with bright light, dark*, of ivy, of the fruit of the φελλόδρυς (*holm-oak*), of the οἰνός II), the *rock-dove* Gn 8. 8 50, 120
- יוֹתָם Διόθεν: Adv. *sent from Zeus* Jud 9. 5 58
- יוֹתָם ἐνός = μονός: *solitary*; = οἷη (*the ace on dice*), *ace on a die* 32 t, 325 t
- לְחַלּוֹת ἐλπώ, ἐλπίζω, Att. form of ἐλπομαι, ἐέλπομαι: *hope or expect* Ps 71. 14 Job 14. 14; *expect anxiously, fear* IS 31. 3 Job 13. 15; construction, like ἐλπίζω: Att. form of ἐλπομαι, used also by Hdt., *hope for*, or rather (in earlier writers) *look for, expect* Ps 71. 14 Job 14. 14; of evils, *look for, fear* IS 31. 3 Job 13. 15 31 t

תְּלִיָּה	ἐλπίς: <i>hope, expectation</i> Prv 13. 12 Job 41. 1	72, 81
וַיְיָ	οἶνος: <i>wine</i> ; οἶ. φαρμακίτης Cant 8. 2	xxix, 43, 47, 65, 74, 120, 174
וַיְיָ	Ἀγυιεύς: <i>v. וַיְיָ</i>	404
וַיְיָ	ἀπευθύνω: <i>guide aright, direct</i> Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19. 25; <i>correct, chastise</i> IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; <i>govern, rule</i> Jes 2. 4 Mich 4. 3; <i>κατ-: make or keep straight</i> Prv 9. 7 Job 13. 15, 32. 12; <i>demand an account from one, condemn</i> Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); οἱ κατευθύνοντες the <i>righteous</i> וַיְיָ Ps 149. 1, 5	330
וַיְיָ	βλαστός: <i>offspring</i>	32, 101
וַיְיָ	βροῦκος: <i>locust or its wingless larva</i> ; ὀλιγγος: <i>a kind of locust</i> Joel 1. 4, 2. 25 Nah 3. 16	77, 401
וַיְיָ	κυάνεος: <i>the deep sea</i> ; -vos: <i>sea-water</i> Gn 14. 3 Ex 23. 31	
וַיְיָ	πῆμα: <i>poet. word, misery, calamity</i> Ps 116. 2	61
וַיְיָ	ἡμίονος: <i>half-ass, i.e. mule</i> Gn 36. 24	51
וַיְיָ	μεσημβρία: (for μεσ-ημερία, μέσος [sem. μέση], ἡμέρα) <i>midday, noon; the parts towards noon, the South</i> Gn 35. 18 Jos 15. 1 Jes 43. 6 Ez 16. 46 Ps 89. 13 [since a person facing the rising sun has the South on his right hand, וַיְיָ came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as <i>South</i> ; while the North—לְאַחֶיךָ Gn 14. 15 Jos 19. 27 Ez 16. 46 شمال—came to mean also 'left hand', 'left' Cant 2. 6 ICh 18. 18; v. εὐώνυμος]	86
וַיְיָ		27
וַיְיָ	θηλάζω: <i>give suck</i> ; of the young animal, <i>suck</i> Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3	59, 81
וַיְיָ	κτίζω: <i>found, build</i> IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 ICh 8. 16; cf. ἵστημι	51, 60, 87
וַיְיָ	ἀνα-: <i>rebuild</i> Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. καθίστημι, ἐφ-, συν-	51, 60, 87
וַיְיָ	κτίσις: <i>founding, settling; creation</i> Esr 7. 9	60
וַיְיָ	κτισμός: <i>foundation</i> IR 7. 9	60, 71
וַיְיָ	κτίσμα: <i>foundation</i> IIS 22. 16 Jes 24. 18 ICh 8. 16; of a temple Ps 87. 1; generally, <i>building</i> Jes 58. 12	60, 70, 71

- יֹסֵף, הוֹסִיף, יוֹסֵף προστίθῃμι, -θῶ: *add* Lev 27. 13 IIR
20. 6 Eccl 2. 9 ICh 9. 6; *continue* or *repeat* an action
Gn 8. 12, 21, 38. 26 Ex 8. 25, 9. 34 Prv 23. 35;
bear *another* son Gn 4. 2 62, 87 t, 327
- מוֹסֵר, מוֹסֵר δέσμα: (δέω A) poet. for δεσμός (metaph.,
any bond of union or connexion; of the laws), *bond*,
fetter Jes 52. 2 Jer 2. 20 Ps 116. 16 Job 5. 17,
12. 18 (v. אָסַר) 70
- יֵעַ ἀγγεῖον: *vessel* for holding liquids or dry substances
Ex 27. 3 59
- יֵעַ αἰνίζομαι 110 tm, 241 tm
- הַעֲוֹדָה τὸ ἔθος: *custom* Jes 8. 16, 20 Ruth 4. 7; εἰδῆσις:
knowledge 73
- הוֹעִיל ὠφελέω: *to be of use or service; to be of use to one*,
to be of service, benefit Jes 48. 17 Jer 22. 32 Hab 2. 18
Prv 11. 4 Job 30. 13; *Pass.*, *receive help or succour*,
derive benefit or advantage Job 25. 15, 35. 3 66, 93
- יֵעַל, יֵעַל δορκάλις 58
- יֵעַן, יֵעַן δία 58, 68, 169 tm
- יֵעַ μῆτιζομαι, μῆτιόμαι: = μῆτιάω II (*plan, devise*),
devise, contrive Jes 7. 5, 14. 27 Mich 6. 5; αἰνίζομαι:
= αἰνέω (Poet. and Ion. Verb, very rare in good
Att. Prose, ἐπαυνέω being used instead); ἐπαυνέω
= παραινέω (*exhort, recommend, advise; propose*),
recommend, advise Ex 18. 19 IR 1. 12, 12. 8 Jes 14. 24,
26-7, 32. 7 Ps 16. 7 110-111 tm
- יֵעַץ, יֵעַץ, יֵעַץ, יֵעַץ συμμητιόμαι: *take counsel with or*
together IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111
- יֵעַץ μῆτιέτα, Ep. for μῆτιέτης: *counsellor*; = μῆτιόεις
(*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh
27. 32, 33 Prv 15. 12 111
- יֵעַץ, יֵעַץ μῆτις: *wisdom, skill, craft, counsel, plan*,
undertaking; παραινέμα: *advice* IIS 16. 23 IIR 18. 20
Jes 8. 10 Jer 18. 18, 50. 45 Ps 81. 13 Prv 1. 31 82, 111
- יֵעַקֵּב κακκάβη (A): *three-legged pot* (= χύτρα, *earthen*
pot, pipkin) 60, 83 t, 646 tm
- יֵעַר ἄγριος: (ἀγρός) *living in the fields, wild, savage*; of
animals Jer 26. 18; of trees, opp. ἡμερος [חֲמֹר],
wild Jos 17. 18 IIS 18. 8 29, 378 t
- יֵעַר, יֵעַר ἀγορά: v. חֲמֹר Jos 15. 9 24 t, 377-8

- יַעֲרָה, יַעֲרָה קηρίον: (κηρός) *honeycomb*, mostly in pl. IS
14. 27 Cant 5. 1 60
- יִפְּה εὐφυσ 89 tm, 115 t, 327
- יִפְּנָה εὐφωνος: *sweet-voiced, musical; sweet-toned; loud-voiced*, of a herald Nu 13. 6 47, 115, 121
- יִצֵּא ἐξοδεύω: *march out, depart* Gn 28. 10 Ex 9. 21; *come out* Gn 8. 7, 27. 30 Dt 28. 6 [cf. יִצֵּא/ἐξοδισμός: = ἐξοδία (*marching out, expedition, journey*) Nu 33. 2; יִצֵּא/ἐξοδος: *discharges from the bowel* Dt 23. 14] 85 t
- הוֹצִיא σώζω: *of persons, save from death, keep alive; ἐξάγω: lead out, lead away* Ex 7. 4 IIS 5. 2 Jes 40. 26 Jer 38. 22-3 ICh 23. 14; *having brought her out from Argos* Gn 14. 18, 15. 7 Ex 12. 51 Ez 11. 7, 20. 34, 21. 10, 42. 15 Job 15. 13 Esr 1. 7 ICh 20. 3; *bring out of prison, release* Gn 40. 14 Ex 6. 6 Dt 4. 20 IIS 22. 20 IR 8. 51 Jes 42. 7 Jer 20. 3, 52. 31 Ps 25. 15, 31. 5, 68. 7, 107. 28, 142. 8, 143. 11; *bring forth into the world* Jes 65. 9 Job 10. 18; *lead out to execution* Gn 38. 24-5 Dt 17. 5, 22. 21, 24 Jud 6. 30 IR 21. 10 Hos 9. 13; *of merchandise, etc., carry out, export* Ex 12. 39 Lev 4. 12 Jud 6. 18 IIS 12. 30 IR 10. 29 Jer 51. 44 Ez 11. 7, 12. 7 Am 6. 10 Esr 1. 7 Neh 9. 7 ICh 20. 2 ICh 1. 17, 9. 28; *draw off water* Nu 20. 8, 10 Dt 8. 15 IR 17. 13 Jer 10. 13 Ps 135. 7 Neh 9. 15; *bring forth, produce* Gn 1. 12, 24 Nu 17. 23 Dt 28. 38 Jes 61. 11 Hag 1. 11 Ps 104. 14 [cf. יִצֵּא/ἐξαγωγή: *duty on export* IR 10. 28-9 ICh 1. 16-17; ἐξαγωγίμος: *unsettled, migratory, of people* Ez 12. 4] 28 t, 36 t
- הוֹצִיא ἐξωθέω: *thrust out, force out* IIS 13. 18; *expel, eject, banish* Esr 10. 3, 19 205
- יִצֵּב, יִצֵּב, יִצֵּב ἵστημι 156 tm
- יִצוֹעַ κοίτη: (κεῖμαι) = κοιτός I (*resting-place, bed; stall, fold, pen*), *bedstead; esp. marriage-bed* (pl.) Gn 49. 4 Ps 63. 7 ICh 5. 1; cf. θακεῖον 59, 68, 74
- יִצוֹעַ κοιτάριον: Dim. of κοίτη, *sup.* Jes 28. 20 59, 71
- יִצְחָק יִצְחָק Gn 17. 19 Jer 33. 26 36 t, 417 t
- הוֹצֵק ἐκχέω: *pour out, prop. of liquids* Lev 21. 10 51
- מוֹקְדָה, מוֹקְדָה αἶθων: (αἶθω) *fierce, burning; αἶθος: burning heat, fire* Lev 6. 2 Ps 102. 4 70

- יקה *ikéτης*: suppliant 127 t
 יקֶשׁן *Skúθης*: Scythian Gn 10. 25 (+, like יבֶל and יגֶר) 130
 יקום *οἰκουμένη*: inhabited region; then the Greek world, opp. barbarian lands; the inhabited world (including non-Greek lands, as Ethiopia, India, Scythia), as opp. possibly uninhabited regions Gn 7. 4 57, 133
 יקר *ἰχώρ*: ichor, the juice, not blood, that flows in the veins of gods; later simply, blood Ps 37. 20 39
 יקר *ἀκερα, κριτός* 96 tm
 „ *δόξα*: (*δοκέω, δέκομαι*) the opinion which others have of one, estimation, repute; mostly, good repute, honour, glory Esth 1. 4, 20 58, 68
 יקרוה = יקרוה *ψυχρότης*: coldness, cold; chill, frost 32 t
 יקש *δικεῖν*: throw, cast Jer 50. 24 Ps 141. 9; cf. *δικτυόμαι*: Pass., to be caught in a net נִקֵּשׁ Ps 9. 17 38
 יקש *δικτυωτός*: made in net-fashion; latticed, trellised Ps 91. 3 Prov 6. 5 (ע. יד' *παγίς*) 642 t
 מִקֶּשׁ *δίκτυον*: net Am 3. 5 70
 יִרֶא *εἶρη*: v. אִוֶּרֶ יִרֶא, יִרֶבֶא, יִרֶבֶא, יִרֶבֶא 127, 312
 ירא *τρέω*: flee from fear, flee away; trans. fear, dread, be afraid of Gn 18. 15, 19. 30 Jes 15. 4 64
 יראה *τρομός*: trembling, quaking, quivering, from fear Gn 9. 2 Jer 32. 40 Ez 30. 13 Mal 1. 6 Ps 5. 8, 9. 21, 55. 6 Prov 2. 5, 8. 13 64, 70
 ירב *Ἔρις*: a goddess who excites to war Hos 5. 15 82
 ירבעל *εἰρη Βάαλ, γαμίτου, πόσιος*: votary of Baal, of husband Jud 6. 32 IIS 11. 21 IR 11. 28 42, 123, 126, 128, 311-12 t
 מִרְיָה *τριγώνη*: tribula ['thrashing-sledge' consisting of a wooden platform studded with sharp pieces of flint or with iron teeth]; cf. *τυκάνη* (instrument for threshing), written *τυτάνη* in Hesychius, and *τριγώνη* IIS 24. 22 Jes 4. 15 70, 329
 ירד *παράδωμι*: give city or person into another's hands; esp. as a hostage, or to an enemy, deliver up, surrender; יִרְדֵּה/παράδοσις: surrender Dt 20. 20, 28. 52 61, 63, 68, 121, 327
 ירדן *ἀρδάνιον*: = *ἀρδάλιον* (water-pot or trough) [from the heights of the West Bank—where the European

- Greek invaders of Canaan first stood about six thousand years ago—the Jordan looks very much like a trough] Jos 1. 2 Job 40. 23 28 t, 46, 129
- יְרֵאֵל, יְרֵאֵל εἶργον θεοῦ: God's gift ICh 7. 2 ICh 20. 16 128, 311–12 t
- יְרוּשָׁלַם ἱερὸν Οὐλοῦς: the temple of Demeter (Οὐλώ) Jos 10. 1; cf. שְׁלֵם Ps 76. 3, οἶκος Δημήτερος (אפרתה) Gn 35. 19 Jud 19. 2 83 t, 86 t, 131 t
- יָרָה ὥρα: any period, fixed by natural laws and revolutions, whether of the year, month (IR 6. 38) or day (the sense 'day' is implied in the compd. ἐπτάωρος (*lasting seven days*)) Job 7. 3, 29. 2; in pl., of the climate of a country, as determined by its seasons; season (W) Dt 33. 14 50
- יָרִיחַ, יָרִיחַ ICh 23. 19, 26. 31 128
- יָרִיעַ πτέρωμα: colonnade of a temple יָעַר IR 7. 2–3; awnings Ex 26. 1 Ps 104. 2 62
- יָרֵךְ ἄρθρον; ῥίζα xxxviii tm, 78, 370 tm
- יָרְכֵת εἰρκτή or εἰρκ-; ἐρκτή: (εἰργω) an inclosure, prison; inner part of the house, women's apartments IS 24. 4 28
- Am 6. 10 Jon 1. 5 Ps 128. 3 128
- יָרֵם, יָרֵם εἶργον Διός
- יָרְקֶק ὠχροῦσανθος: of a pale yellow colour Lev 13. 49 Ps 68. 14 51
- יָרְקֶן δράκων: dragon, serpent; interchangeable with ὄφεις (serpent); perh. a water-snake; יָרְקֶן Jos 19. 46 59, 92, 129
- יָרֵשׁ παραδίδωμι: transmit; hand down to one's posterity ICh 20. 11; יָרֵשׁ παραδοσις: tradition; that which is handed down or bequeathed, doctrine, teaching Dt 3. 20 (יָרֵד) 131 t, 414 t
- יָרֵשׁ παραδόσιμος: handed down, transmitted, hereditary Ex 6. 8 Ez 36. 2–3; παραδοσις: handing down, bequeathing, transmission; handing over, transfer; transmission of legends, doctrine, etc., tradition; that which is handed down or bequeathed, tradition, doctrine, teaching Dt 33. 4; surrender יָרֵד Dt 20. 20 (יָרֵד) 61
- יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ אֲדֹנָי: ה' ἡ θεός יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ 128
- יָרֵשׁ ἡ θεός θεοῦ ICh 4. 36 128
- יָרֵשׁ ἡ θεός θεοῦ Gn 32. 29 66, 121, 128, 131 t, 291 t
- יָרֵשׁ, יָרֵשׁ ἡ θεός θεοῦ Gn 25. 16 ICh 4. 3

- יָשָׁה אֵשׁ, אֵשׁ, אֵשׁ *ἔχω*: have, possess Gn 33. 9, 39. 4; have means
 or power to do, to be able Ib 31. 29 Prv 8. 21; there is
 Gn 18. 24, 28. 16 IIS 14. 19 Prv 18. 24 אֵשׁ־יָדָן Dan
 3. 12 28 t
- יָשָׁה הוֹשִׁיב, יָשָׁה *ἵζω*: Mostly in Poets and late Prose,
 the Att. Prose form being *καθίζω*; make to sit, seat,
 place Gn 40. 13 IR 2. 24; settled them in Scheria
 IIR 17. 6 Ez 36. 11; set up and dedicate temples,
 statues, etc., in honour of gods אָהַד; sit, sit down IR
 1. 46 Esth 3. 15; of things, settle down, subside אָהַד 23, 47, 87,
 174
- הוֹשִׁיב *καθ-*: causal, make to sit down, seat IR 2. 24; set,
 place Gn 40. 13 Job 36. 11; encamp IS 30. 21; set up
 Ez 25. 4; הוֹשִׁיב marry Esr 10. 18 Neh 13. 23; cf.
συννοικέω: live with in wedlock 87, 116
- מוֹשֵׁב *ἵμα*: seat IS 20. 18, 25 70
- יָשָׁה *θαάσω*: Ep. form of *θάσσω* (sit, sit idle), sit IR
 1. 46 59
- מוֹשֵׁב *θάκμα*: seat IS 20. 18, 25 59, 70
- יָשָׁה *οἰκέω*: v. נָגַר Ez 27. 3 69
- מוֹשֵׁב *οἰκέτης, -κτήτης*: household slave, opp. *δοῦλος* Ex
 12. 45 Lev 22. 10; *οἰκότης*: dweller, inhabitant Gn
 23. 4 Lev 25. 45 IR 17. 1 73
- מוֹשֵׁב *οἰκμα*: dwelling-place Nu 24. 21 Ez 6. 14,
 34. 13 70, 81
- הוֹשִׁיב *οἰκίζω*: c. acc. pers. settle, plant as a colonist or
 inhabitant, remove, transplant IIR 17. 6, 24 Ez 36. 11 87
- הוֹשִׁיב *κατ-*: settle, establish IIR 17. 6, 24; Pass.,
 to be settled Jes 5. 8, 44. 26; bring home and re-establish
 there, restore to one's country Ez 36. 11 87
- יָשָׁה יָשָׁה, יָשָׁה *ἡθεος γαμίτου, ποσίος* 126 t, 128
- יָשָׁה *λόχος*: v. אֲשֹׁר 79, 392 tm
- יָשָׁה *ἡθεος Διός*: a gift or votary of Zeus Esr 10. 31
 ICh 12. 6 (7) 128
- יָשָׁה *εἶπω*: sleep IR 18. 27 Jes 5. 27; sleep of death Jer
 51. 39 Ps 13. 4 Dan 12. 2; *ὕπνω* 115, 238
- הוֹשִׁיב *ἵζω*: v. הוֹצִיא Ex 2. 17 IS 17. 47 Ez 34. 22,
 36. 29 27-8 t, 36 t, 44, 116 t
- יָשָׁה *ἡθεος Διός* Jes 1. 1 128
- יָשָׁה *ἱάσμις*: jasper (cf. Hebr. *yāšp̄heh*) Ex 28. 20 82, 310

7. 23; the seat of the passions, anger, fear, etc. Gn
 49. 6 Ps 30. 13, 57. 9, 108. 3, 149. 5; = ἡπατος 13, 14, 24 t,
 82, 114 t, 379, 427 .
- כבוד כבוד, κῶδος: Ep. word; *glory, renown*, esp. in
 war IS 2. 8, 4. 21 Prv 3. 16 13, 41, 46, 403
- כביר αἰγίς: *goatskin*, worn as a dress IS 19. 16; v. p. 237 47
- כבל ὄπλον 14, 34, 342 tm
- כבר ἤδη: Adv., *already* Eccl 1. 10 47
- כבש כשב, οἷς, ὄεις: *sheep*, كبش (rare in Prose, πρόβατον
 (خروف) being preferred) both of the *ram* and the *ewe*
 —כבשה, כבשה, כבשה Gn 21. 28 Ex 12. 5 Lev 3. 7,
 5. 6, 14. 10—though sts. a word is added to mark
 gender אלוף (ἀρνείος) כבש Jer 11. 19 (Latin, ovis) 81 t
- כבש κάπνός: *smoke* Gn 19. 28 Ex 9. 8, 19. 18; א. אבק
 עשן 47, 68, 77
- כד κάδος: *jar or vessel for water or wine* Gn 24. 14 IR
 17. 12 42 t
- כד κατά 171 tm
- כה ὧδε: demonstrative Adv. of ὅδε; of Place Jud 14. 5;
hither Ex 7. 16 Jos 17. 14; cf. ὅδε; ὧδε καὶ ὧδε *this*
way and *that* כה וכדרך יום כה ודרך יום Nu 11. 31;
here Gn 31. 37 Nu 23. 15 (פ. ה.) 27 t, 34 t
- „ ὧ: v. כ. 47, 51, 85-6 t, 427
- „ ὧ: *thus* Gn 15. 5, 32. 5 IS 3. 17, 11. 7 47
- כהן διακονέω: *minister, do service, serve* Ex 28. 41 Lev
 16. 22 ICh 5. 36 58, 272 tm
- כהן διάκονος, διάκων: *servant, attendant or official* in a
 temple or religious guild Gn 14. 18 Ex 3. : Jud
 18. 19 IIS 20. 26 Jes 66. 21 ICh 13. 9 58, 74, 272 tm, 286 t
- כהנה διακονία: *service; body of servants or attendants*
 Ex 29. 9 IS 2. 36 58, 272 tm
- כובע κύμβαχος: *crown of a helmet* [cf. Lat. *guba*,
 crest of a helmet] 34 t, 39, 48
- כיה καυσίς: *burning, cautery* Ex 21. 25 Jes 3. 24 כִּי 74, 78
- כיה καύμα: (καίω) *burning heat*, esp. of the sun, *sun*
heat Lev 13. 24 70
- כין εἰκών: *likeness, image*, whether picture or statue,
bust; metaph., *living image, representation* Jer 7. 18,
 44. 19; κίων: v. צִיץ 78

- כוס σκύφος: *cup, can, esp. used by peasants* Gn 40. 11
Jes 51. 17, 22 Jer 16. 7, 51. 7 81
- מכורה, מכורה χωρίον: Dim. (only in form) of χώρος
(like χώραι, a definite space, piece of ground, place) and
χώρα (space or room in which a thing is; country);
place, spot, district; pl., sites Ez 16. 3, 21. 35, 29. 14 70
- כוש, כותה, כותה Σκυθία: *Scythia* Gn 2. 13 IIR 17. 24, 30;
Σκυθιάς, a name of Delos; כוש, כותה the Euphrates
and the Tigris, the Scythian Rivers Jes 18. 1 129 t
- כוש Σκύθης: *Scythian* IIS 18. 21; prov. Σκυθῶν ἐρημία
of a desert; כוש, כותה Σκύθαινα: fem. form of Σκύθης
Nu 12. 1 44, 121, 129 t
- כוש Σκυθῶν [sc. βασιλεύς, ἡγεμών, φύλαξ, etc.] of the
Scythians [i.e. their king, leader, protector, etc.
Jud 3. 8] Hab 3. 7 121, 129 t
- כזב ψευδός: (ψεῦδω) *falsehood, lie* Zeph 3. 13 21 t, 47
- כח κῆρυς: *strength, vigour*, poet. word; ἰσχύς: (perh.
akin to ἔχω, ἰσχω) *strength of body* Gn 31. 6 Jud
16. 5 IS 28. 20 IIR 19. 3 Jes 40. 29 Prv 14. 4;
might, power Ex 9. 16 Nu 14. 17 Zach 4. 6 Dan 1. 4
(Perh. ἰσχύς, cf. . . . γισχύν (ἰσχύν)) 23 t
- כי καί: Conj., copulative, joining words and sentences;
to express simultaneity Gn 30. 33, 35. 18; also
Adv.; εἰ καί *although, notwithstanding that, even
though* כי אף Gn 3. 1 IIR 5. 13 כי אף Jes 1. 15 Hos
1. 16 Ps 23. 4 Prv 22. 6 Thr 3. 8; before a Participle,
to represent either καὶ εἰ (*even if*) . . . or εἰ καί . . .
although, albeit Ex 13. 7 Jer 10. 2; v. כוּי 39
- „ κε: epic for ἄν; εἰάν (so early Attic Inscr., εἰάν sts.
after B.C. 400), also contr. ἦν and ἄν, which by
crasis with καί become κᾶν: *if haply, if*, regularly
followed by subj. [as in Ex 1. 10]; Arcadian εἰκᾶν
in Tegean Inscr. of IV B.C.; when the apodosis
is fut. [as in Ex 1. 10], to express a future condition
more distinctly and vividly than εἰ c. opt., but less
so than εἰ c. fut. ind. 85-6 t
- „ כִּי γε: enclitic Particle, giving emphasis to the
word or words which it follows Gn 49. 15 (cf. Ib
6. 2 Ex 2. 2); with Pronouns: with Pron. of 1st
Pers. so closely joined, that the accent is changed,

- in *ἐγώ γε* כִּי אֲנִי Ex 20. 2; in *ἀρά γε*, each Particle retains its force, *γε* serving to make the question more definite כִּי הִנֵּה Gn 27. 36, 29. 15; the demonstr. Pron. *ὁ, ἡ, τό*, made slightly (if at all) more emphatic by the addition of *γε*, *he, she, it* כִּי הִנֵּה IIS 23. 19 326
- כִּי *ἐνεκα, -κεν, εἰν-*: Conj. for *οὐνεκα, because*; *εἰ καί*: *even though, although, notwithstanding that* Ex 13. 17 396 t
- כִּי *εἰκών*: v. כִּן Am 5. 26 47, 78
- כִּי *σχετίλος*: of persons, *able to hold out, unwearied, unflinching*; mostly in bad sense, *flinching from no cruelty or wickedness; merciless, headstrong* Jes 32. 5, 7; cf. *σχετλιάζω*: *complain of hardship* 53
- כִּי *κομήτης* 34 t, 89 tm, 326
- כִּי *καὶ ὥς*: *even thus (W)* Ex 29. 35 Esth 6. 9 51
- כִּי *θεός*: v. אל, פִּיכֵל 28
- כִּל, כִּל *μέγας* 56, 297 tm; *ὅλος, οὐλος*: *whole, entire, complete in all its parts* Ex 10. 13 IR 6. 22; *every* Gn 30. 40 Ex 35. 21 Lev 11. 32; = *πᾶς, all* Gn 2. 1 ICh 27. 1 21, 23-4, 37, 47, 49, 76 t, 86 t, 106 t, 384 t
- כִּל, כִּל *αὐλίων*: *fold, stable, etc.* Hab 3. 17 Ps 50. 9, 78. 70 70, 80
- כִּל *ποικύλμα*: *generally, variety, diversity* Lev 19. 19 Dt 22. 9 61
- כִּל *πυρώω*: *burn with fire*; metaph., *set on fire, inflame*; Pass., *to be ignited* Ez 5. 13 (cf. Ps 2. 12) 422 t
- „ *τελέω*: *come to an end* IR 6. 38 Jes 15. 6 39, 47, 379 t, 422 t
- „ *κλάω (A)*: metaph., *weaken*; Pass., *enfeebled eyes*; *τελέω*: sts. intr., like the Pass. *come to an end* Jer 8. 20; *χρηζώ*: *desire, long for, crave*; *כלא, כלל*: *confine*; *κωλύω*: *hinder, prevent*; *hinder one from a thing*; withhold 422-3 t
- כִּל *ὄπλον* 60, 315 tm, 342 tm, 422
- „ *χηλῶς* 43, 315 tm, 342 tm, 426 t
- „ *χηλός* 315 tm
- כִּל, כִּל *ὅλως, οὐλως*: Adv.; *wholly, altogether*; *ὅλον*: neutr. as Adv., *wholly, entirely*; *τελέως*: *completely, absolutely, thoroughly* Ex 28. 31 Lev 6. 15 Dt 13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12 49, 422 t
- כִּל, כִּל *ἐγκαλύπτω*: *hide oneself, hide one's*

face, as a mark of shame Jer 3. 3, 6. 15, 14. 3,

22. 22

- כמה *τί χρημα*: why? Job 7. 19; what? 63-4. 93, 327, 426*
- כמהן, כמהם 34 t
- כמו *ἀπό; ὁμοῖος*: like; *ὅπως*: as 49, 169 tm, 352-3, 415 t
- כמש, כמהם *κάμινος* 304 t, 308-9 tm
- כמן *θέμα*: v. מסמן 33 t, 70
- כמעד *ὁμοῖος*: like, resembling IR 7. 36 51
- כמר *κομήτης* 89 tm
- כן *ξένος, ξείνος*: guest-friend, visitor, stranger Gn 42. 11 45, 52
- „ *ὥς*: so, thus Gn 1. 7, 6. 22, 18. 5, 29. 26 52, 63, 68
- „ כנה *ξηνός*: = *κορμός* ((*κείρω*) trunk of a tree (with the boughs lopped off)) Gn 40. 13 Ex 38. 8 Jes 33. 23 Ps 80. 16 כנה Gn 41. 5 Ex 25. 31 (2. P) 45, 52
- ככונה *-έχνημα*: that which is cunningly wrought, work of art, handiwork; artful device; generally, device, contrivance IR 7. 27-8 64
- כער *Φοίνιξ*: Phoenician [lake] Nu 34. 11; a musical instrument, like a guitar, invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12 43, 93, 129, 174 t
- כין *γεννάω*: causal of *γίγνομαι*, mostly of the father, beget; produce from oneself, create, engender, produce Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job 31. 15 24 t, 34 t, 47, 53
- כני *כנייה, כנייהו, כנייהו* *Διογενής*: Neh 9. 4 ICh 15. 27, 26. 29 ICh 31. 12; v. יחנן 58
- כנין *Φοινίκη*: Phoenicia Gn 11. 31 93, 129, 131 t
- כניני *Φοινίκινος*: Phoenician 24 t, 42 t, 47, 129, 131 t, 286 t, 303
- כסא *κλισία, -ίη*: anything for lying or sitting upon, couch or easy chair 69, 332 t
- כסה *καλύπτω*: cover; hide, conceal; cf. *κεύθω* Jer 51. 42 26, 92
- כסות, כסה *κάλυψις*: coverings (pl.) Ez 13. 18 Job 24. 7, 26. 6 82
- כספה *κάλυμμα*: covering (W); *ἐγκαλυμμός*: covering Gn 8. 13 Ex 26. 14 70
- כסיל *ξύλον*: of persons, blockhead Prv 17. 10, 18. 2 [cf. *σχολερός*] 21 t, 45, 52, 57
- כעש, כעש *ὀργή*: anger, wrath Dt 32. 7 IS 1. 6 Job 10. 17 35 t
- כף *κεφαλή*: head of man or beast Jud 8. 6, 15 79

- כפה *κεφαλή*: of things, *extremity*; in Botany, *head* (= *inflorescence*) Job 15. 32; generally, *top*; *coping* of a wall, *capital* of a column Jes 9. 13 79
- כף *στήθος*: *ball of the foot*, *ball of the hand* (below the thumb) Gn 40. 11 Dt 2. 5 Jes 37. 25, 53. 12 (סף, like *στέφος*/כתר/كَنْيَة) 52, 424 t
- כפי *κατά* 171 tm
- כַּכְפֵּל *σπήλαιον*: *grotto*, *cavern*; of a *grave* Gn 23. 9 70
- כפה, כפח *κύπτω*: *bend forward*, *stoop* Mich 6. 6; *hang the head from shame* Jes 58. 5; v. כפח 31 t, 33 t
- כפר *καθαρίζω*: *cleanse*, *purify* Lev 4. 20, 26, 5. 18, 16. 16, 20, 33 Dt 32. 43; of the menses Lev 12. 7-3 119 tm
- כפרים *καθαρισμός*: (*καθαίρω*) *cleansing*, *purification* from guilt; hence *purificatory offering*, *atonement*, *expiation* Ex 29. 36 184, 273 tm
- כַּכְפֵּל *κάλυψις*: v. כסות Ex 25. 20-2 82
- כפר *καταπραΰνω*: *soften*, *soften down*, *appease*; *soothe* (W) Gn 32. 21 119, 273 tm, 327
- כפח *εἵπω*: *fasten* Dan 3. 21 14, 326
- כַּכְפֵּל *σκαφίς*, *ἰδος*: Dim. of *σκάφη* (הַכְפֵּל): *bowl*; *σκύφος*: *cup* Ex 25. 33 81
- כר *γῆ*, *γαῖα*: *land*; *land*, *country*; *χῶρος*: like *χώραι* (generally, *place*, *spot*), a *definite space*, *piece of ground*, *place*; *land*, *country* Jes 30. 23; v. ער 92
- כר *κρίος*: *ram* Dt 32. 14
- כַּכְפֵּל *ὄρυγμα*, *ὄρυμα*: (*ὀρύσσω*) *excavation*; *tunnel*, *mine* Zeph 2. 9 70
- כרוב *ἀρπη*: unknown bird of prey, prob. *shearwater*; *ἀρπίσθος* *φοῖνιξ*: *phoenix* 301-4 tm
- כר *κόρος* (B): of warriors; at Sparta, an aristocratic corps of cavalry; *ἐπικούρος*: *mercenary troops*; כַּרְהִי *κούρητες*: *young warriors*; *κορυστής*: *helmed man*, *armed warrior* 264, 406
- כר *κρεμαστός*: (*κρεμάννυμι*) *hung*, *suspended* Gn 9. 20 Lev 19. 10 Jud 15. 5 Jes 5. 1, 27. 2 Jer 39. 10 Am 9. 14 Zeph 1. 1 Cant 1. 14 ICh 27. 27; κ. *σταφύλη*, i.e. *dried grapes*; οἱ κ. *κῆποι* *hanging gardens* [cf. *κρεμαστήρ*: *stalk* by which a grape-cluster hangs; *κρεμάστρα*: *stalk* by which a flower hangs; *χάραξ*: (*χαράσσω*) *pointed stake*, esp. *vine-prop*] xxix, 23

כְּרִסָּא	κλισία; v. כִּסָּא	39, 69, 332 t
כְּרַע	χροίζω	44, 426 tm
כְּרֶשׁ	χορδή: pl. guts, tripe Jer 51. 34	47.
כְּרַת	φρητάομαι: make a treaty or covenant with IS 20. 16, 22. 8 Ps 105. 9 IICh 7. 18; cf. Gn 15. 18, 21. 27 Neh 10. 1; cf. σπονδὰς τέμνειν	41, 51
כְּרִיתוּת	ρήτρα, φρ-, ρήτρη: (ἐρῶ, ρέω) verbal covenant, bargain, covenant Dt 24. 1, 3 Jes 50. 1; v. בְּרִית	51
מְכַשֵּׁל	σφάλμα: trip, stumble, false step Jes 8. 14 Ps 119. 165	70
כִּשְׁף	θεσπίζω: to declare by oracle, prophesy, divine, foretell IICh 33. 6; v. אִשָּׁא	39, 291
כָּתַב	γράφω: scratch, graze, engrave Ex 31. 18 Dt 6. 9, 27. 3 Jos 8. 32; draw Ez 43. 11; draw maps Jos 18. 4, 6, 8, 9; write Jer 36. 6; inscribe Ex 32. 32 Ez 13. 9 Ps 69. 29	22-3, 38, 40, 101, 112-13 tm
כָּתוּב	γραπτός: written	40, 112-13
כָּתַב, כְּתָבָה	γραφή	40, 112-13 tm
מִכְתָּם, מִכְתָּב	γράμμα, γράμμα, γράσσημα, γρόππατα	40, 70, 113 tm
כְּתִים, כְּתִים, כְּתִים	Κρητικός: Cretan Gn 10. 4 Jer 2. 10 Ez 25. 16, 27. 6 Zeph 2. 5	133
כָּתַם	τυπώω: v. חָתַם Jer 2. 22	67
כָּתַם	χρυσός: v. חָרוּץ	67, 116 tm
כְּתָנִית	χιτών: garment worn next to the skin, tunic; in early times, only of a man's tunic (the woman's being πέπλος (upper garment or mantle in one piece, worn by women; less freq. of a man's robe כְּלִי Dt 22. 5)) Gn 3. 21, 37. 3 Ex 28. 39 Lev 16. 4 IIS 13. 18 Cant 7. 5	78
כְּתַר	κατακροάομαι: listen attentively to Job 36. 2	56, 60, 76, 326-7
„	הַכְּתִיר, πυκάζω: cover closely, freq. with collat. notion of protection Ps 142. 8; surround Jud 20. 43 Ps 22. 13; καταστέφω	62, 222 tm
כְּתַר	στέφος: (στέφω) poet. for στέφανος, crown, wreath, garland Esth 1. 11 [cf. כֶּהן/στέφανος]	52
כָּתַשׁ	κόπτω: cut, strike; smite; smite with weapons Ps 89. 24; pound, bray in a mortar Dt 9. 21 Joel 4. 10 Prv 27. 22 [cf. כְּתוּת Jes 30. 14, כְּתִית Ex 27. 20 κοπτός: chopped small or pounded; κοπή σιγαμής, a cake of pounded sesame]; munch, masticate [cf. כְּכַשׁ Jud 15. 19; מתלעה/καταλέω: grind Joel 1. 6]	36 t, 69

- מכחש Prv 27. 22, מִכְחַשׁ Jes 30. 14; cf. κοπτήριον: *place where grain was beaten* מִכְחַשׁ Nu 18. 27 Jer 51. 33 Hos 13. 3; ἰγδισμα (from ἰγδίζω, which is not found) *pounding*; ἰγδίον: Dim. of ἰγδης (*mortar*; = ἰγδισμα) 70
- ל- -δε: an enclitic post-position; joined, to names of Places in the acc. to denote *motion towards* that Place IR 12. 26 Esr 8. 30 Neh 10. 35 IICH 8. 11, 18. 16; to names of persons Gn 4. 3 IIS 17. 29 ICh 10. 14, 22. 4 (3); to Pron. Gn 27. 7 Hos 4. 9 Zach 9. 12; to the demonstr. Pron., to give it greater force Jud 6. 20 Dan 8. 16 42 t, 73, 83-4 t
- „ εἰς, ἐς: (origin ἐνς) radical sense *into*, and then more loosely, *to*; of Place, the oldest and commonest usage Jes 25. 12 Jer 44. 28; with verbs implying motion or direction, as of looking, ἰδεῖν εἰς οὐρανόν Il. 3. 364 Jes 51. 6; of Time, to denote a certain point or limit of time, *up to, until* Ex 34. 25 Dt 16. 4 56 t, 83 t, 86 t, 169 tm
- „ אל, πρὸς 62, 173 tm
- לא, οὐ: א. א. Gn 2. 5, 17 Jer 10. 11 12, 24 t, 39-40, 66, 76 t, 326
- לא-אדם, ἀνευ ἀνδρῶν 289 tm
- לאה, τλάω: abs., *hold out, endure, be patient, submit* Job 4. 2, 5; cum inf., *dare or venture to do; bring oneself to do something contrary to one's feelings*, whether good or bad, *have the courage, hardihood, effrontery* Gn 19. 11 Jer 9. 4 64
- לאם, καλύπτω: v. כסה IS 21. 10 IIS 19. 5 60
- הלים, ἐπι-: *cover over, cover up* IR 19. 13 60
- מלאכה, ἔργμα: poet. for ἔργον (*works or deeds of war; of works of industry, deed, action*) *work, deed, business* Gn 2. 2 Ex 12. 16, 36. 7 70
- לאם, λαός, ἄνθρωπος, ἡμῶν: in Il., λαός (λαοί) usu. means men, i.e. soldiers, both of the whole army and smaller divisions, mostly including both *foot and horse* עמ Dt 20. 1-2, 5, 8-9 Jos 3. 14, 6. 10, 20, 7. 4, 8. 9-10, 13, 10. 21 Jud 4. 12, 18. 20 IS 14. 41 IIS 17. 8 IR 22. 4, 28; in Od., λαοί, more rarely λαός, almost always means *men or people* לאם Gn 25. 23 Jes 51. 4 Ps 2. 1, 14. 34, 44. 15 37, 39, 67, 92
- לב, κόλπος, -που: *bosom, lap* Ex 28. 30 Jud

19. 8 Nah 2. 8; of the womb, of other cavities; of the *ventricles* of the heart Ez 11. 19, 16. 30 Ps 73. 26; *bosom-like hollow* Dt 4. 11 [κόλπος → καλπος (ο/α) → καλπ (—ος) → καλβ (π/β) قلب; κόλπος → ολπος (—κ) → λοπος (const./vow.) → λεπος (ο/ε) → λεπ (—ος) → λεβ (π/β) לב; κόλπος → κόλπου → ολπου → λοπου → λεπου → λεβου → λεβου (ο/α) → λεβαב (υ/ב) לבב] 14, 23
- לבן πλινθεύω: *make bricks* Gn 11. 3 Ex 5. 7 61, 86 :
- לבן לבנה πλίνθος: *rarely πλίνθον; brick*, whether sun- or fire-baked Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 :
- לבן מלכך πλινθεῖον: *brickworks* IIS 12. 31 93, 116, 305-8 tm
- לבן ἀλφός: *dull-white leprosy* LXX Lev 13. 39; λευκός: of colour, *white*, freq. in Hom. varying from the pure *white* of snow (ἰπποῖ) . . . to the *grey* of dust Gn 49. 12 Lev 13. 3, 38-9 Zach 6. 3 Eccl 9. 8 [לבן in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לבן is simply 'white' everywhere, and its homologue is λευκός, the homologues of the verb ןלבן being ἐκλευκαίνω and καταλευκόω] 60, 68-9
- לבנה σελήνη, -λάνα, -λάνα: *the moon* Jes 24. 23, 30. 26 Cant 6. 10 78, 293
- לבש καλύπτω: v. כסב 60, 92, 293 :
- לבש καλυπτός 60, 104 tm, 107 t, 293 :
- לבש לבוש, לבוש, לבוש κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband 60, 70, 74
- לבש לבש κάλυψις: v. כפרת, طربوش 60, 72
- לֹגֶל λόγος: *measure* Lev 14. 21 77, 399
- להל ου: v. וא
- להל להבה, להבה, להבה φλογός, φλόξ: (φλέγω) *flame* of fire; *flash* of a miraculous cloud, of precious stones; the *blade* of a sword Ex 3. 2 Jud 3. 22 IS 17. 7 Jes 29. 6 Joel 2. 3, 5 Nah 3. 3 Job 39. 23, 41. 13; φλέγω = φλογίζω; φλόγωσις: *burning* להבה Ez 21. 3 Cant 8. 6 65, 79
- להל λόγος: *argument, discourse, discussion, debate, deliberation, speech; spoken*, opp. *written word* Eccl 12. 12 77, 399

חֶלֶץ	φλογός, φλόξ: v. חֶלֶץ Gn 3. 24 Ex 7. 11	65, 79
יִתְּנָה	μηκέτι: Adv., (formed from μή, ἔτι, with κ inserted on a false analogy with οὐκέτι) <i>no more, no longer, no further</i> Job 30. 13	32 t, 44
לֵב, לֵבָי, לֵבָי	ἐθέλω or θέλω: θέλω is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, <i>wish</i> ; c. acc. et inf., <i>wish that</i> Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14	59
לֵבָי	Gn 10. 13, 22 Jes 66. 19 Ez 30. 5	77 t
לֵבָי	δανείζω, προσλαμβάνω	89-90 tm, 426 tm
כֶּסֶף	καλυπτός: <i>covered</i> ; <i>put round so as to cover</i>	60, 104 tm
כֶּסֶף	πλάγιος: <i>placed sideways</i> ; metaph., <i>crooked, treacherous</i> Jes 30. 12 Prv 2. 15, 14. 2	61
כֶּסֶף	πλαγιάζω: <i>turn sideways</i> Prv 4. 21	61
כֶּסֶף	πλαγίωσις = πλαγιασμός: <i>deceit</i>	61
כֶּסֶף	πλάξ: <i>flat stone, tablet</i> ; pl., <i>slabs of marble</i> ; στήλη, στάλα, στάλλα: <i>block or slab used as a memorial, monument</i> ; monument inscribed with record of victories, dedications, votes of thanks, treaties, law, decrees, etc. Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9	52, 61, 339 tm
כֶּסֶף	λαϊκός: (λαός) <i>of or from the people</i> ; hence, <i>unofficial, civilian</i> ; common opp. <i>consecrated</i> , of bread; as Subst., <i>layman</i> , opp. κληρικός (<i>cleric</i>) Gn 29. 34 Ex 38. 21 Jud 17. 13	60
כֶּסֶף	לֵב, לֵבָי, לֵבָי. αὐρίζω, -ζομαι: <i>lie in the αὐλή or courtyard</i> ; <i>take up one's abode, lodge</i> Zach 5. 4, <i>live in a place</i> Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; <i>pass the night</i> Gn 19. 2 Cant 1. 13 Ruth 3. 13	13, 68
כֶּסֶף	αὐλισμα: <i>lodging</i> Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1	13, 70, 80
כֶּסֶף	ἐγκλησις: (ἐγκαλέω) <i>accusation</i> Ex 16. 7-9 [cf. ἐγκλημα: <i>complaint</i> ; in Law, <i>unwritten complaint</i>]	72
כֶּסֶף	πλάσσω: <i>knead bread</i> Gn 18. 6 Jer 7. 18 [cf. πλάσσω/כֶּסֶף, —π; γλῶσσα, γλάσσα/כֶּסֶף, —γ]	61
כֶּסֶף	μαλακός: <i>soft</i> ; of things subject to touch, <i>soft grassy meadows</i> Nu 6. 3 Ez 21. 3; λείος: <i>smooth</i>	119 tm
כֶּסֶף	κρέας, κρῆς: <i>flesh, meat</i> ; <i>carcass</i>	xxx1 t
כֶּסֶף	φλογμός: <i>flame, blaze</i> , as of lightning; φλογιστός: <i>burnt up</i> Dt 32. 4	56, 65, 106

- לח, לח *γένυς*: jaw Jud 15. 15; pl., both jaws, the mouth
 with the teeth Dt 18. 3 Ez 29. 4; generally, side of the
 face, cheek Dt 34. 7 Jes 50. 6 Mich 4. 14 Job 16. 10
 Cant 1. 10 Thr 3. 30 47
- לחץ *λείχω*: lick up; simply, lick 12, 14, 22, 25, 33-4 t, 44, 326
- לחם, לחם *πολεμέω*: to be at war or make war IS 28. 15,
 31. 1, with IIR 13. 12; fight, do battle Ex 14. 14 IS
 23. 1 IIR 20. 17; generally, quarrel, wrangle with one
 Ps 35. 1; later c. acc., make war upon Ex 1. 10 Nu
 21. 26 Jud 9. 46 IIR 6. 8 14, 61
- מלחמה *πόλεμος, πό-*: war Ex 1. 10, 15. 3; battle, fight
 Gn 14. 8; make war Ib 14. 2 14, 40, 74, 79, 86 t, 97 tm
- חם *Δημήτηρ* 360 tm, 386, 395
- לחן *λέχος*: poet. Noun, couch, bed; marriage-bed; and
 generally, marriage; spouse; לחן לחן *σὸ λέχεα* thy spouse
 Euripides *Electra* 481 Dan 5. 2, 3, 23; c. פילגש
- ליל, ליל, לילה *νυκτός, νύξ*: night Gn 1. 5, 7. 4 Ex 12. 42
 Jes 16. 3, 21. 11; μέσαι νύκτες midnight חצי הלילה Ex
 12. 29 39, 168 t, 326
- ליש *λῖς, λέοντος (λέων)*: Ep. for *λέων* (lion; of brave
 men), lion Jes 30. 6 Prv 30. 30 43, 82, 101
- לכד *λαγχάνω*: to be chosen by lot Jos 7. 16-18 IS 10. 20-
 1, 14. 41-2; become possessed of a thing Ib 14. 47
 IIR 17. 6; *λοχάω*: (*λόχος*) c. acc. loci, occupy with
 an ambush Jos 8. 21; = *λοχάζομαι*; *λοχίζω*: lie in
 wait; Pass., fall into an ambush; be caught in an
 ambush (W) Jes 24. 18 Jer 6. 11, 8. 9, 48. 44 Job
 36. 8 Eccl 7. 26; = *λοχάω* 92
- לכד *λόχος*: (*λέγω* A) ambush; ambush Jos 3. 26 79
- מלכדת *λοχισμός*: placing in ambush Job 18. 10 70
- לכן, על כן *αἰτί* Gn 2. 24 168 tm
- למד *μανθάνω*: learn, esp. by study (but also, by practice)
 Dt 5. 1 Jes 2. 4 Ps 106. 35; *למד* *μαθήτης* 47, 72
- למה, למה, למה *τί χρῆμα*: what Gn 3. 13, 4. 10;
 why? Ib 4. 6 Job 3. 12 Cant 1. 7 (v. כמה) 64, 93, 327, 334, 426
- לע *λάρυγξ*: larynx or upper part of the windpipe 100
- לע *γελάω*: laugh; laugh at, laugh scornfully at IIR 19.
 21 Prv 1. 26; be amused at Job 9. 23 69, 87
- לעי, לעי, לעי *δια-, ἐγ-*: laugh at, mock; *κατα-*: laugh,
 jeer at, laugh scornfully, mock Neh 2. 19 IIR 30. 10,
 36. 16 (ב/ג) 28 t, 87

- לעו τραυλίζω: *mispronounce a letter, lisp* Ps 114. 1 64
- לענא λάχανον: *mostly in pl., garden herbs, opp. wild plants; but also λάχανα ἄγρια [wild herbs]* Jer 9. 14
Thr 3. 15, 19 80
- לפד λαμπάδος, -πάς (Λ): *torch* Jes 62. 1 Zach 12. 6;
of lightning Ex 20. 18 (15) Ez 1. 13 Job 41. 11 [cf.
Ib 41. 13] 47, 82
- לפנא καλύπτω: *Med., cover oneself* Ruth 3. 8 61
- לפל λαγχάνω: *generally, obtain as one's portion* Gn 14. 24
Nu 34. 14 Jos 13. 8, 18. 7; v. לכל; λαχίζω: *Pass.,
fall into an ambush, be caught in an ambush (W)*
IS 4. 11, 17, 19, 21-2; v. לכל; ἀλίσκομαι: *defect.,
Pass., Act. supplied by αἰρέω; to be taken, conquered,
fall into an enemy's hand, of persons and places* Jos
11. 16 Jud 11. 13, 15 IR 20. 34 IIR 13. 25, 23. 34
Ez 17. 13 IICH 36. 4; *take away* Gn 2. 22, 5. 24 IR
14. 26 Job 1. 21; αἰρέω: *From root ἐλ-; Act. to take
with the hand, grasp, seize* Gn 31. 1 Lev 8. 26 Jes 6. 6
Prv 7. 20; *take, get into one's power* Ib 11. 30; *gener-
ally, get, obtain* Gn 27. 36 Jes 40. 2; *Med., take for
oneself, take to oneself* Gn 6. 21 Ex 6. 7 Lev 23. 40
Dt 7. 25 Jud 6. 2 IS 30. 19 Ez 5. 1; *choose* Gn 21.
21 Jos 3. 12, 4. 2 Jes 66. 21 Jer 33. 26; לפלל
φλέγω: *Pass., blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 t, 92
- לפל לאχος: (λαχεῖν) *allotted portion: lot, destiny; share*
Prv 4. 2; *Poet. word used by Xenophon and found
in dialects; λόγος: verbal noun of λέγω (B); think-
ing, reasoning; reflection; rational faculty (W)* Jes
29. 4 Prv 1. 5; *speech, delivered in court, assembly,
etc.* Dt 32. 2 (cf. Job 29. 22) Job 11. 4; v. לפלל;
לפלל λαχμός = לאχος Nu 31. 27 Jes 49. 24-5 67, 70, 92, 171
- לפל, לפל, לפל λέγω (B): *gather, pick up [the ו and the פ are
accounted for by the ז in λογίζομαι which derives
from λόγος, a verbal noun of λέγω (B)—one of
whose homologues is לפל]; cf. θυλακίζω* 33 t, 340 t
- לפל λείχω: v. לפל 12, 14, 25, 33-4 t, 326
- לפל γλώσσα, γλάσσα, γλώττα: *tongue* Ex 4. 10, 11. 7
Jes 57. 4 Ps 12. 4, 137. 6 Thr 4. 4; *tongue as the organ
of speech, talking* Ps 34. 14, 52. 6, 109. 2 Prv 6. 24,
25. 15; *language or dialect* Gn 10. 5, 20, 31 Zach

8. 23 Esth 8. 9 Dan 1. 4 Neh 13. 24; *obsolete or foreign word* which needs explanation Dt 28. 49
Jes 28. 11, 33. 19 Jer 5. 15; *people speaking a distinct language, tongue* Jes 66. 18; *anything shaped like the tongue* Jes 5. 24, 11. 15; *tongue of land* Jos 15. 2, 18. 19; *ingot* LXX Jo. 7. 21 [*ὑ. ἡ/καθίζω*] 55, 68, 116, 415 t
לשון πλίνθος 61, 116 tm
- לשכה, וּשְׁכָה λέσχη: (prob. from λέχ-σκη, cf. λέχος [לחנה]) orig. *couch*: hence *funeral bier or tomb*; then, *lounging place*; later, *public building or hall*, used as a *lounge or meeting-place*, esp. at Sparta and in other Doric cities, also in Attica; at Canidus, *council-chamber*; of the *council* of the Olympian gods 34 t, 39, 47-8
- מלתחה κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband IIR 10. 22 70
- מלתעה, מַלְתֵּעָה καταλέω: *grind* Joel 1. 6 Ps 58. 7
Prv 30. 14 69, 219 tm
- מִמֶּנּוּ, מִמֶּנּוּ από 29 t, 76 t, 83, 86 t, 162-9 tm, 323 t;
מִמֶּנּוּ μέγας 75 t, 111, 299 tm; מִמֶּנּוּ μία: fem. of εἷς
361 tm, 389
- מִמֶּנּוּ ὄρυγμα: *excavation, tunnel*; ὄψις: *opening* Jes 11. 8 69, 337
- מִמֶּנּוּ σταθμός: *balance* Job 31. 6 69
- מִמֶּנּוּ μάχαιρα: *large knife or dirk; carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74
- מִמֶּנּוּ μέγας 296 tm
- מִמֶּנּוּ ἀναίνομαι: c. acc., *refuse or reject with contempt, spurn*; and without a notion of contempt; *refuse, decline to do it; refuse, decline to do*; abs., *refuse* Gn 37. 35 Ex 4. 23 IIR 5. 16 Jer 25. 28 Esth 1. 12 86 t
- מִמֶּנּוּ πλήμη 42 t, 70, 90 tm, 344 tm, 346; מִמֶּנּוּ μέγας 296 tm, מִמֶּנּוּ, מִמֶּנּוּ μέγεθος 333, מִמֶּנּוּ, מִמֶּנּוּ μάγδολος, מִמֶּנּוּ μέγεθος 296-9 tm, 338
- מִמֶּנּוּ ζάγκλον: *reaping hook, sickle*, Sicilian for δρέπανον (דרבן) Jer 50. 16 Joel 4. 13; = ζάγκλη: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [Μεσσήνη is the homologue of מִמֶּנּוּ: Με → מ, σση → ש, ν → ל; so is the Macedonian synonym ἀγκαλῖς: αγ → αν →

- va → ν , ka → λ ; and the fact that ἀγκαλίσ
 also means *armful* is no less significant] 51, 70
 מִנְּהָ $\sigma\pi\lambda\omicron\nu$ 61, 315 tm, 342 tm, 406
 מִנְּהָ $\pi\rho\acute{\iota}\omega\nu$: *saw* ICh 20. 3 70, 79
 מִדָּד $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ 87; מִדָּד $\delta\iota\alpha-$, $\epsilon\kappa-$; מִדָּד $\delta\iota\alpha-$; מִדָּד $\sigma\upsilon\mu-$;
 מִדָּד $\mu\epsilon\tau\rho\eta\mu\alpha$, $\mu\epsilon\tau\rho\omicron\nu$, $\mu\epsilon\delta\iota\mu\omicron\nu\omicron\varsigma$ 342-3 tm, 346;
 מִדָּד $\alpha\upsilon\tau\acute{\iota}$ τοῦ 168 tm
 מִדִּנְהָ $\pi\acute{o}\lambda\iota\varsigma$, Ep. also $\pi\tau\acute{o}\lambda\iota\varsigma$: *city* IR 20. 14 Thr 1. 1
 Eccl 5. 7 Esth 1. 1, 22, 9. 28; *one's city or country*
 Neh 1. 3, 11. 3; *country*, as dependent on and called
 after its city Jer 20. 4, 6, 50. 28; *state or community*
 Ez 19. 8 Dan 8. 2 68, 82, 411
 מִדָּה $\chi\rho\eta\mu\alpha$: generally, *thing*, esp. in Ep. and Ion.;
 מִדָּה $\tau\acute{\iota}$ χ . = $\tau\acute{\iota}\varsigma$; (*what?*) 174 t
 מִדָּה $\mu\acute{\epsilon}\gamma\alpha\varsigma$ 296 tm; מִדָּה $\mu\alpha\sigma\chi\alpha\lambda\acute{\iota}\zeta\omega$ 39, 667 tm; מִדָּה $\pi\rho\acute{o}\varsigma$
 23, 173 tm
 מִדָּה $\mu\acute{\omega}\mu\omicron\varsigma$: *blame, reproach, disgrace* Dt 32. 5
 Prv 9. 7 Job 1. 15 Dan 1. 4; *blemish* Lev 21. 17,
 24. 19-20 Nu 19. 2 IIS 14. 25 Cant 4. 7 41, 43, 77
 מִדָּה $\phi\acute{\alpha}\sigma\mu\alpha$: ($\phi\acute{\alpha}\iota\nu\omega$) *appearance, phenomenon; strange*
phenomenon; sign from heaven, portent, omen Ex 4. 21
 Dt 6. 22 IR 13. 3 Joel 3. 3 Ps 71. 7 70
 מִדָּה $\mu\alpha\nu\tau\epsilon\acute{\iota}\omicron\nu$: *seat of an oracle* Jos 18. 26 129
 מִדָּה $\mu\acute{\alpha}\nu\tau\iota\varsigma$: *diviner, seer, prophet* ICh 2. 48, 8. 36-7 129
 מִדָּה $\mu\acute{\upsilon}\rho\rho\alpha$: Acol. for $\sigma\mu\acute{\upsilon}\rho\nu\alpha$, freq. written $\zeta\mu\acute{\upsilon}\rho\nu\alpha$,
myrrh Ps 4. 7 Prv 7. 17 Cant 3. 6, 5. 1, 5, 13 Esth 2.
 12—the gum of an Arabian tree *Balsamodendron*
myrrha (itself called $\sigma\mu\acute{\upsilon}\rho\nu\alpha$ Ex 30. 23 Cant 4. 6);
 burnt as incense Ex 30. 23 86 t
 מִדָּה $\mu\acute{\epsilon}\gamma\alpha\varsigma$; מִדָּה $\pi\rho\omicron\mu\acute{o}\varsigma$ 27 t, 68, 70, 296 tm, 352-3 tm
 מִדָּה $\xi\acute{\upsilon}\rho\omicron\nu$: *razor* IS 1. 11; cf. $\mu\acute{\alpha}\chi\alpha\iota\rho\alpha$ 52, 70
 מִדָּה $\mu\omicron\rho\acute{\iota}\alpha$ (A): mostly in pl. $\mu\omicron\rho\acute{\iota}\alpha\iota$ (with or without
 $\epsilon\lambda\alpha\acute{\iota}\alpha\iota$), *the sacred olives* in the Academy; generally,
of olives that grew in the precincts of temples, opp. $\acute{\iota}\delta\iota\alpha\iota$
 Gn 22. 2 ICh 3. 1 121, 129
 מִדָּה $\psi\eta\lambda\alpha\phi\acute{\alpha}\omega$: ($\psi\acute{\alpha}\omega$) *feel or grope about* to find a
 thing, like a blind man or hoodman-blind; c. acc.
 rei, *feel about for, grope or search after; feel, touch,*
handle Gn 27. 21-2, 31. 34 Dt 28. 29; = $\psi\eta\lambda\alpha\phi\acute{\iota}\zeta\omega$ 53
 מִדָּה $\mu\acute{\alpha}\nu\tau\iota\varsigma$: v. מִדָּה; μ . $\Delta\acute{\iota}\omicron\varsigma$ Ex 6. 19 ICh 6. 4, 23. 21;
 cf. $\mu\omicron\tau\acute{\iota}$ 129

- מוֹת *θνήσκω*: *die*, as well of natural as of violent death 86:
 מוֹת, מוֹתָה, מוֹתָה, מוֹתָה *θάνατος*: (*θνήσκω*) *death*, whether
 natural or violent Gn 25. 11 Lev 16. 1 Nu 26. 18
 Jos 1. 1 IIS 1. 1 Ps 48. 15 (cf. *עַל-מוֹת*, *אֶל-מוֹת*) Ps
 116. 15 (cf. *הַמוֹתָה*); *sentence of death* Dt 19. 6, 21. 22
 Jer 26. 11; pl. *θάνατοι* *kinds of death* Ib 16. 4, *the*
deaths of several persons—poet. of one person, esp.
 of *violent death* Ez 28. 8 (cf. *θανάσιμος*); pr. n.
θάνατος *Death* Jes 25. 8, 28. 15, 18 Hab 2. 5 Job
 28. 22 55, 59, 70, 92, 332
 מוֹתָה *ἐνθεν*: Adv., of Place *ἐ. καὶ ἐ. on this side and on*
that; *ἐ. μὲν . . . ἐ. δὲ . . . on one side . . . on the other*
 Ex 17. 12, 25. 19, 26. 13 Nu 22. 24 IS 14. 4, 17. 3,
 23. 26 IIS 2. 13; *ἐ. καὶ ἐ. on both sides* Ex 26. 13,
 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of
 Place, *whence* *מִמּוֹתָה* Gn 16. 8 Jud 13. 6 IS 25. 11,
 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἀπὸ-ἐν-δε*:
 Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 92
 מוֹתָה *ζωνάριον*: Dim. of *ζώνη* (*belt, girdle*) Ps 109. 19;
μέθυ: *wine* Jes 23. 10 56
 מוֹתָה, מוֹתָה, מוֹתָה *κυνόσουρα*: *dog's tail*, a name for
 the constellation *Ursa Minor* IIR 23. 5 Job 37. 9,
 38. 32 34:
 מוֹתָה, מוֹתָה *μικρός, σμ., μικρός, μικός*; *small, little*;
 in Size Gn 19. 20; in Quantity Jes 16. 14, 24. 6
 IICH 24. 24; of persons, of *small account* Job 8. 7;
 of Time, *short* Jes 10. 25, 29. 17 41, 92
 מוֹתָה *μυελός* 77, 387–9 tm
 מוֹתָה, מוֹתָה *χρήμα*: *price*; cf. *ἀγορασμός* 33 t, 70, 328, 427
 מוֹתָה *μάγαδης*: *magadis*, an instrument with twenty
 strings arranged in octaves; a Lydian *flute* or
flageolet, producing a high and a low note together
 Ps 53. 1 78, 82
 מוֹתָה *σκήνημα, σκάνημα*: = *σκηνή, σκανά* (pl. *camps*;
tabernacle) *duelling-place* Gn 32. 3 Jud 21. 8 ICH 9.
 19 IICH 31. 2; *camp* Gn 32. 9 Jud 7. 15 81
 מוֹתָה, מוֹתָה *πιέζω* 35 t, 417 t, 637 tm
 מוֹתָה *μάστιξ*: *whip, scourge*; metaph., *scourge, plague*
 Jes 14. 23 78
 מוֹתָה *τόξευμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80,
 263 tm

- מָטָר *νοτερός*: rain Ex 9. 33-4 Dt 11. 11, 32. 2 39, 47
 וְיִתֵּן עִי מוֹי גֵּנוֹיטו פֿלֹגֶגֶס עֵן בְּרַחֲיוֹסִין Euripides
Hecuba 836; εἶδε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν
 Od. 2. 33 86 t
 מִיד פֿרֹס 173 tm
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *μάντις θεοῦ*: God's prophet Ex
 6. 22 Nu 13. 13 Neh 11. 22 129
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *μάντις Διός*: prophet
 of Zeus IR 22. 8-9 (= מִיכָאֵל) Neh 11. 22 (= מִיכָאֵל),
 12. 3 (= מִיכָאֵל) ICh 13. 2 (= מִיכָאֵל), 18. 8 82, 129, 310, 326
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *ἀλμαία*: = ἀλμη (*sea-water, brine*; after
 Hom., *brine*, i.e. *the sea*), *brine*: in pl. Gn 1. 1, 10, 26 83 t, 96
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *μάντις*: v. מִיכָאֵל IIR 3. 4 Dan 1. 7 ICh 2. 42 129
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *κατάπλασμα*: *poultice* IIR 8. 15 (pref.-suf. meta.,
 כ, ב, פ, ל, ר, -ט, -ס) 70
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *πτύον*: *winnowing shovel, fan* Ex 27. 4 (pref.-suf.
 meta., כ, ב, פ, ל, ר, -ט, -ס) 70
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *αὔλιον*: *fold, stable, etc.* Hab 3. 17 Ps 50.
 9, 78. 70 70, 80
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *πώλημα*: *thing sold* Neh 13. 16, 20
 or *sale* Lev 25. 14, 25, 33, 42; *χρῆμα* 70, 328, 427 t
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *πίμπλημι* (etc.) xxvii, xxx-xxxi, 343-4 tm, 346,
 397, 411 t, 414 t
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *μέγας* 296 tm, *μελαίνω*, *ἡμεῖς* *μαλακίζομαι*
 44, 335-6 tm
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *ἀλμίζομαι*: *to be made salt* Ex 30. 35 Lev 2. 13
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *ἀλμη*: *spray that has dried on the skin; salt incrusta-*
tion on soil Gn 19. 26 Lev 2. 13 Nu 18. 19 Ez 47. 11
 Zeph 2. 9; *saltiness*, esp. as a bad quality in soil
 Jer 17. 6 Job 39. 6; מִיכָא מִיכָאֵל 70
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *ἀπαλλάσσω*: Act., *set free*,
deliver from; free (W) IIS 19. 10 IR 1. 12 Jes 31. 5
 Am 2. 15 Mich 6. 14 Ps 22. 5, 9, 41. 2, 91. 14,
 107. 20; מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל intr., Pass., *to be*
set free or released from; get off, escape Gn 19. 19-20
 Jud 3. 26, 29 IR 19. 17 Ez 7. 16 Am 9. 1 Ps 124. 7
 Job 19. 20, 22. 30 (פ/מ) 35 t
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *βασιλεύω*: *to be king, rule, reign* IS 12. 14
 IIS 5. 5 IR 1. 11, 13, 18, 2. 11; causal, *appoint as*
king IS 8. 22 IR 1. 43 Jer 37. 1 37, 76 t, 92, 99

- מֶלֶךְ βασιλεύς: *king, chief* Gn 14. 1 Zach 14. 9, 16 ICh 29. 20; freq. with collateral sense of *captain* or *judge* IS 8. 20 IR 10. 9 Eccl 1. 1, 12 34 t, 75 t, 101, 305, 402
- מְלוּכָה מַלְכוּת, βασιλεία: *kingdom, dominion* IR 11. 25 Ob 21 Ps 145. 14 Esth 1. 14, 3. 6, 8 Dan 11. 2 ICh 28. 5; *kingly office* IS 10. 16, 18. 8 IR 2. 22 Esth 1. 19; *reign* Jer 49. 34 Esr 4. 5-6 ICh 26. 31; *diadem* Esth 1. 11 101
- מֶלֶךְ, מֶלֶךְ, מַלְכָּן, מַלְכִּין, etc. πλινθεῖον 93, 116, 304-8 tm
- מִלְלָה προαλέω: *state, announce before* Gn 21. 7; κατα-: *talk, babble loudly* Ps 106. 2 Job 8. 2; *simply, address a person* Ib 33. 3; cf. ἀπο-, ὑπο- 47, 67
- מִלְקוֹחַ φάρυγξ, -υξ: *throat; windpipe*: of the *pharynx*; both of *pharynx* and *windpipe* Ps 22. 16 47, 71, 93, 259 tm, 290
- מִמְרָא παμμεγάλου, -γας: *very great, immense* Gn 35. 27 121
- מִן מִן, מִן, מִן: *not, the negative of the will and thought, as οὐ of fact and statement; lest* Dt 32. 27, 33. 11 12
- מִן מִן, מִן, מִן ἀπό 83 t, 168-9 tm
- מִנְחָה δόμα (A): (δίδωμι) *gift* Esth 9. 19, 22 Neh 8. 10, 12, 12. 44, 47; μόριον: *portion* IS 1. 4, 9. 23; cf. ἀνάστημα 28 t, 70, 71, 387, 400
- „ ἡ εἰμαρμένη: (μείρομαι (A)) (sc. μοῖρα) *destiny* Ps 11. 6, 16. 5 387, 400
- מִנְרָה φανός: *torch*; = λύχνος (*portable light, lamp*) Ex 25. 31 IIR 4. 10 (φ, מ, s/p) 290
- מִנְרָה מִנְרָה מִנְרָה μάντις: v. מצא Gn 41. 51 Ex 2. 10 Jud 18. 30 (cf. ICh 23. 15-17) 129, 132, 310, 326, 332, 406 t
- מִסַּד δασμός: *tribute* Ex 1. 1 Dt 20. 11 Jud 1. 28 IR 5. 27, 28, 9. 21 Jes 31. 8 Thr 1. 1 71, 82
- מִסָּה βάσανος, -νισμός 381-2 tm, 422 t
- מִסְלָה στρώμα, κατα-: *pavement* Nu 20. 19 Jud 21. 19 IIS 20. 12 Jes 19. 23, 35. 8; στρωτός: *coteered*; λιθόστ.: *paved with stones*; v. p. 529 71
- מִסְמָר מִסְמָר, מִסְמָר, מִסְמָר, מִסְמָר ἐπιούριον Jes 41. 7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) ICh 3. 9 71, 401 m
- מִסְרָה δέσμα: (δέω A) *poet. for δεσμός (band, bond, anything for tying and fastening; in sing., collectively, bonds, imprisonment), bond, fetter* Ez 20. 37 71
- מִסְרָה מִסְרָה μέτρον 343 tm
- מִסְרָה μέγεθος; מִסְרָה μέγαρον 298 tm

- מעוֹךְ מַעֲכָה, מַעֲכָה *μάντις*: v. מַעֲכָה Gn 22. 24 IIS 23. 34 129, 310
 „ *μαντείον*: v. מַעֲכָה IIS 10. 6, 8 129-30 t, 132-3 t,
 300, 326
- כַּעֲלֹ *ἀμαρτία*: a failure, fault; error Lev 5. 15 Nu 5. 6;
 guilt, sin Lev 5. 21 Nu 5. 12, 27, 31. 16 Jos 7. 1, 22.
 16, 20, 31 Ez 14. 12 IICl 36. 14 381
- מַעֲלֵה *αὐλήμα*: piece of music for the flute Ps 121. 1 70
- כַּעֲלֵה *αὐλίον*: chamber, cave, grotto IICl 32. 33 70
- לְמַעַן *ὅπως, ὅππως, ὅκως, ὅπῳ*: Final Conjunction,
 that, in order that, the original notion of modality
 being merged in that of purpose or design, cf. *ὅτι*
 (Final Conj., that, in order that), with which it is sts.
 interchanged; in early Att. Inscr. only *ὅπως ἄν*
 is used; *ὅπως* without *ἄν* only once in cent. IV B.C.,
 after which it becomes gradually prevalent; *ὅφρα*:
 Final Conj., that, in order that; *ὅφρ' ἄν* Gn 12. 13
 Dt 8. 3, 11. 21, 16. 3; *ἐνεκα*, or *ἐνεκεν* (twice in
 Hom.); *εἵνεκα* or *εἵνεκεν* (both forms in Hdt. . . .);
εἵνεκε, *ἐννεκα*, *ἐνεκα* on account of Dt 3. 26; for the
 sake of Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 63. 85-6 t
- מַעֲנֵה *ἡμίονος, αἰμί-* xxix tm, 24 t, 51, 83 t
- מַעֲנֵה *Εὐμενής*: (*μένος*) well-disposed, kindly, epith. of
 gods; *Εὐμενίδες* (sc. *θεαί*), ai, strictly the gracious
 goddesses, euphem. of the *Ἐρινύες* [or *Ἥραι*, אַרְיֵה]
 or Furies Dt 33. 27 69
- מַעֲרָה *ὄρυγμα, ὄρυμα*: (*ὀρύσσω*) excavation Gn 23. 9
 Jos 10. 18 IS 24. 4; tunnel, mine IS 13. 6 Jes 2. 19;
μέγαρον: large room, hall; in pl., house, palace, like
 Lat. *aedes*, because the house consisted of many
 rooms; freq. in Hom. IS 17. 23; the oracular
 chamber in the temple, sanctuary, shrine; in this
 sense always, like Lat. *aedes*, in sing. Jos 13. 4 Jer
 7. 11; *μέγαρα, τά*, pits sacred to Demeter and
 Persephone, into which young pigs were let down
 in the Thesmophoria (cf. Heb. *mē'ārāh* 'cave') 71
- מַעֲרָה *μέγαρον* 298 tm, *ὄρυγμα* 71, מַעֲרָה *μέγας* 92, 296,
 298 tm, מַעֲרָה *ἀμφί* 124, 127, 168 tm, 312, מַעֲרָה *מַעֲרָה* 42,
 122-4, 128, 168 t, 311-12 t, 390, מַעֲרָה *τὰ ὀπλά*
 342 tm
- מַעֲלָצָה *πλάσμα*: anything formed or moulded, image,
 figure IR 15. 13 71, 80

- מצה *μάζα*, later *μάζα*: (*μάσσω*) *barley-cake*; distd. from *ἄρτος* (wheaten bread); *the bread* of slavery (Aeschylus, *Agamemnon* 1041) Lev 2. 4-5 Nu 6. 15, 19; *ἄζυμος*: *without process of fermentation*; of bread, *unleavened* Ex 12. 15, 39 24 t, 119 tm
- „ מצות *μάχη*: (*μάχομαι*) *battle, combat; contention, strife* Jes 41. 11-12 (cf. Ez 27. 10), 58. 4 47, 422 t
- מצח *κνημὶς*: (*κνήμη*) *greave, legging* IS 17. 6 (pref.-suf. met., κ/צ, ν/π) 71
- מצרים *μεσ' κεράοιν*: *middle, or in the middle of the two arms or branches of the Nile*; מצרי 129-30, 300
- מצור *μέσος, μέσος*: *middle, in the middle* 129, 300
- מקדש *ἁγίασμα*: = *ἁγιαστήριον* (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 72, 79
- מקל *βάκλον*: = Lat. *baculum*, *stick, cudgel* Gn 30. 37, 32. 11 Nu 22. 27 IS 17. 40 48, 80
- מקרה *κύρμα*: *that which one meets with* IS 6. 9 Eccl 9. 2-3 298
- מִר *μικρός, σμ-*: *small, little*; *μικρόν*: *small piece* Jes 40. 15 41
- מִרַב *μεῖραξ*: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 128
- מִרְבָּה *μυρίοι*: pl. of *μυρίος* (*numberless, countless, infinite*), as a definite numeral, *ten thousand* Gn 24. 40 Dt 32. 30 Jon 4. 11 Cant 5. 10 Esr 2. 64, 69 39, 46, 48, 93, 390
- מִרְדּוֹת *ἁμαρτία*: v. מעל Nu 17. 25 Dt 31. 27 Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; v. עבֵל
- מִרְדֵּךְ *ἁμαρτάνω*: *do wrong, err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* מִרְדּוֹ Jes 58. 7 Thr 1. 7, 3. 19 86 t
- מִרִיב *περί* 123, 128, 172 tm, 312
- מִרִיבֵעַל *περί Ἑλίου* 123, 128, 311 t
- מִרְיָה *μορία* (A): mostly in pl. *μορίαί* (with or without *ἐλαῖαι*), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1

- מרק βρέγμα, βρέγμα, -μος, βροχμός: = ἀπόβρεγμα
(infusion), infusion, extract Jud 6. 20 35 t
- מרר πικραίνω: make bitter; metaph., embitter, irritate;
make harsh Thr 1. 4 60
- מרר, המר, πικράζω: = πικραίνω, sup. Ex 1. 14 Ruth
1. 20 60
- מרירות, תמרור, πικρότης: of taste, bitterness; metaph.,
bitterness, harshness, cruelty Jer 6. 26 Ez 21. 11 73-4
- מרור πικρίδιον: endive Ex 12. 8 60, 74
- משא φόρημα, προς- IICh 17. 11 xxvii-xxviii tm, 127, 170
- „ משאת, μαντεῖον: oracle, prediction, pl. Jes 13. 1
Jer 6. 1 Thr 2. 14 161-2 tm
- משור, πρίων (A): saw Jes 10. 15 79
- משא, μαντεῖον: v. מצה Gn 10. 30; משא, μάντις Ib 25. 14
Prv 30. 1 127 t, 129-30, 132, 326
- משאון, משואה, πειθώ: persuasiveness; πιθανότης, πειθ-:
persuasiveness, plausibility Prv 26. 26 Ps 73. 18, 79,
162 tm; משואה, ὑψωμα 72, 162 tm
- משאר, שאר, πενθερός: generally, connection by marriage,
c.g. brother-in-law Lev 18. 6, 12, 13 [in Lev 25. 49
the מ is part of the radical, and the ν is absorbed
by the דגש; or rd. משאר and not מש" (π/מ, -ν)]
74
- משח, μάσσω, μάττω: to work with the hands; knead;
wipe Gn 31. 13 Ex 29. 7, 30. 26 Nu 35. 25 IR 1. 34,
19. 16 Jes 21. 5 Am 6. 6 Eccl 2. 3 23 t
- משוח, משוח, ἐπίχριτος: smeared on Ex 29. 2
Lev 4. 3 IS 24. 7 IIS 1. 21, 3. 39 Jes 45. 1 Jer 22. 14 24 t
- משך, μεσεγγύον: deposit Job 28. 18 34 t
- משל, βασιλεύω: v. מלך to be king, rule, reign Zach 6. 13;
to be king of, rule over Gn 37. 8, 45. 26 Jes 3. 12 Thr
5. 8 Dan 11. 43; Pass., generally, to be governed or
administered Gn 24. 2 37, 92
- משל, βασιλεύς: v. מלך king, chief Ez 19. 11 Eccl 10. 4 37, 42 t
- מתג, μάστιξ: whip, scourge Prv 26. 3; μάσθλης, μάσλης:
thong of a whip IIR 19. 28 [Assyrian kings pulled
their notable prisoners by a thong passed through
the pierced upper lip] 78, 82
- מתושאל, μάντις θεοῦ: prophet of God Gn 4. 18 129
- מתי, πότε: when? at what time? 39, 42 t, 48, 400

- lapse of time Lev 7. 24, 17. 15 Ez 4. 14 [cf. בִּלְהַ/
 καταπαλαιόμαι, Pass., grow very old Job 21. 13] 59
- נֹב *νότος, του:* south or south-western quarter; the south
 (נ/כ, κ/τ, υ/ב) 131 t
- נֹד *ἀν' ἰθύν:* = against Ex 10. 10 נֹכַח IR 20. 29
- נִיד *ἡγεμών; הָגִיד διηγέομαι; נִנָּה κεντέω:* v. נִדֵּר Ex 21.
 28; cf. *νύγω* = *νύσσω* = *νύττω* 87, 138 tm
- נָח *κατα-:* pierce through, prick Dt 33. 17 Dan 8. 4; cf.
διανύττω, strengthd. for *νύττω*; prick, pierce 87, 139 tm
- הִתְנַחַח *συγ-:* v. הִתְנַדֵּר Dan 11. 40; cf. *διανύττω*, Pass. 87, 139 tm
- נָל *ῥέω:* flow, run, stream, gush Am 5. 24 67, 412 tm
- נִע *θιγγάνω:* touch, handle Gn 26. 11 Nu 31. 19; have
 intercourse with Gn 20. 6 Prv 6. 29 59, 86-7 t, 139 tm
- הִנִּיעַ *ἐπι-, נִע* ἰκνέομαι 87, 139 tm
- נִע *ἐφ-:* reach or hit; to visit with blows Gn 12. 17; cf.
νοσάζω 87, 139 tm
- הִנִּיעַ *ἀφ-:* arrive at, come to, reach 87, 139 tm
- נָע, נָגַע *κόπτω:* smite; smite with weapons Gn 32. 26,
 33 Jos 8. 15 Jud 20. 35 IS 6. 9 Job 1. 19 57, 68
- נָגַע, הִתְנַגַּח *προσ-:* intr. stumble or strike against; cf. *πταίω:*
stumble, trip, fall 57, 139 tm, 646 tm
- נָגַר *ῥέω:* v. נָגַל; נָגַר *κατα-* 41, 50, 87, 139 tm, 412
- נָשׂ *ἐγγίζω:* (*ἐγγύς*) bring near, bring up to;
 mostly intr., approach; c. inf. to be on the point of doing 42 t, 140 tm
- נָדַב *δίδωμι* 14, 58, 87, 140 tm, 360 tm
- הִתְנַדֵּב *ἐπι-:* give besides; esp. contribute as a 'benevolence',
 for the purpose of supplying state necessities, opp.
εἰσφέρειν (contribute) which was compulsory Esr 2.
 68 ICh 29. 17; give oneself up, devote oneself Jud 3. 9
 Neh 11. 2 58, 87
- נָדַבָה *δῶρον* 59, 74, 100, 140 tm, 389
- נָדִיב *δοτήρ:* giver, dispenser Jes 32. 5 58, 140 tm
- נָדַח, נָדַחָה *δῶρον Διός/Διὶ/γαμήτρου* a present
 of, or a votive gift to, Zeus, Baal ICh 27. 6 127, 129, 141 tm
- נָדַד, נָוַד *τινάσσω:* generally, shake; shake wings Od.
 2. 151 Jes 10. 14; cf. *σειώ* 42, 64
- נָוַד *τιναγμός:* shaking; cf. *σειῶμα, -μός* 64, 71, 143 tm
- נָדָן *θήκη* 98 tm, 141 tm
- נָדָן, נָדָה, נָתַן *δῶρον* 74, 114, 141 tm, 336 t, 349 tm,
 387; נָדָד *δίδωμι* 14, 58, 119 m, 142 tm, 360 tm; נָדַר

- תַּחֲנִיף קνηκός, κνακός: *pale yellow, tawny* (Perh. cogn. with Skt. *kāñcanam* 'gold' . . .) Gn 4. 22 60
- תַּחַת, תַּחֲתִי אποπίπτω: *fall off from, slip off* Ps 38. 3 Dan 4. 10, 5. 20 .
- תַּשֵּׁן στóρνυμι, -νύω, στρώννυμι, -ύω, later στορέννυμι, -ύω: *spread the clothes over the bed; spread or make up bed* Jer 14. 8; generally, *spread* IIS 21. 10 Jer 43. 10 52
- תַּשֵּׁן στρῶμα: (στρώννυμι) *anything spread or laid out for lying or sitting upon, mattress, bed* Gn 47. 31 IS 19. 13; used on the funeral bier IIS 3. 31 70
- תַּשֵּׁן, תַּשֵּׁן τείνω: *stretch, extend* Ex 8. 12 Jos 8. 18 Ps 94. 9, 102. 3; *one's hands* Ex 9. 22; *extend, lengthen, of Time* IIR 20. 10; *έν-: bend* Gn 49. 15 Jud 16. 30 88
- תַּשֵּׁן ἐπι-: *urge, incite* Prv 7. 21; Pass., *to be tormented, racked, to be tortured* Ps 27. 9 88, 222
- תַּשֵּׁן τατός, έν-: *that can be stretched; stretched* Dt 4. 34 Jes 3. 16, 14. 27 Ps 102. 12 32 t
- תַּשֵּׁן, תַּשֵּׁן, תַּשֵּׁן τίθημι: Ex 15. 17 ICh 21. 10 64, 118 t, 148 tm, 423
- „ תַּשֵּׁן φυτεύω: (φυτόν) c. acc. of the thing planted, plant trees, esp. fruit-trees 66, 68, 88, 148 tm
- תַּשֵּׁן φυτευτός: *planted* Eccl 3. 2 66, 106 tm
- תַּשֵּׁן, תַּשֵּׁן φυτόν: (φύω) *plant* (opp. ζῶον יִי .תִּי), esp. garden plant or tree; *φύτευμα: plant* 66, 70, 74, 80, 148 tm
- תַּשֵּׁן φυτάριον: Dim. of φυτόν, sup. 66, 148 tm
- תַּשֵּׁן φύτευμα: *that which is planted, plant* 66, 70, 148 tm
- תַּשֵּׁן μεγαίρω: (μέγας) *feel a grudge towards; φθονέω: (φθόνος) bear ill-will or malice, grudge, be envious or jealous; bear a grudge against a person on account of a thing; cf. τιμωρέω* 23, 65, 149 tm, 297 tm
- „ תַּשֵּׁן τηρέω, έν-: *watch over, take care of, guard* 24 t, 33 t, 92, 158 tm
- תַּשֵּׁן τέκνον: *child* 64, 144 tm
- תַּשֵּׁן φάραω: *plough* Jer 4. 3; = φάρω 65
- „ φάρος: *plough; ploughing* Hos 10. 12 65
- תַּשֵּׁן, תַּשֵּׁן φανή: *torch* 65, 69, 145 tm; *φῶς* 337-8 tm
- תַּשֵּׁן φθίω 318 tm
- תַּשֵּׁן תַּשֵּׁן, תַּשֵּׁן, תַּשֵּׁן πλήσσω, ἐπι-, κατα- 23, 57, 86 t, 144 tm
- תַּשֵּׁן ἐκκλέπτω, δια-; תַּשֵּׁן, תַּשֵּׁן συγ-; תַּשֵּׁן κλέπτῃς 87, 150 tm; תַּשֵּׁן ἐγχώριος 151 tm, 286 t, 326 t, 336 t; תַּשֵּׁן ἀποτελέω 64, 151 tm; תַּשֵּׁן, תַּשֵּׁן νύμφη, -φα 78, 151 tm

- זָמַר *μερίζομενος, -ιστός: divided (from μερίζω: divide; Pass., to be divided) [presumably because the tiger is striped; v. כָּרַם]* 101, 151 tm
- נִסָּה *βασανεύω: = -νίζω (rub upon the touch-stone; hence, put to the test); -νισμός/נִסְיָה: torture Job 9. 23; -νός/נִסָּה: test, trial of genuineness* 56, 152 tm, 174 t
- נִסְּגָה *χάζομαι* 35 t, 88, 152 tm, 427 t
- הִסְגָּה *ἀνα-; συγγίγνομαι: have sexual intercourse with Mich 6. 14* 88, 152 tm
- נָסַךְ *σπένδω: make a drink-offering (because before drinking wine a portion was poured on the table, hearth, or altar) [To this day, before ritual drinking, the Jews pour a little wine from the brim-full cup into the saucer, which is not drunk]; נָסַךְ/σπονδή: drink-offering* 119 t, 152 tm
- נָסַךְ, נָסַךְ *τήκω, τήκω: melt, melt down (trans.), of metal, Jer 6. 29; bring clouds down in rain Ex 9. 33; κατα-: dissolve Job 38. 37* 24 t, 34-5 t, 64, 88, 152 tm
- נָסַךְ, נָסַךְ *δια-: melt* 88, 165 tm
- הִנָּחַל *ἐφ'ηγγέομαι: v. הִנָּחַל Dan 2. 25, 4. 3, 6. 19* 50, 67
- הִנָּחַל, הִנָּחַל *κλείδωμα: fastening; ὑπόδημα: sandal* 71, 153 tm
- הִנָּחַל *κλείθρον* 71, 80, 153 tm
- נָסַךְ *ἀγω, προσ-: bring or draw to oneself, attach to oneself, bring over to one's side; cf. εὐνοέω; cf. נָסַךְ προσάγωγος: attractive, persuasive; εὐνοος* 67, 153 tm
- נָסַךְ *δόναξ: v. אֲנַחֵשׁ Jes 55. 13* 58
- נָסַךְ *σειώ: Neh 5. 13* 88, 154 tm
- נָסַךְ *ἐκ-* 88, 154 tm
- נָסַךְ *φέρω, ἀπο-: Pass., to be carried from one's course* 65, 88
- נָסַךְ *κατα-: Ps 136. 15* 154 tm
- נָסַךְ *φορητός* 66, 154 tm
- נָסַךְ *προσαιορέομαι: choose and associate with Gn 37. 2; cf. νεανιεύομαι* 62, 154 tm
- נָסַךְ *πείνα* 61, 154 tm
- נָסַךְ *Μέμφης: Jes 19. 13* 56
- נָסַךְ *τόπος: v. נָסַךְ Jos 11. 2, 12. 23* 64
- „ *πτύον: (πτύω) winnowing shovel, fan Jes 30. 28* 80
- נָסַךְ, נָסַךְ *φυσάω* 88, 101, 154 tm
- נָסַךְ *δια-: blow or breathe through Job 20. 26* 88

- הַפִּיחַ *ἐκπνέω* 155 tm
 הַפִּיחַ *ἀνθραξ*: cf. *τόπαζον* 63, 64, 72, 155 tm
 הַפִּיחַ, etc. *βάλλω*, etc. 40, 88, 107, 327; הַפִּיחַ, etc. *πίπτω*, etc. 643-5 tm; הַפִּיחַ, etc. *σφάλλω*, etc. 88; הַפִּיחַ *πτῶμα* 71; הַפִּיחַ *σφάλμα* 71; הַפִּיחַ *ἀμβλύς* 65; הַפִּיחַ *ἀμβλωθρίδιον* 65, 644 tm; הַפִּיחַ *προσπίπτω* 327, 645 tm; הַפִּיחַ *διαφύσσω* 36 t; הַפִּיחַ *πετάννυμι*; הַפִּיחַ *ἀπο-* 156-7 tm
 הַפִּיחַ *ἀναψύχω*: *cool, refresh*; Pass., *to be revived, refreshed*; the Act. is also used intr., *become cool, recover, revive; take relaxation* 156 tm, 427 t
 הַפִּיחַ *ψυχή* 13, 53, 156 tm, 426-7 t
 הַפִּיחַ *πτολεμίζω*, *πολ-* 14, 40, 369 tm; הַפִּיחַ *πτόλεμος*, *πολ-* 14, 40, 74, 79, 97 tm; הַפִּיחַ *ἵστημι* 387; הַפִּיחַ *ἀν-* 88; הַפִּיחַ *σύστημα*; הַפִּיחַ *ἰστίον*, *σταθμός* 71, 156-7 tm
 הַפִּיחַ *εἰσάγω*: *introduce; to bring a cause into court*; generally, *bring a person into court, prosecute* Am 5. 15; *προσ-*: *introduce; introduce at court; bring a person into a law-court as a defendant or as a witness*; הַפִּיחַ *ἐξαιρέω* 28 t, 62, 157 tm, 203 tm
 הַפִּיחַ *τινάσσω*; cf. *σειώ* 64, 157 tm
 הַפִּיחַ *φθείρω*: *destroy*; Pass., *to be destroyed* Jer 2. 15, 9. 11 65
 הַפִּיחַ *μάχομαι*: *fight*; in Hom. mostly of armies and persons fighting as parts of armies, but sus. of single combat Ex 2. 13 157 tm
 הַפִּיחַ *ἀποσυλάω*: *strip off spoils from a person*; hence, *strip off, take away* Ex 3. 22, 33. 6 85 t, 88, 158 tm
 הַפִּיחַ *νεκρία*, *σωστός* 24 t, 158 tm; הַפִּיחַ *νεκρός* 48, 158 tm
 הַפִּיחַ *κεραμεύς*: *potter* Ps 73. 26 Job 7. 20 158 tm
 הַפִּיחַ *κόπτω*, *δια-* 57, 158-9 tm
 הַפִּיחַ *διακοπή* 159 tm, 189 tm
 הַפִּיחַ *κόπανον*: *pestle*; = *κοπίς*: *chopper, cleaver*; *σκάμμα* 71, 159 tm
 הַפִּיחַ *φακώδης*: *freckled* Gn 34. 32 Jos 3. 5; *lentil-coloured* *καλαβῶς* calabash; of the kidneys *כִּלְיֹת* Ex 29. 13 65
 הַפִּיחַ *φακωτός*: *lentil-shaped* Cant 1. 11 [to this day, women in the Middle East wear necklaces of stringed coins or coin-shaped pieces of metal] 65
 הַפִּיחַ *δικάζω*: *decree punishment*; *τίνυμαι*: poet. for *τίνομαι* (*punish; take vengeance*) *avenge, take vengeance*

for; avenge oneself; repay, of the punisher (הִתְנַקֵּם);

ἀποτίνυμαι 58, 88, 159 tm

נָקַם, נִקְמָה, נִקְמָה: penalty; punishment; vengeance; תִּשְׁוֶה: retribution, vengeance; punishment for 58, 67, 159 tm

נָקַם δικάστης: avenger 58, 159 tm

נָקַח ἔχω 88, 160 tm

נָקַח περι- encompass, surround Jos 6. 11 Ps 88. 18; surround so as to guard IICh 23. 7 88, 160 tm

נָקַח κόπτω 29 t, 33, 57, 160 tm; נָקַח κατα- 57, 160 tm

נָקַח κόπτω: of birds, peck Prv 30. 17; ὀρύσσω: dig; dig up; gouge out eye 60, 68, 88, 160 tm

נָקַח נָקַח ἔκ-: have eyes knocked out; gouge out (W); ἔξορύσσω: dig out Jes 51. 1; gouge out the eyes; ἔκκαίω: to have one's eyes burnt out Jud 16. 21 88, 160 tm

נָקַח φενακίζω 65, 160 tm

נָסָא ἀριθμέω: number, count, reckon Nu 1. 2 63

נָסָא, נָסָא αἰθω 72, 161 tm

נָסָא, נָסָא πείθω 88, 161-2 tm

נָסָא, נָסָא ἀνα-, κατα- 88, 161 tm

נָסָא, נָסָא σείω 162 tm

נָסָא ἐπι-, μεταφέρω: carry across, transfer IIS 17. 13 88

נָסָא ἐπαυτίζωμαι: bring a charge against, accuse Lev 22. 16;

נָסָא αἰτιάζωμαι: accuse, censure, impute Ib 19. 17

נָסָא, נָסָא, נָסָא τίθημι 64, 88, 163 tm, 372 tm, 423

נָסָא, נָסָא ὑπο-: put down as a deposit or stake, pawn, pledge, mortgage Dt 24. 10 Ps 89. 23 88

נָסָא ὑψώω; נָסָא, נָסָא ὑψωμα 72, 88, 101, 161 tm

נָסָא ἔξ-: exalt; elevate IIS 5. 12 Esth 5. 11, 9. 3 161 tm

נָסָא ἔρρω xxvii-xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm

נָסָא ἀνα-: raise up, ἀ. πόδα lift it, Euripides, Phoenissae

נָסָא 1410 Gn 29. 1; ἄνευκατο μῦθον Nu 23. 7 Jes 14. 4, ὦσην κλο Gn 29. 11,

Apollonius Rhodius 3. 463, 635; δια-, προσ- 88, 160-1 tm

נָסָא προσφόρημα: = προσφορά (food, victuals) Gn

43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 72

נָסָא, נָסָא φόρημα xxvii-xxviii tm, 15-16 t, 72, 161 tm;

נָסָא, נָסָא αἰδεστός 102 tm, 107, 113, 161 tm

נָסָא καίω: kindle; Pass., to be lighted, burn; cf. αἰθω 88, 164 tm

נָסָא, נָסָא κατα-: burn completely; cf. καταίθω 164 tm; מְשֹׁר

נָסָא, נָסָא δανείζω 678 tm, 426; נָסָא, נָסָא δανειστής Ex 22. 24, 162 tm, 327

528 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- ναός (נוה) to a god, a distinction not observed Ps
27. 5, 76. 3 Thr 2. 6 48, 77
- סוס ἵππος: v. חבל Gn 49. 17 Ex 14. 9 Dt 17. 16 IIR
23. 11 Jer 12. 5 Cant 1. 9 24 t, 41, 44, 51, 60
- סוף ψοφέω: intr. *perish, come to a bad end* Gn 18.
23-4, 19. 15 IS 26. 10 Jer 12. 4 Am 3. 15 53
- סוף σχοῖνος: v. אנמן Ex 15. 4 77
- סופה Τυφώς: as Appellat., *whirlwind, typhoon*; =
Τυφών: as Appellat., *typhoon* Jes 5. 28, 17. 13, 21. 1,
29. 6 Jer 4. 13 Hos 8. 7 Prv 1. 27 Job 21. 18, 37. 9 78
- סור κλίνω: *turn aside* Gn 19. 2 Ex 3. 4, 32. 8 Jud 4. 18
IIS 2. 21, 23 Thr 4. 15; v. סלם 22-3
- סור σειραῖος 107 tm, 113-14; סחב, סחף; סחב; סחב;
σπάσμα 350-1 tm
- סחר ἀγορά: *provisions, supplies*; ἀγοράσμα: *that
which is bought or sold, mostly pl., wares, merchandise*
Jes 45. 14 Ez 27. 15 Prv 31. 18 74, 377
- סחר ἀγοραῖος: *frequenting the market; those who fre-
quented the ἀγορά*; = *traders (i.e. sutlers)* Gn 23. 16,
37. 28 Jes 23. 2, 8 Ez 38. 13 48
- סחר ἀγορασμός: *purchasing; purchase* IR 10. 15 71
- סחרת, סחרת γέρπον: *anything of wicker-work* Esth 1. 6;
oblong shield, covered with ox-hide Ps 91. 4 15 t, 41, 48, 80-1,
326
- סין Σκυθία: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 t
- סיני Σκύθης: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jer
49. 12 129
- סיס ūs or sūs: *the wild swine, of the boar; sow; of the
domesticated animal*; sūs ἄγριος ועזר Jer 8. 7
[the ו replaces the spiritus] 23-4 t, 41, 48
- הסכית ἡσυχάζω: *keep quiet, be at rest; abs., impose silence*
Dt 27. 9 33-5 t, 55, 92
- סכך σκιάζω: *overshadow, shade, darken; cast a
shadow; generally, overshadow, cover* Ex 25. 20, 33.
22, 40. 3 Ps 140. 8 Job 10. 11, 40. 22 83, 252 tm
- הסך ἐπι-: *throw a shadow upon, overshadow; of the Divine
presence, overshadow for protection, etc.* Ex 40. 21
Ps 5. 12, 91. 4 Job 3. 23, 38. 8 88
- סכה σκίας: (σκιά) *canopy or arbour (in form like a sun-*

- shade) Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11
Job 27. 18 Neh 8. 15-17 52
- שָׁדֶה σκιασμός, ἐπι-: v. מִסּוּהָ Ex 27. 16, 35. 12, 15 IIS
17. 19 Jes 22. 8 Ps 105. 39 71
- מִסְכָּה ἱστίον: (Dim. of ἱστός in form only), *web, cloth*
Jud 16. 14; *sheet* Jes 28. 20 71
- מִסְכָּה, מִסְכָּה, מִסְכָּה, מִסְכָּה σχῆμα: *form, shape, figure*
Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; *appearance*,
opp. the reality, esp. *outside show, pomp* Ez 28. 13 53, 71-2, 93
- מִסְכָּה סְכָל, סְכָל, סְכָל, סְכָל σκολιάζω, -αίνομαι 95 tm
- מִסְכָּה σκήνημα, σκάνημα: = σκηνή, σκανά: pl., *camp*
Ex 1. 11 IR 9. 19 IIC 17. 12; = σκηνωμα:
mostly in pl. *soldiers' quarters*; v. מִסְכָּה (ס/ש) 71
- מִסְכָּה θυλακίσκος = θυλάκιον I, Dim. of θύλακος = θύλαξ,
and θυλακίς, *bread-basket* Gn 40. 16-17 Ex 29. 3, 32
Jud 6. 19; cf. מִסְכָּה/καλάθιον, Dim. of κάλαθος: *basket*
narrow at the base, esp. for fruit; carried in proces-
sion in honour of Demeter Dt 26. 2, 4 39, 79
- מִסְכָּה τέλος: *through to the end, completely; throughout, for*
ever, all the time, always Hab 3. 3 Ps 3. 3 41-2 t, 48
- מִסְכָּה מִסְכָּה, מִסְכָּה, מִסְכָּה, מִסְכָּה ὁδονομία (with or without ὁδός)
thoroughfare, highway Nu 20. 19 Jud 5. 20 Jes 19. 23,
35. 8, 62. 10; v. p. 514 71
- מִסְכָּה ἐλεέω: (ἐλεος) *to have pity on, show mercy to*; ἐλά-
σκομαι: (ἐλαος) *to be merciful, gracious*; ἐλήκω: (ἐλά-
σκομαι) *to be gracious, of a god*; = ἐλατεύω, ἐλεῖν
Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; v. מִסְכָּה 51
- מִסְכָּה ἐλεος: v. מִסְכָּה; ἐλασία = ἐλασμός, ἐλασμα,
ἐλέωσις: *propitiation* Ps 130. 4 Dan 9. 9 Neh 9. 17 51
- מִסְכָּה ἐλεήμων: v. מִסְכָּה; ἐλαστής: *propitiator* Ps 86. 5 51
- מִסְכָּה κλίμαξ: (κλίνω) *ladder* (because of its leaning against)
Gn 28. 12 39, 69
- מִסְכָּה θυμίαμα: *incense*; name of a particular kind
(perh. = ἀμμωνιακόν, מִסְכָּה); usu. in pl., *fragrant*
stuffs Ex 30. 34 42 t
- מִסְכָּה ξανθόω: *dye yellow; Pass., become yellow* Ps 119. 120 45
- מִסְכָּה, מִסְכָּה, מִסְכָּה, מִסְכָּה ξανθός (Σκάμανδρος) 48, 93, 316 tm, 401
- מִסְכָּה σάμμι: a letter in the alphabet 20
- מִסְכָּה κλίνω: *lean, lean upon or against a thing* 35 t
- מִסְכָּה σμίλευμα: a piece of carved work Dt 4. 16 Ez 8. 3, 5 43

530 XIX. CATALOGUE OF GENERAL HOMOLOGIES

סנה	ὄπλον (cf. σκηνή: <i>tabernacle</i> ; אדרעי, דבר, אדרעי: <i>temple, shrine</i>)	315 tm, 406
סנה, סנה	σκηνή, -νημα: <i>tabernacle</i> Dt 33. 16 Jos 15. 49	81
ספ	σής: <i>moth</i> Jes 51. 8; cf. ψυχή: <i>butterfly or moth</i> ; פרעש	53, 374 tm, 427
סע	σειώ: v. נדד Ps 55. 9	12
סעי, סעפה, סעפה	πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Jes 17. 6, 27. 10 Ez 31. 5-6; v. סער	93
סער, סער	ζέω, ζείω, ζέινυμι: <i>boil, seethe</i> ; metaph., <i>boil or bubble up</i> τῆς θαλάσσης ζεσάσης Jon 1. 11; of passion IIR 6. 11	51
סער, סערה, סערה	ζέσις: <i>seething, effervescence, boiling</i> Jer 23. 19 Ez 13. 13 Ps 107. 25, 29	35 t, 402 t
ספ, ספרה, ספל	σκύφος: <i>cup, can</i> , esp. used by peasants; of wooden milk vessels Jud 5. 25, 6. 30 Zach 12. 2 Ps 56. 9; cf. κύπελλον: <i>milk vessel</i>	81, 315
ספד	κόπτω: <i>smite</i> ; Med. κόπτομαι, <i>beat or strike oneself, beat one's breast or head through grief; mourn for any one</i> Gn 23. 2 Jes 32. 12	48
ספה, ספה	προστίθῃμι: <i>impose, inflict</i> disgrace upon him Dt 32. 23; add Nu 32. 14 Jes 30. 1; cf. ספי	62
ספא, ספא	στιβάδιον, -δειον, Dim. of στιβάς: (στείβω) <i>bed of straw, rushes, or leaves, whether strewn loose or stuffed into a mattress; straw strewn at a sacrifice</i> Gn 24. 25 Jud 19. 19	71
ספה, ספה	πτύγμα: v. ספה	71
ספה, ספה	σκάφος (B): <i>hull of a ship</i> ; generally, <i>ship</i> ; Dim. σκάφιον (B): <i>small boat</i> ; σκαφίς (B): <i>boat, skiff</i> Jon 1. 5	52
ספל	χήλινος (cf. σκύφος)	315 tm
ספן	σκεπάω, σκεπάω: <i>cover, shelter</i> ; cf. κρύπτω	31 t, 35 t, 61, 68
ספן, ספן	σκεπαστός	35 t, 105 tm
ספק, ספק	τύπτω: <i>beat, strike, smite</i> Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. ψοφέω	53, 65
ספר	ψηφίζω: v. ספה Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10	53
ספר, ספר	ψηφίον, Dim. of ψηφός: <i>reckoning, number</i> Gn 41. 49 Ex 23. 26 Lev 25. 15-16 Dt 32. 8 Jud 6. 5 IIS 24. 2 Jes 2. 28 Ps 147. 5 Job 3. 6, 21. 21 Esr 8. 34 ICh 32. 16 (15) IICH 2. 16	71

XIX. CATALOGUE OF GENERAL HOMOLOGIES 531

ספר	γραφή, συγ-	xxv, 22-3, 113 tm
ספר	γραφεύς: scribe, scrivener	23
ספר	ὄπλον (cf. γραφή, συγ-)	315 tm
ספרד	Σπάρτη, -τα: Sparta	38, 130-1 t, 300
ספרה	σκούφος: v. סף	81
סקוה	Σκευά: Sceva	320-2 t
סר	ἐχθρός: v. אכזר IR 20. 43	326
סרח	στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω: spread the clothes over a bed; generally, spread, streu Ex 26. 12 Ez 17. 6 Am 6. 4	33 t, 35 t, 52
סריון	θωρακίον: cuirass Jer 46. 4, 51. 3 Job 41. 18 Neh 4. 10 IICh 18. 33, 26. 14	35 t, 48, 59, 393
סרנים	τεθωρακισμένοι: (θωρακίζω: prose form of θωρήσσω, arm with a breast-plate; Pass., θωρακισθεῖς; τεθωρακισμένοι) cuirassiers IS 29. 2; τύραννος: an absolute ruler, unlimited by law or constitution; κοίρανος: king, ruler, leader, commander IS 6. 18	48, 59, 393 t
סרעפה	πτόρθος: v. סעף	
ססרה	θεράπων: henchman, attendant; servant, slave (like סרף); ὑπηρέτης: servant, attendant (like סרף) Am 6. 10	48
סרר	ψάλλω: pluck, pull, twitch; mostly of the strings of musical instruments, play a stringed instrument with the fingers, and not with the plectrum ICh 15. 22, 27	15-16 t, 39, 53-4
סרת טעם	ράθυμος	41, 90 tm, 298-9 tm
סחם	φράσσω: stop up, block Thr 3. 8 IICh 32. 3-4, 30; Pass., Neh 4. 1	52
נסתר	συγκρύπτω: cover up or completely; conceal IS 20. 5 IR 17. 3 Jer 16. 17 Prv 22. 3, 27. 12 Job 3. 23, 28. 21	23, 411 t
ספ	νάπος: post-Homeric form, = νάπη (woodland vale, dell, glen); of a grove or thicket; also, ravine, gully IS 26. 13 Jer 4. 29	44, 57
„	νέφος: cloud, mass of clouds Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prv 16. 15	44, 57
עבד	ὀπηδός, ὀπαδός: attendant; as Adj., following, accompanying, attending Gn 9. 25, 24. 5, 26. 24 Dt 34. 5	38

- עֲבָדָה, עֲבָדָה 128
 עֲבָדָה, עֲבָדָה, עֲבָדָה ὁπῆδὸς θεοῦ: attendant of God
 [עֲבָדָה may mean عبد الله] IR 4. 6 Jer 36. 26 ICh 5.
 15 128
 עֲבָדָה, עֲבָדָה ὁπῆδὸς Διός: attendant, follower of
 Zeus IR 18. 3 Ob 1 ICh 6. 29 128
 עֲבָדָה [I think אֲדָם here is (like אֲדָם, red) the
 homologue of ξανθός, the sun] IIS 16. 10 128, 310 t
 עֲבָדָה מֶלֶךְ ὁπῆδὸς Μόλοχ: the servant of Moloch Jer
 38. 7 93, 128, 307 t
 עֲבֹשׁ ὑποθήκη 57, 78, 90 tm, 424 t, 679 tm
 עֲבֹשׁ πυρός: wheat, Triticum vulgare Jos 5. 11-12 66, 77
 עֲבִי ὑπό; עֲבִי πρόσ, ὑπέρ 173-4 tm
 עֲבַר παραβαίνω: overstep, transgress Jud 2. 20
 Jes 24. 5 Prv 22. 3; sin against a god Nu 14. 41, 22.
 18; pass over; let pass Am 7. 8 Mich 7. 18 Esth 1. 19;
 in Med. commit an offence against Prv 14. 16, 26. 17 61
 עֲבָרָה παράβασις, παραίβ-: overstepping; transgression
 ἀμαρτία: guilt, sin Prv 21. 24 381
 עֲבַר περάω; העביר ὑπερ-; διαπεραιόω 66, 114 t, 309 tm
 עֲבָרָה πόρος: (πείρω, περάω) means of passing a river,
 ford, ferry IIS 19. 19; cf. πορθμός 74, 79
 עֲבָרָה מֶעֱבָרָה πορθμός: (πείρω, πόρος) ferry or place
 crossed by a ferry, strait, narrow sea Gn 32. 23 Jud
 3. 28; any narrow passage IS 14. 4 71, 79
 עֲבַר πυρόω, העביר ἑκ- 66, 87, 93, 114 t, 305 t, 308-9
 tm; עֲבַר νάπος: ע. ע. ע. ὑπέρ 3, 174 tm
 עֲבָרָה ἔπος: ע. דבר 50
 עֲבָרִי ἡπειρώτης: landsman; dweller on the mainland (from
 ἡπειρος, ἄπ-, terra firma, land, opp. the sea), opp.
 νησιώτης (islander); Asiatic; ἀβρός: graceful, delicate,
 pretty; freq. with a notion of disparagement,
 dainty, luxurious; hence, ἀβρὰ παθεῖν live delicately; a
 common epithet of Asiatics Gn 14. 13, 39. 14 4, 8, 286 t
 עֲבַת ἄμμα: (ἄπτω) anything tied or made to tie; hence,
 cord Jud 16. 2 Ez 4. 8 Hos 11. 4; link of chain Ex
 28. 22, 24; עֲבַת ἄπτω, ἐφ-: claim as one's property
 Mich 7. 3 326
 עֲבַב ἀγαμαι: abs., wonder; admire a person Ez 23. 9, 12;
 to be delighted with Ib 23. 5, 7 326

XIX. CATALOGUE OF GENERAL HOMOLOGIES 533

- עָלָל κύκλος; עָלָל εὐκύκλος 94 tm
- עָלָל ἀγορά: v. עָלָל; ὄχλος: in political sense, *populace*,
mob; popular assemblies Ps 68. 31 378-9
- עָלָל ἀγοραῖν: v. עָלָל Jes 15. 8 355 tm, 377
- עָלָל μόσχος (B): calf, young bull Gn 15. 9 Ex 32. 4
Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18,
46. 20 377-8
- עָלָל ἀγάμμα, κύκλωμα; עָלָל κύκλωμα 94 tm, 174 t;
עָלָל, עָלָל, עָלָל τὸ αἰεὶ; עָלָל αἰδῖος 49, 318 tm
- עָלָל ἐναντίος: opposite, = ἀντίος; in hostile sense, *oppos-*
ing, facing in fight; an enemy Gn 49. 27 Jes 33. 23 199 tm
- „ -δε: v. עָלָל, עָלָל IS 2. 11; עָלָל μεγάλως 83, 296 tm
- „ αἰεὶ, αἰεὶ, αἰεὶ: ever, always Jes 26. 4; ὁ αἰεὶ χρόνος
eternity Jes 30. 8 Hab 3. 6 Ps 111. 8 עָלָל Lev 27. 20
(cf. Ib 25. 23, 30) 318 tm
- „ εἰς: to denote a certain point or limit of time, *up*
to, until, ἐς ἡν Od. 11. 375 עָלָל (עָלָל) Gn 32.
25, εἰς πότε; until when? how long? עָלָל Ex 10.
3 IS 1. 14, 16. 1 Ps 94. 3 Prv 6. 9 Neh 2. 6 עָלָל
(עָלָל/עָלָל) Ex 8. 5; in, as far as 13, 131 t, 334
- עָלָל εἰς 5, 13, 28, 30 t; עָלָל εἰς τὸ νῦν 76 t; עָלָל
עָלָל εἰς αἰδῖον 49, 169 tm, 318 tm
- עָלָל εἰς αἰεὶ χρόνος Ps 132. 12, 14 318
- עָלָל εἰς, εἰς, εἰς; εἰς, αἰεὶ, αἰεὶ 30 t, 51, 318-19 tm
- עָלָל ἐν εἰς: while, so long as IIS 1. 9 Job 27. 3
- עָלָל εἰς ἄν: until, till Gn 24. 33 319 tm
- עָלָל εἰς ὅψε; עָלָל εἰς πρωί; עָלָל εἰς κε;
עָלָל εἰς πότε: how long Ex 10. 3, 7 IS 1. 44, 16.
1 Jes 6. 11 Prv 6. 9 Neh 2. 6 319 tm
- עָלָל εἰς ὅτε; עָלָל εἰς ἄρτι; עָלָל εἰς κε 319 tm
- עָלָל ὥστε: so that Cant 2. 7, 3. 4, 8. 4 51
- עָלָל μέγας; οὐ, οὐχ: v. עָלָל 296 tm
- עָלָל εἶδω 325, 330 tm
- עָלָל δάιος: enemy Gn 49. 27 עָלָל 83 t
- עָלָל δύω: go or get into; of clothes and armour,
get into; trs., put on Jes 59. 17 Jer 4. 30, 31. 4 (3),
43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10;
עָלָל, עָלָל ἐν- or ἐνδύνω: of clothes, put on, wear
Prv 25. 20; causal, put on another, clothe in; clothe
Ez 16. 11 Ps 89. 46 88, 114

פדע	πατέω, βατέω, μάτημι: (πατός) <i>tread, walk</i> Job 28. 8	61
„	פדעק שטולץ; פדע שטול; פדע שטולס 339 tm, 341; פדע עבנוס 80, 378-9 tm	•
„	פדע, פדע עבנוס: (עבנו) <i>custom, habit</i> Dt 4. 45 IR 2. 3 Ps 99. 7, 119. 2, 14, 46, 88, 168 ICh 29. 19	80
פדע		28 t
פדע	γάδιξ(ις)· όμολογία (<i>agreement, compact</i>) (γάδ-) Ex 16. 34, 25. 16, 22, 27. 23, 30. 6, 31. 18, 38. 21 Lev 24. 3 Nu 9. 15 Ps 19. 8, 25. 10, 93. 5, 132. 12	78
פדע	Αἶδης; Αἰδωνεύς 68, 76, 121, 318 tm	
פדע	έδεσμα: (έδω) <i>meat, food; pl., eatables, meat</i> Gn 49. 20 Thr 4. 5	71
פדע, פדע	ήδονή: <i>enjoyment, pleasure; prop. of sensual pleasures</i> Gn 18. 12; cf. έδεσμα, ήσθημα	38, 71
פדע	άθροίζω: <i>gather together, collect, muster</i> ICh 12. 33 (34), 38 (39); <i>form a society, form a party</i> פדע IR 1. 7 (7/1/θ)	
פדע	άθροισμα: <i>that which is gathered, a gathering</i> Gn 29. 2 Jer 13. 17 Joel 1. 18 Zach 10. 3 Cant 6. 5-6 ICh 32. 28	79
פדע	άπισώω: <i>make equal</i> Thr 2. 13	31 t
פדע	άτη (άάω for άάτη), άτα, αυάτα (άτ-): <i>reckless guilt or sin, as that of Paris; in pl. deceptions</i> Ex 20. 5, 34. 7 Lev 16. 21 Jes 1. 4, 33. 24 Ez 29. 16 Mich 7. 19 Dan 9. 13	41
פדע	φεύγω: v. פדע Jes 30. 2	65
פדע	φύγιμον: v. פדע Jes 25. 4, 30. 2; פדע μουσα: <i>music</i> ICh 30. 21 (cf. ICh 15. 16, ICh 5. 13, 7. 6, 23. 13)	66, 71
פדע	על, על, על, על פדע פדע: Dim. of παις, <i>little or young child</i> (up to 7 yrs.) IIR 8. 12 Jes 13. 16, 49. 15 Jer 44. 7 Ps 8. 3, 137. 9 Job 19. 18 Thr 2. 20	61, 101
פדע	έλλοχάω: <i>lie in ambush</i> (λόχος) Jud 20. 45	54
„	τέλλω: poet. Verb, but used in Cretan Prose; <i>accomplish; perform duties, rites, etc.</i> Thr 1. 22, 2. 20, 3. 51; cf. פדע פדע פדע: <i>perpetrate</i> Ex 10. 2	53, 64
„	פדע, פדע: <i>glean grapes in a vineyard</i> Lev 19. 10 Dt 24. 21; metaph., <i>deal hardly with</i> Jes 3. 12; cf. פדע פדע; פדע/פדע פדע: <i>small grapes left for gleaners</i>	54, 64

- סלה $\tau\acute{\epsilon}\lambda\omicron\varsigma$: v. עֵלֶם, עֵלְמָא, עֵלְמָא, עֵלְמָא, עֵלְמָא
 Gn 9. 26 IR 8. 13 Jes 26. 4 Ps 139. 24, 145. 13
 Dan 3. 33, 4. 31, 7. 18; $\delta\iota\acute{\alpha}\ \tau\acute{\epsilon}\lambda\omicron\upsilon\varsigma$ *through to the end,*
completely; throughout, for ever, completely, all the time,
always לעולם Gn 3. 22 לעילום IICH 33. 7 לעולם
 Ps 77. 8 לעלמא Dan 2. 44 לעלמא Ib. לעלמן Ib
 2. 4 עד שולם Gn 13. 15 עד השולם Ps 41. 14 Neh 9. 5;
 $\delta\iota\acute{\alpha}\ \tau\acute{\epsilon}\lambda\omicron\upsilon\varsigma\ \acute{\alpha}\epsilon\iota$ *permanently, for good* עד עולמי עד Jes
 45. 17 עד עלמא Dan 7. 18 24 t, 42, 64, 67, 319-20 tm,
 390 t
- עוֹנִים $\acute{\alpha}\tau\eta$: v. עוֹן (?) 41
- עֹץ Ἄσια; Σκυθία : v. סִין 129 t, 325
- עֲצִיּוֹן נָבֶר Σκυθῶν ὄρμος : *the roadstead, anchorage—esp.*
the inner part of a harbour—of the Scythians; Ἀσίας
ὄρμος Nu 33. 35 Dt 2. 8; v. אֵילָה 129 t
- עוֹר $\delta\omicron\rho\acute{\alpha}$ (A): ($\delta\acute{\epsilon}\rho\omega$) *skin when taken off, hide, of beasts;*
rarely, skin on the living body; χρώς: *of the human*
body, skin or flesh Gn 3. 21 Lev 9. 11, 13. 4 Job 2. 4 44, 58, 69
- עוֹר $\tau\iota\nu\acute{\alpha}\sigma\sigma\omega$: *shake or brandish; generally, shake; make*
the strings quiver by striking them Ps 57. 9 64
- „ $\phi\acute{\epsilon}\rho\omega$ 65, 638 tm
- עוֹר $\phi\omicron\rho\upsilon\tau\acute{o}\varsigma$: *whatever the wind carries along; hence,*
rabdōish, such as collects in a farm-yard or a car-
penter's shop; chips or shavings; chaff (W) Jes 1. 31
 Dan 2. 35 66
- עוֹר $\epsilon\gamma\epsilon\iota\rho\omega$: *wake; wake up!; arouse*
oneself Ps 57. 9; *awaken, rouse; Pass., wake* Jes 51. 17;
rouse or stir oneself, be excited by passion Ib 64. 6
 Cant 2. 7; cf. $\epsilon\pi\text{--}$ 29 t
- הַעִיר, הָעִיר $\acute{\epsilon}\xi\text{--}$: *awaken* Ps 35. 23; *metaph., awake,*
arouse, excite (W) Jes 13. 17 Jer 51. 11 Cant 2. 7;
 cf. $\epsilon\pi\text{--}$ 204 tm, 334 t
- הַעֲרֵר, הָעֲרֵר, הָעֲרֵר $\kappa\alpha\theta\alpha\iota\rho\acute{\epsilon}\omega, \kappa\alpha\tau\text{--}, \kappa\alpha\tau\acute{\alpha}\gamma\rho\eta\mu\iota$:
take down; put down by force, destroy; (city wall) raze
to the ground, demolish Jes 23. 13 Jer 51. 58 Ps 137. 7;
 Pass., Jer 51. 58 216 tm, 380
- עוֹשׂ $\theta\omicron\acute{\alpha}\lambda\omega$: v. דָּאָה Joel 4. 11; cf. $\tau\alpha\chi\acute{\upsilon}\nu\omega$; v. חוֹשׁ 51, 64
- עֲזָתָה $\acute{\alpha}\tau\eta$: v. עוֹן 41
- עוֹ $\alpha\iota\acute{\xi}$; עוֹ $\iota\sigma\chi\upsilon\rho\acute{o}\varsigma$ 81, 96 tm
- עוֹ $\iota\sigma\chi\acute{\upsilon}\varsigma$: *strength of body* IIS 6. 14 Jes 51.

- 9; *might, power* IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17 28 t, 53, 92
- עִיר *ἄστυ*: *town*; with name in gen. [v. סדם]; in Attica, 86 t, 130, 134*
- town, i.e. Athens* Gn 10. 19
- עִזּוּב *ἀγαθοῦ, -θός*: v. עִצּוּר Dt 32. 36 IR 14. 10 82
- עִזְבוֹתַיִם תְּזַעֲפֶתָּה *ἀγαθόν, pl., τὰ ἀγαθὰ, τὰγαθὰ*: *goods of fortune, treasures, wealth* Ez 27. 12, 14, 22, 27; v. טוֹב 82
- עִזְוִיָּה *ἀζένα; παγωνίας* 95 tm
- עִסָּה *ἀίσσω, ἄσσω, ἄττω, ἄττω*: *turn eagerly to a thing, be eager after* Cant 1. 7
- „ *δίδωμι* 58, 360 tm
- „ *עִסָּה, דָּוָה*: v. עִסָּה Ps 65. 14 114, 425 t
- עֵין *δοκεύω*: *keep an eye upon, watch narrowly* IS 18. 9 68
- עֵין מַעְיָן, מַעְיָן *πηγή*: *running water, used by Hom. always in pl., streams* Gn 49. 22 Jes 41. 18; *fount, source (pl.)* Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 IICH 32. 4; *source, origin, mostly in sing.* IIR 2. 21 Mich 5. 1 Ps 75. 7; *the fount of light, i.e. the South* Ps 75. 7; *πηγή ἀργύρου, of the silver mines at Laureion* Job 28. 1; *ἀέναος, ἀενάων: everflowing* 61, 68, 71, 378
- עֵיִן *αὐγή*: *light of the sun, sunlight; the sun; light; generally, any bright light* Ex 10. 5; and in pl., *rays, beams* IIS 12. 11; *of the eyes, the eyes* Gn 3. 7; *ὥς* 65, 337 tm, 389 t, 416 t
- עֵיר *הָ*: v. אֵיר Gn 4. 17 Jes 14. 21 Thr 1. 1 68, 83 t, 92, 131 t, 290 tm, 411
- „ *ἀήρ* 285-6 tm
- עֵל *ζυγόν*; also *ζυγός, δυ-*: *yoke of a plough or a carriage* Nu 19. 2; *metaph.,* Dt 28. 48 IR 12. 4, 10 51, 59
- עֵל *ἀμφί*; *עַל* *ἀνά* 30, 168 tm; *εἰς* 169 tm; *עַל* *ἐπί* 15 t, 75 t, 83 t, 170 tm; *עַל* *ἔως*: v. עַד 30 t; *עַל* *παρά*; *עַל* *περί* 61, 172 tm; *עַל* *πρός* 62; *עַל* *כַּעַל*, *ὑπερ* 5, 15, 28, 173 tm, 301
- עֵלְבָר *ἥλιος*: v. אֲבִיאל 125, 402
- עֵלֵּג *ἄλογος*: *speechless (אלם)* 44, 64
- עֵלָה *πυρόω*: v. בער Ps 78. 21; cf. *שַׁעַל*; *ὀλοκαυτέω, -τόω*: *bring a burnt-offering, burn an offering entire* 23, 56, 62, 93, 100
- עֵלָה *ἐκπύρωση*: *conflagration; calcination* Lev 1. 3 IS 7. 9; *ὀλοκαύστησις, -καύτησις, -τῶσις*: *sacrifice of a burnt-offering* 119
- עֵלָה *τελέω*: *pay what one owes, what is due; generally,*

- pay; lay out, spend IR 10. 16–17 ICh 9. 16; τέλλω =
 ἀνατέλλω: intr., rise, appear above the horizon, of any
 heavenly body, as sun and moon Gn 32. 25, 27 64, 67, 422 t
 168 tm
- עָלָה ἀνά
 עָלָה ἀναβαίνω, ἀμβ-: go up, mount; climb (V) Gn 28.
 12 Ex 34. 2 Jud 4. 12 IR 18. 42 Cant 7. 9; go up to
 heaven Jos 8. 20; to the upper rooms Ib 2. 8; go up
 to a temple Dt 17. 8 Jud 21. 5 IS 1. 3, 22 IR 12. 28
 Jes 38. 22; ascend to heaven Jes 14. 13 Ps 68. 19
 Prv 30. 4; of rivers in flood, rise Jer 51. 42; over-
 flow the fields Jer 8. 7 (עָלָה Prv 18. 4); of plants,
 shoot up Gn 40. 10 Jes 5. 6; c. acc., surpass Prv 31.
 29; enter into one's heart, of thoughts Jer 7. 31; in
 causal sense, make to go up (עָלָה Jos 2. 6 Jes 8. 7) 22
- עָלָה בָּאֶתְרוֹן: step IR 10. 19 Ez 40. 22, 34, 37 [note
 that the material element from the Heb. viewpoint,
 namely, the Prep. ἀνά, is absent]
 „ αὐλημα: (αὐλέω) piece of music for the flute Ps 122. 1
 [this should have been spelt עָלָה, similarly to its
 cognates: עָלָה/αὐλός IS 10. 5, and עָלָה/αὐλός
 Ps 5. 1] 71
- עָלָה φύλλον: leaf Prv 11. 28; ע. עָלָה 66
- עָלָה ἀναβαθμός: flight of steps, stairs Ex 20. 26 Am 9.
 6 Neh 3. 15, 12. 37 71, 175
- עָלָה עָלָה ἀγλαίζω: take delight in IS 2. 1 Hab
 3. 18 Zeph 3. 14 Ps 9. 3, 149. 5 Prv 7. 18, 11. 10 14, 24 t,
 32 t, 43, 422 t
- עָלָה עָלָה αὐλιον: chamber Jud 3. 20 IIR 1. 2 Jer 22.
 13–14 Ez 40. 26, 31 Ps 104. 3; cave, grotto ICh 32.
 33 71, 80
- „ αὐλισμα, -μός, -σις: lodging IR 17. 19 80
- עָלָה μεγαλειός: magnificent, splendid Ps 91. 9 297 tm, 300–1
- „ ὀλοϊός: poet. for ὀλοός (ὀλώϊος, οὐλοός, ὀλός;
 rare in pass. sense, destroyed, lost) IR 9. 8 ICh 7. 21 38, 403 t
- „ Ὑπερίων
 עָלָה עָלָה δεινός: (δέος) fearful, terrible לְחַיִּי Dan
 2. 31; τὸ δεινόν danger, suffering, horror Jes 66. 4;
 δεινὰ ποιεῖν make complaints Dt 22. 14, 17; clever,
 skilful וְדָבִיב ICh 28. 21; in bad sense, over-clever
 Jes 3. 4; עָלָה τέλλω: perform Thr 1. 22, 2. 20 58

- עֲלִילָה עליִלָה, τέλος: (τέλλομαι, τέλλω) *achievement*
 IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11 64
- עֲלִילָה ἐπιφυλλίς: *small grapes left for gleaners* Jud 8. 2
 Jes 17. 6 Jer 49. 9; cf. עֲלִילָה/ἐπιφυλλίζω: *glean grapes*
in a vineyard Lev 19. 10 Dt 24. 21 Jer 6. 9 54
- עֲלִמָּה, עֲלִמָּה πῶλος, ὁ and ἡ, *foal, whether colt (فلو) or*
filly (فلوه); in poets, in fem., *young girl, maiden*; freq.
 masc., *young man* Gn 24. 43 IS 17. 20 62, 67, 100-1
- עֲלִמָּה αὐλός: *pipe, flute, clarinet* Ps 46. 1 79
- עֲלִמָּה ἀθανάτως: *perpetually* Ps 48. 15 59
- עֲלִמָּה, עֲלִמָּה ἀθάνατος: *undying, immortal*; of things,
 etc., *everlasting, perpetual* ICh 8. 36 59
- עֲלִמָּה, לעֲלִמָּה λείχω: v. להֲלִי Ob 16 Job 39. 30 12
- עֲלִמָּה καλύπτω: *cover*; Med., *cover or veil oneself* Gn
 38. 14 Jon 4. 8 92
- עֲלִמָּה, עֲלִמָּה γαμέτης: e.g. עֲלִמָּה, אֲלִיָּה 125-7, 291 tm, 415 t
- עֲלִמָּה, עֲלִמָּה γαμέτης: *husband, spouse*; γάμος: *unlawful*
wedlock Gn 19. 38 [unless עֲלִמָּה, in the context—like
 אֲבִי—is the homologue of γονεὺς: *begetter, father*; or
 πατήρ; cf. אֲבִי and אֲבִי being synonyms—אֲבִי/אֲבִי];
 Pythag. name for *three* (γ/2), for *five* (ε/2) Ib 45. 22);
 name of month (جَمَاد) 44, 125-7, 291-2 tm, 415 t
- עֲלִמָּה, עֲלִמָּה δῆμος: v. אֲבִי Ruth 1. 16, 3. 11, 4. 4 Neh 9. 22, 24 12, 58,
 292 tm, 377
- עֲלִמָּה δημότης: *one of the same people, fellow-citizen*; at
 Athens and elsewhere, *member of a deme or of the*
same deme Lev 5. 21, 18. 20 58
- עֲלִמָּה λαός: v. אֲבִי Dt 20. 2, 5, 8, 9; γένος: *race, stock, kin*
 IIR 4. 13 Esth 3. 8 12, 56, 291-2 tm
- עֲלִמָּה, עֲלִמָּה θυμός 79, 297 tm, 299; עֲלִמָּה, עֲלִמָּה μετά 35 t,
 171 tm; עֲלִמָּה, עֲלִמָּה σύν 173 tm
- עֲלִמָּה σταθμός: (ἵσσημι) *upright standing-post*, freq. in
 Hom.; sts. of the *bearing pillar* of the roof Jud 16.
 25-6 [the אֲבִי here, and in עֲלִמָּה/ἵσσημι, is added to
 facilitate pronunciation, e.g. τύμπανον, τύπανον] 74
- עֲלִמָּה, עֲלִמָּה σταθμός: *standing-place* for animals, *farmstead*,
stead; sts. including the human dwelling; of
 men, *dwelling, abode*; *quarters, lodgings* for travellers
 or soldiers IR 10. 5; עֲלִמָּה/ἵσσημι, אֲבִי 71, 352 m
- עֲלִמָּה, עֲלִמָּה πένομαι: v. עֲלִי Ps 127. 1 61

XIX. CATALOGUE OF GENERAL HOMOLOGIES 539

עָמַל	πόνος: v. עוֹי Eccl 2. 20	61
עָמַל	πένης: v. עוֹי Job 3. 20	61
עָמַל	ἀμαρτία: failure, fault; error; guilt, sin Nu 23. 21	
	Jud 10. 16 Prv 24. 2; v. אָמַר	381
„	ἀμύλλα: contest for superiority, conflict; striving after	
	Eccl 10. 15	44
עָמַל	ἀνδρογίγας	289 tm
עָמַל	γεμίζω: (γέμω) fill full of, load	
	Ps 129. 7 Neh 4. 11, 13. 15	44, 243 tm, 326, 385 m
עָמַל	γεμιστός	103 tm, 385 t
עָמַל	γέμισμα	71, 360 tm
„	γόμενος	385-6 tm
עָמַל	κόμη: v. צִמְרָה Dan 7. 9	35 t, 44, 68
עָמַל	χοίνικος, -νιξ: choenix, a dry measure, esp. for corn Ex 16. 36; the choenix of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16];	
	ἀμάλλα: bundle of ears of corn, sheaf Dt 24. 19	33 t
עָמַל	(ἄστυ) Κιμμεριών: (town) of the Cimmerians	
	Gn 13. 10	60, 300
עָמַל	Ὅμηρος: Homer IR 16. 16	121
עָמַל	οἰνόπη: a kind of ἀμπέλος (any climbing plant with tendrils, esp. grape-vine) Gn 40. 10 Dt 32. 14, 32	120 tm, 326
עָמַל	ἀναύχης: coolness, relief, respite Jes 13. 22, 58. 13	74
עָמַל	ἀναδέω, poet. ἀνδέω: bind, tie up, wreath Prv 6. 21	
	Job 31. 36	69
עָמַל	ἀνάδεμα, poet. ἀνδεμα = ἀνάδημα, poet. ἀνδημα = ἀναδέσμη: band for women's hair, snood Job 38. 31	69, 71
עָמַל	αἰνίζομαι	110 tm
עָמַל	πένομαι: intr., toil, work; (to have to work for one's living, hence) to be poor or needy Ps 116. 10	61
עָמַל	πένης: (πένομαι) one who works for his living, day labourer, poor man Dt 24. 12	32 t, 61, 290 tm
עָמַל	πενία: (πένομαι) poverty, need; lack, need Job 36. 15	61
עָמַל	עָוֹן, πόνος: (πένομαι) work, esp. hard work, toil; stress, trouble, distress, suffering Ex 3. 7 Thr 3. 1 Eccl 4. 8; business, enterprise, undertaking Ib 5. 13	29, 61, 68
עָמַל	πεινάω: to be hungry Ps 119. 107; to be starved Jes 58. 10	
עָמַל	πείνα: hunger, famine Ps 88. 10 Thr 1. 3 תַּעֲנִית	61

- וְעָרָה, תַּעֲנוּת *νηστis*: *not eating, fasting* Ps 88. 16 Esr 9. 5;
cf. נָע; *πείνα*, *sup.*; *ταπείνωσις*, *inf.* 72
- עֲנָה *φωνέω*: *prop. of men, speak loud or clearly, or simply, speak, give utterance* Dt 27. 14 Job 32. 15
Cant 2. 10 לָלֵךְ; *of animals, utter their cries* Jes 13. 22;
as law-term, affirm, testify Gn 30. 33 Dt 31. 21 IIS 1.
16 66
- עֲנָה *φωνή*: (*φάω*) *sound, tone; prop., the sound of the voice* Ex 32. 18 66
- מִעֲנָה *φώνημα*: *sound made, utterance, voice* Prv 15. 1;
thing spoken, speech Mich 3. 7 Prv 15. 28, 16. 24 66
- עֲנָה, עֲנָה, הִתְעַנָּה *καταπονέω*: *to subdue* Ps 88. 8; *Pass., to be subdued* Gn 16. 9 Ex 10. 3; *maltreat, oppress* Gn 16. 6 Dt 26. 6 Jud 16. 5-6, 19 Job 37. 23, esp. in *Pass.* Gn 16. 9 Jes 53. 7 62-3
- עֲנָה, עֲנָה, עֲנָה, הִתְעַנָּה *ἐκταπεινώω* *strengthened. for ταπεινώω*: *humble, abase* IR 8. 35, 11. 39 IIR 17. 20, *Pass.* Gn 16. 9 [cf. *πονέομαι*] Jes 53. 4 Ps 107. 17, 119. 71, 132. 1; *violate a woman* IIS 13. 12 Ez 22. 10-11 (cf. *εὐνάζω*); *Pass., humble oneself, esp. of fasting and abstinence* Lev 16. 31 Jes 58. 3 Ps 35. 13 (cf. *διαπεινάω*) 62-3
- עֲנָה, עֲנָה *ταπείνωσις*: *humiliation, abasement* IIR 14. 26
Ps 22. 25; *-νότης*: *low estate, abasement; lowness of spirits, dejection* תַּעֲנוּת (v. *ἐκταπεινώω*, *sup.*) 62-3, 73
- עֲנָה *ταπεινός*: *of persons, humbled, abased in power, pride, etc.; small, poor, weak, submissive; in moral sense, either bad, mean, base, abject; or good, lowly, humble* Dt 24. 12-15; *πέντης*: *one who works for his living, day-labourer, poor man* 63
- עֲנָה *εὐνοια*: (*εὐνοος*) *goodwill, favour* IIS 22. 36 Prv 15. 33, 18. 12, 22. 4 63
- עֲנָה *εὐνοος*, *-νοιος*: *well-disposed, kindly, friendly* Nu 12. 3
Ps 37. 11 32 t, 63
- עֲנָה *αἶνεσις*, *ἐπ-*; cf. *φωνή* 66
- עֲנָה *εὐνή*: *bed; bedding; abode of nymphs, animals; lair of a deer; form of a hare, nest* Ex 21. 10; v. תַּא 44
- עֲנָה, עֲנָה *πένθημα*: *lamentation, mourning (pl.)* Ez 24. 22 Am 2. 8 61, 290 tm
- עֲנָה, עֲנָה *ἀνήρ* 32 t, 82, 285-7 tm, 290 tm

- עֲמָלָה *πόνος*: *work*, esp. *hard work*, *toil* Eccl 1. 13, 3. 10;
trouble Ib 2. 26, 4. 8; *business*, *enterprise*, *undertaking*
Ib 5. 13; *stress*, *trouble*, *distress* Ib 2. 23, 5. 2 68
- עֲוָקָה, עֲוָקָה *εὐογκος*: *of good size*, *bulky*, *massive*; *of moder-*
ate or convenient bulk, *compact*, *portable*, *of manageable*
size 24 t, 38
- עֲוָקָה, עֲוָקָה *ἀγκύλιον*: Dim. of *ἀγκύλη*, *loop in noose*;
link of a chain Jud 8. 26 Cant 4. 9 38, 42 t
- עֲוָקָה *δρόσος*: *dew*; in poets *pure water*; of other liquids,
δ. ἀμπέλου (*grape*), δ. καλάμου *sugar*; of oil, of
honey Joel 4. 18 Cant 8. 2; cf. *πιέσιμος*, p. 640 57, 59
- עֲוָקָה, עֲוָקָה *ὄπλον* 315 tm, 342 tm, 406
- עֲוָקָה, עֲוָקָה *τέφρα*, -ρη: *ashes*; γῆ, γαῖα: *earth*, as an ele-
ment Gn 18. 27 Jos 7. 6 IIS 13. 19 Ez 27. 30, 28.
18 Jon 3. 6 Job 2. 8, 30. 19, 42. 6 Thr 2. 10; *earth*
(including land and sea, opp. *heaven*, or *land* opp.
sea) Job 41. 25 [+א, γ, ב, +ר] 60
- עֲוָקָה, עֲוָקָה *τάφος*: *grave*, *tomb* Jes 38. 18 Ps 22. 30 63
- עֲוָקָה, עֲוָקָה *ἀγορά*: v. עֲוָקָה Jos 18. 23 IICH 13. 19;
cf. Latin *forum*; עֲוָקָה *ἀγοραῖος* Gn 23. 8 32 t, 377
- עֲוָקָה *ξύλον*: *wood*, cut and ready for use, *firewood*, *timber*
Gn 6. 14 Ex 25. 10 IR 5. 23 IIR 12. 12; *post*, *gallows*
Dt 21. 23 Jos 8. 29 Esth 2. 23; of live wood, *tree*
Gn 1. 11, 2. 9, 18. 4; cf. *ὄξύλον* *ἰσόξύλον* (*like wood*); 45
- עֲוָקָה, עֲוָקָה *ὀδύνη*; v. עֲוָקָה Gn 3. 16, 17 93
- עֲוָקָה *ἀγαθός*: *brave*, *valiant*; *good*, *capable* Dt 32. 36
IR 14. 10, 21. 21 IIR 9. 8 (v. עֲוָקָה) 82
- עֲוָקָה *σχολάζω*: *to have leisure or spare time*, *to be at leisure*,
have nothing to do; *to loiter*, *to linger* Jud 18. 9 53, 66
- עֲוָקָה *σχολερός*: *idle* Prv 6. 6, 9, 26. 14 53, 66
- עֲוָקָה, עֲוָקָה *σχολή*: *leisure*, *rest*, *ease*; *idleness* Prv 19.
15, 31. 27 45, 66, 422
- עֲוָקָה *ὀστεόν*, contr. *ὀστοῦν*, poet. *ὀστεῦν*: *bone* Gn 2. 23
Ez 24. 5, 10; *bones of the dead* Gn 50. 25 Ez 37. 1;
of the skin Thr 4. 7; cf. *δέμας*; *σῶμα* 81, 99, 386
- עֲוָקָה, עֲוָקָה *δύναμις*: (*δύναμαι*) *power*, *might*; generally,
strength, *power*; *outward power*, *authority*, *influence*
Jes 40. 29, 47. 9 56
- עֲוָקָה, עֲוָקָה *ἀγορά*, *ἀγυρίς*: (*ἀγείρω*, אגר) *assembly*;
gathering, *crowd* Jer 9. 1 Joel 1. 14 61, 326, 377

- עֲצָרָה, עֲצָרָתָּה *πανήγυρις, πανάγ-*: (*πᾶς, ἄγυρις*) *general or national assembly; esp. a festal assembly in honour of a national god; festival (W); ἄγεσις Dt 16. 8 IIR 10. 20 Am 5. 21* 61, 326
- עֲקֹב *φενακίζω*: *play the φέναξ (cheat, quack, impostor), cheat, lie Gn 27. 36 Jer 9. 3; עֲקֹבָה φενაკισμός: cheating; imposture (W) IIR 10. 19* 65
- עֲקֹב *ἄκρος πούς; ἄκρος*: *at the farthest point or end; esp. of extremities of body; ἄ. πόδες ends of feet; ἄκρος πούς heel (W); στήθεος, στήθος: ball of the foot; ἀκρόπους: foot Gn 3. 15, 25. 26; ἵχνος: track; spoor; poet., foot; foot-print (W) Cant 1. 8* 52, 63
- עֲקֹד *ἐκδέω*: *bind so as to hang from, fasten to or on; bind Gn 22. 9* 113, 194 tm, 420 t
- עֲקֹד *φακώδης*: *lentil-coloured; freckled Gn 30. 39-40* 65
- עֲקָה *ἐργμα*: *fence, guard Dt 22. 8* 71
- עֲקָל *σκολιάζω; עֲקָלָהן ἀγκταλιάζω* 94 tm
- עֲקָרָה, עֲקָרָה *ἄκουρος*: (*κοῦρος*) *childless, without male heir Gn 11. 30, 25. 21, 29. 31 Dt 7. 14* 44, 327, 380, 667
- עֲקָרָה *ἐξορύσσω*: *dig out of the ground, dig up; uproot (W) Eccl 3. 2* 380
- עֲקָרָה *σκορπιός* 331 tm; *עֲקָרָה οἰκουρός* 327, 380 tm
- עֲרָ *γῆ*: *v. אֶרֶץ Nu 21. 28; χώρος: land, country* 92-3
- עֲרָב *ἄρραβωνίζεται; עֲרָבִין, ἄρραβών; ἄρφα; ἄρχα; ῥύσιον; עֲרָב ἐρύω (B); תַּעֲרָבוּת τὰ ῥύσια* 97-8 tm, 327, 349 tm, 387, 402, 423 t, 426 t, 679 tm
- עֲרָב *θαρσέω*: *pluck up courage, venture Jer 30. 21; v. הרס* 59
- „ *φέρω*: *bear or carry a load Ez 27. 9; receive Gn 44. 32; ἐρύω (B): protect, guard Ib 43. 9* 65, 638 tm
- עֲרָבָה *φόρημα*: *that which is carried, load; freight (W) Ez 27. 9* 66, 71
- עֲרָבָה *ἀρέσκω*: (*ἄρω*, not extant) *please, satisfy Mal 3. 4 Prv 3. 24 (-σά)* 23
- הַתַּעֲרָב *φύρω*: *Med., mix with others, mingle in society; have dealings with a person Esr 9. 2* 66
- עֲרָבָה *φύρμος*: *mixture, confused mass, disorder Ex 12. 38 Neh 13. 3* 66
- עֲרָבִים *ἀγοραῖν*: *v. חֲפְרִים Ex 12. 6* 377
- עֲרָבָה *ἐρπετόν*: (*ἐρπω*) *beast or animal which goes on all*

fours; creeping thing, reptile, esp. snake; ἔρπης: name of an animal (snake?) Ex 8. 17

79

עֶרֶב ἔσπερος

עֶרֶב κόραξ: raven, crow Gn 8. 7 Lev 11. 15

23, 302 m

עֶרְבָה πόρευμα: means of going, carriage Ps 68. 5; ὄροφος: reed used for thatching houses Lev 23. 40 Ps 137. 2; pl., ὀρόφους Φοῖβου, i.e. his temple غُرْنَات [heights overlooking Mecca]

46, 62

עֶרֶב עֶרְבָה, ἐρημία

37, 42 t, 130 t, 300, 313 tm

עֶרֶב עֶרְבָא, ἐρημικός; עֶרְבִי, ἐρημίτης

130 t, 313 tm

עֶרַג ὀρέγω: reach, stretch, stretch out; metaph., reach after, grasp at, yearn for; abs., yearn, desire Ps 5. 4, 42. 2; χρῆζω: desire, long for, crave

43, 45, 328

עֶרַח ῥέω: flow, run, stream, gush; metaph., of things, rain Jes 32. 15

41

עֶרַח עֶרַח, φορέω, -εύω: Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear Jes 22. 6 ICh 12. 8 (9)

14, 65

עֶרַח הַתְּעֶרַח, ἐρημόω: strip bare Thr 4. 21; leave empty ICh 24. 11; empty (W) Gn 24. 20

40, 380

עֶרוֹחַ μόνον: esp. of the members or parts of the body; in pl., esp. parts or genitals, male and female Gn 9. 22 IS 20. 30

46

עֶרוֹחַ πονηρία: bad state or condition Gn 42. 12; in moral sense, wickedness, vice, knavery Dt 23. 15, 24. 1

61

עֶרִיסָה ἀρδοπος: kneading-trough (pl.) Nu 15. 20

69

„ ξηρός: dry; solid food, i.e. cereals; καρπὸς ξ., i.e. cereal, opp. κ. ξύλινος, produce of trees, i.e. fruit, wine, oil Nu 15. 21 Neh 10. 38

45

עֶרֶץ θηκωδης: of beasts, savage; of men, brutal! Jes 29. 20 Ps 54. 5

59

עֶרֶץ, עֶרֶץ, κράτιστος, ἀρτ- (as always in Hom.): isolated superl. from κραύς, strongest, mightiest Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; best in its kind; of persons, best in birth and rank; of animals, best; fiercest

עֶרֶיר, עֶרֶיר, στερρός (B): barren Gn 15. 2 Lev 20. 20 33 t, 52, 380

עֶרַךְ παρασκευάζω: get ready, prepare Gn 22. 9 Ex 40. 4

544 XIX. CATALOGUE OF GENERAL HOMOLOGIES

Nu 23. 4 Prv 9. 2 Job 13. 18; <i>הַעֲרִיךְ</i> <i>ἐναριθμέω</i> : <i>make account of, value</i> Lcv 27. 8; v. <i>חָדָה</i>	61, 382
<i>עָרַךְ</i> <i>מַעְרָכָה, מַעְרָכָה, מַעְרָכָה</i> <i>παρασκευάσμα</i> : <i>arrangement</i> Ex 39. 37, 40. 23 ICh 29. 18; <i>-σκευή</i> : <i>a pitched battle</i>	61
<i>עָרַךְ</i> <i>παρατάσσω</i> : <i>place or post side by side, draw up in battle order</i> Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9-10 Jer 50. 14	61
<i>מַעְרָכָה</i> <i>παράταξις</i> : <i>marshalling, line of battle; pitched battle, battle</i> IS 4. 12, 16, 17. 20-2 ICh 12. 38 (39)	61
<i>עָרַךְ</i> <i>θαρσέω</i> : <i>have no fear of; not to flinch from (face bravely) (W)</i> Job 37. 19	59
<i>עָרַל</i> <i>τραυλός</i> : <i>mispronouncing letters, lisping, stammering</i> Ex 6. 12	64
„ <i>τραυματίαῖος</i> : <i>wounded</i> Ez 32. 21 (doubtful)	64
<i>מַעְרָל</i> (הַעֲרִיל) <i>τραυματίζω</i> : <i>wound, Pass.</i> Ez 32. 27	64
<i>עָרַל</i> <i>κείρω</i> : <i>cut short, shear, clip, esp. of hair</i> 394 m, 666 m	
<i>עָרַל</i> <i>ἀκούρος</i> : (<i>κουρά</i>) <i>untshaven, uncut (W)</i> 394 m, 666-7 m	
<i>עָרַל</i> <i>κουρά</i> : <i>that which is cut off; lock of hair; cut off end (of a wedge or beam)</i> 394 m, 666 m	
<i>עָרַל</i> <i>μέγας</i> 24-6 t, 29-30 t, 48, 56, 92, 296 m	
<i>עָרַם</i> <i>φρονέω</i> : <i>have understanding, be wise, prudent; to be well aware of; to be sensible, be alive</i> Prv 15. 5, 19. 25; <i>εἰρωνίζω</i> : = <i>εἰρωνεύομαι</i> (generally, <i>dissemble</i>) IS 23. 22	66
<i>הַעֲרִים</i> <i>ἐπι-</i> : <i>to be shrewd, prudent</i> IS 23. 22	66
<i>עָרַם</i> <i>φρόνιμος</i> : <i>sensible, prudent; possessing sagacity or discernment</i> Prv 13. 16, 22. 3 Job 5. 12-13; <i>sagacious, of animals</i> Gn 3. 1	66
<i>עָרַב</i> <i>φρόνιμον</i> : <i>practical wisdom, prudence; wisdom</i> Prv 1. 4, 8. 5, 12; <i>εἰρωνεία</i> : <i>dissimulation, i.e. ignorance purposely affected to provoke or confound an antagonist, a mode of argument used by Socrates against the Sophists; pretence; generally, dissembling</i> Ex 21. 14 Jos 9. 4; <i>φρόνησις</i> : <i>sagacity (W)</i>	66
<i>עָרַךְ</i> <i>ρέω</i> : v. <i>עָרַךְ</i> Dt 32. 2, 33. 28 41, 45, 50, 369 m, 412-13	
„ <i>ράχιζω, ρακχ-</i> : <i>cut through the spine, esp. in sacrifices</i> Ex 13. 13 Dt 21. 4 Jos 66. 3	369 m
<i>עָרַךְ</i> <i>ἀρπάζω</i> 242 m, 383	
<i>עָרַב</i> <i>πρόπυλον</i> : <i>gateway, entrance; -λών</i> : <i>gateway of a house; ὀροφος, -φή</i> : <i>roof</i> 414	

- עֶרֶךְ *πέρθω*: v. הרס Jes 2. 19 Ps 10. 18; *θαρσέω*: v. ערב
Job 31. 34; *κρατιστεύω*: to be mightiest, best, most
excellent Ps 89. 8 61
- עֶרֶךְ *ράκיס*: v. גיד Job 30. 7; cf. *νεῦρον* 93
- עֶסֶב *δαρύς*: v. דשא Gn 1. 11, 25. 25,
27. 11, 36. 8 Ob 8 38, 55, 58, 92
- עֶשֶׂה *τεύχω*: produce by work or art; esp. of material
things, make, build Gn 1. 7, 16, 2. 2, 3. 21, 8. 6 Ex
1. 21, 36. 8, 12, 24-5, 35 IR 7. 8 Jes 54. 16; dress or
prepare a meal Gn 27. 4, 7, 9, 14, 17, 31 IIS 13. 5,
7, 10; form, create Gn 1. 25, 5. 1, 6. 6, 9. 6 Ex 32. 35
Jes 46. 6 Ez 29. 3; in Hom. freq. of building Ex
1. 21, of smith's work 40, 64, 76 t, 85-6 t
- עֹשֶׂה *τεκτῆρ*, -τωρ: maker IIR 12. 12 Jes 17. 7 Job
31. 15 Eccl 3. 9 64
- עֲשֹׂה *τεκτός*, *τυκ-*: finished, wrought out, i.e. complete
Ez 40. 17, 41. 19, 46. 23; made by man's hand Ex
41. 20 IIR 23. 4 Ez 21. 20 64
- מַעֲשֶׂה *τεῦγμα*: that which is made, a work Nu 31. 51 Jes
29. 16 Ez 46. 1 Eccl 8. 9 64, 71, 76 t
- עֲשֵׂה *ἡθεος*: v. אלה; e.g. עֲשֵׂה אֱלֹהִים IIS 2. 18,
אלה Jer 29. 3 128
- עֲשֶׂה *δέκα*: ten; עֲשֶׂה *εἴκοσι* 58, 68, 75 t, 316
- עֲשֹׂר *δεκάς*, -άδος: the number ten; = *δεκάτη* (v.i.)
שחר Gn 24. 55 58
- עֲשֶׂרֶת *δεκάτη*: tenth; tenth part Ex 16. 36
Nu 15. 4 Jes 6. 13 58
- עֲשֶׂר *δεκατεύω*: of things, tithe them Gn 28.
22 Dt 14. 22 IS 8. 15, 17; make people pay a tithe
Neh 10. 39 58
- מַעֲשֵׂר *δεκαευτής*: tax-farmer Neh 10. 38 58
- מַעֲשֵׂר *δεκάτευμα*: tenth Nu 18. 26 Ez 45. 11, 14 Neh
10. 39; tithe Gn 14. 20 Lev 27. 32 Nu 18. 26 Dt 26. 12 58, 71

[The significance of the last few homologies, centred on עֲשֶׂר, cannot be exaggerated or too strongly emphasized; because they include examples of cardinal, ordinal and fractional numbers, a period of days (cf. *ἑπτάς*/שִׁבְתָּ), a peculiar proportion importing economic and religious customs, and verbs. Besides, numbers are typical of a language; one learns them early on in life and

counts them on one's fingers. Of course these homologies are not isolated; they form part of a complete system classified elsewhere, together with other groups of homologies. These remarks apply with equal force to other sets of homologies in this all-embracing catalogue.]

עש	πυραύστης: v. פרעש; ψυχή: butterfly or moth	53, 62, 93, 427
עשן	καπνός: smoke Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26	60
עשק	πιέζω	45, 637-8 tm
מעשקה	πιεσμός: metaph., in pl., constraint, pressure of circumstances Jes 33. 15 Prv 28. 16	71
עשהי-עשר	εἰς τε (καὶ) δέκα	389 tm
עשתרת	ἀστήρ	121 m, 288 t, 402 tm
עת	ἔθος: custom, habit Esth 1. 13	20
כעת	καθ' ἔτος: this year Gn 18. 10; עתק φθόγγος	65, 171
פאה	γωνία: corner Ex 25. 26 Lev 19. 9, 27	78
„	φóβη: lock or curl of hair Jer 9. 25	78
פאה	ἐπί (secondary)	170 tm
„	πρός	173 tm
פאר	φάος	337 tm
„	φάρος: a large piece of cloth; commonly, a wide cloak or mantle without sleeves Ex 39. 28 Jes 3. 20, 61. 3, 10 Ez 44. 18	43, 74, 80
פגע	θιγγάνω: touch Jos 16. 7; ἐπέχω	78, 90 tm
אַרְם אֶרֶץ	πεδῖον ἄρμου: plain of the junction [of the Euphrates and Tigris] Gn 31. 18	130, 300, 668-9
פדר	πραπίδες: = φρένες, midriff, diaphragm Lev 1. 8	78
פה, פי, פא	ῥέε: v. זה Gn 19. 12 Ez 40. 10, 12, 34	27-30 t, 34 t, 76
פה	ἀναπνοή, poet. ἀμπν: recovery of breath; breathing organ, of the nose (אֲף אֵף) and mouth Ex 4. 10	415 t
פּה אָהר	ἀπὸ μιᾶς 169 tm; פיה φθίω 318 tm	
הפיה	διαφυσάω: blow in different directions, disperse Jes 42.	
22		90
פוט, פוטי	Αἴγυπτος: the river Nile; Egypt; ὑπτιος: of land, flat, horizontal; sloping evenly, of Egypt Gn 10. 6, 41. 45 Ez 27. 10	130, 300
פול	θηρίον: (in form Dim. of θήρ) wild animal, esp. of such as are hunted; freq. of elephants [פול is homophonous with فیل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19	92

- פול *φάσηλος*: a kind of bean, *calavance*, *Vigna sinensis*
IIS 17. 28 Ez 4. 9 77
- פוז *φύζω*, late Ionic for *φεύγω*: abs., *flee*, *take flight*,
opp. *διώκω* (*pursue*, *chase*, in war or hunting; *follow*
(דבק) Nu 10. 35 255 tm
- נפץ *φυσάω*: *blow*, *puff*; *swell* with political pride Jer 22.
28 156
- נפץ, נפץ, נפץ *διαφυσάω*: *blow* in different directions, *disperse*;
Pass. Gn 10. 18 Nah 3. 18 36 t
- פור, פור, פור *παράσσω* 97 tm
- פון *ψοφέω*: *sound*, *make a noise*; *rattle* IIS 6. 16; v. פפץ 53
- פור *σπείρω*: *scatter like seed*, *strew* Ps 141. 7 29 t, 69
- פזר, פזר *δια-*: *scatter* or *spread about* Joel 4. 2 Ps 53. 6,
89. 11; *κατα-*: Pass., *to be spread abroad*, *dispersed*
Esth 3. 8 29 t
- פחד, פחד *φοβέω*: *to be seized with fear*, *be affrighted* Dt
28. 66-7 Jes 44. 8 Prv 28. 14 88
- הפחיד *κατα-*: *strike with fear*; *ἐκ-*: *alarm*, *cause alarm*
Job 4. 14 88
- פחד *φόβος*: (*φέβομαι*) *panic flight*; *Φόβος* personified,
as son of Ares, worshipped at Selinus; *panic fear*;
generally, *fear*, *terror* (distd. from *δέος* (*fear*, *alarm*);
awe, *reverence*, for a ruler or divine being; cf. *όάβα*
μέγας φόβος; v. אבה 38. 42 t, 44, 48
- פחד *φοῖβος*: *pure*, *bright*, *radiant*; as pr. n., *Φοῖβος*,
Phoebus, i.e. the Bright or Pure, an old epith. of
Apollo, *Φ. Απόλλων*; rarely inverted, *Απόλλων*
Φοῖβος; then alone as pr. n. [It is possible that פחד
is the homologue of *Φοῖβος* as well as of *ἥλιος*,
Apollo being the Sun-god.] 4 t, 38, 42 t
- פח *ἐπιγουνίδος*, *-νίς*: *part above the knee*, *great muscle*
of the thigh, taken as a sign of strength and vigour
Job 40. 17 82, 327, 380
- פחת, פחת, פחת *ὑποκάτω*: Adv. *below*, *under*; in Logic,
τὸ ὑ. γένος the *subordinate genus*—IR 20. 24 Jer 51.
23 Hag 1. 1 Mal 1. 8 Neh 3. 7, 5. 14, 12. 26—opp.
τὸ ἐπάνω (*above*, *on the upper side* or *part* אל-פני Ez
41. 12, 15, 42. 10, 13 על-פני Gn 1. 2; *before*, *in front*
of אל-פני Ex 23. 17 את-פני IR 12. 6 לפני Gn 23.
17, 27. 7 על-פני Ib 11. 28, 23. 19; *in the presence of*

- על-פני Job 2. 5 על-פני Ex 20. 3 Jes 65. 3 Job 1. 11;
in former times לפנים Dt 2. 10); ὑπαρχος: subordinate
 commander, lieutenant; subordinate governor, of satraps 56, 67
 פטיש τυπάς, ἄδος: mallet, hammer Jer 23. 29 78, 82
 על-פי 124, 127, 312; ὑμῖν 168 tm; על-פי 170 tm
 פִּי-בֶּסֶת ὑμῖν πόσιος: about the husband, i.e. a follower
 of Baal Ez 30. 17; מפִּיבֶּסֶת (ש/ס) -/- (Ashkenazi
 way), בֶּסֶת/בֶּשֶׁת/בֶּשֶׁת 123-4, 128, 312
 פִּד פάθος: v. אִיד Job 31. 29; cf. Prv 17. 5 93
 פִּכֹּל ὑμῖν θεός Gn 26. 26 128, 390
 פִּילֹגֶשׁ παλλακίς, ἴδος: concubine, mistress, Lat. *pellec*—
 Gn 35. 22 Jud 19. 1 IIS 16. 21 Esth 2. 14 IIC 11.
 21—opp. to a lawful wife (κουριδίη ἀλοχος, ἀκοιτίς
 אחותי Cant 4. 9); prob. from same root as παλλάς =
 νεάνις נערה [It is diffidently submitted that
 παλλακίς is an atavism, the original homologue
 of פִּילֹגֶשׁ being ὑμῖν ἀλόχω (short for ἀλοχος ὑμῖν ἄ.,
 a wife added to a wife, a second wife) or ὑμῖν λέχω
 (short for λέχος ἄ. λ., a bed added to a bed—another
 bed—or a spouse added to a spouse, another
 spouse)]; = παλλακή; ἀλοχος (ἄ- copul., λέχος)
 poet., partner of one's bed, wife לְהִנָּה Dan 5. 23; leman,
 concubine; (ἄ- priv.) unwedded פִּילֹגֶשׁ [like לְהִנָּה, q.v.] 82, 168 t,
 390
 פִּיכֶת κομήτης: wearing long hair; with or without
 ἀστήρ, comet 34 t
 פִּיפִיּוֹת ὑμῖν γνάθω: with point or edge on both sides;
 double-pointed, double-edged Ps 149. 6; ὑμῖν: v.
 פִּי; γνάθος: point of a wedge, edge of an axe (W) 168 tm,
 312, 390
 פִּךְ πρόχοος: vessel for pouring out, jug, esp. ewer for pour-
 ing water upon the hands of guests [to this day the
 Jews wash their hands before meals, the water
 being poured out of a ewer] IS 10. 1 IIR 9. 1, 3 33 t, 63
 פִּלְאָה ἀπειλέω, -είω (B): hold out either in the way of
 promise—Lev 27. 2 Nu 6. 2—or threat Jes 29. 14 119 m
 פִּלְאִי Ἀπολλώνιος: of or belonging to Apollo Jud 13. 18 121
 פִּלְגָּה ταραχή 97 tm
 פִּלְחָה τροχός: (τρέχω) wheel 40, 42 t, 93
 פִּלְחָה θεράπευμα: θ. θεοῦ divine worship 50

- פִּלֵּט ἀπαλλάσσω: v. מִלֵּט Ps 18. 49 35 t
 פִּלְסֵט אֱלִיפִלֵט Nu 34. 26 IIS 5. 16 πῶλος θεοῦ/Ἡλίου
 —initiate in the service of God/the Sun-god—
 or Πλούτων θεός ἐστι, Pluto is God 125 m, 128
 פִּלְיִי τέλειος and τέλεος: serious, dangerous Job 31. 11, 28 48
 נִפְלֵל βάλλω: Act., throw; with acc. of person or thing aimed at, throw so as to hit, hit with a missile, freq. opp. striking with a weapon in the hand; Pass. Ez 28. 23 88
 פִּלְלֵל הִתְפַּלֵּל, הִתְפַּלֵּל ἀντιβολέω: meet as a suppliant, entreat, supplicate Dt 9. 18, 25-6 IS 1. 27 IR 8. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4 42 t, 67, 88, 645
 תִּפְלֵת ἀντιβόλησις: = -λία (an entreaty, prayer) IR 3. 38 72
 פִּלְלֵי ἀπολύω: loose from; set free, release, relieve from; deliver (W); freq. in legal sense, acquit of the charge, acquit of being a thief; abs., acquit IS 2. 25 185
 „ ὀνειροπολέω: dream, dream of Gn 48. 11
 תִּפְלֵצַת πλάσμα: anything formed or moulded, image, figure IR 15. 13 71, 275
 תִּפְלֵצַת πλάσις: moulding; fiction, invention Jer 49. 16 72
 פִּלְסֵת ἡ παράλος γῆ: the coast-land of Attica; hence οἱ Π. the people of the coast-land Ex 15. 14; v. תִּפְלֵצַת 8
 פִּלְסֵת Πελασγοί: Pelasgians; used generally for Greeks. The Pelasgians appear among the allies of the Trojans; but in Od. 19. 177, we hear of them in Crete. In Il. 16. 233, however, Achilles prays to Dodonian Zeus as Pelasgian; and τὸ Πελασγικὸν Ἄργος was Thessalian Argos, the original seat of the Hellenes. Hdt. contrasts the Pelasgians with the Hellenes in 1. 56, while equating Πελασγίη with Ἑλλάς in 2. 56. But Πελασγοί is used for Greeks in Euripides Orestes 857, as in Virgil. Hence, Adj. Πελασγικός, Thessalian; but later for Argive, Eur. Phoenissae 107. [Perhaps Hebrew can shed some light on the subject and clear up the confusion. נִי is sometimes the homologue of γῆ, esp. in Zeph 2. 14 (cf. Ps 79. 2); but mostly, it is a derivative of γῆ and a homologue of γαῖος (of the land), 'of the

- unarmed soldiers; the light troops) bare-headed, without
helmet Jud 3. 19, 26 21, 43, 53, 406 t
- פסנתרין פסנתריון ψαλτήριον: stringed instrument, psaltery,
harp Dan 3. 5, 7 33 t, 39, 48, 67
- פסס ἀφανίζω: make unseen; Pass., disappear, be missing
Ps 12. 2 51
- פער Φοῖβος: v. פחד 306-7, 310-11 t
- פעל βούλομαι: will, wish; mean Nu 23. 23 40 t
- „ ποιέω: used in two general senses, make and do;
make, produce, first of something material, as manu-
factures, works of art, etc. Jes 41. 4, 44. 12 Ps 7. 14;
in Hom. freq. of building; build Ex 15. 17; do; c.
dupl. acc., do something to another Job 22. 17; εὖ
ποιεῖν Ps 15. 2, 74. 12; κακῶς π. Mich 2. 1 Prv 30.
20 Job 36. 23 67
- פעל מפעלה, מפעל, פעלה ποίημα: work; deed, act, opp.
πάθημα (pl., incidents, happenings) Dt 33. 11 Jes 40.
10 Ps 28. 4, 46. 9, 64. 10 Prv 8. 22 71, 74, 80
- פעלה ποίησις: fabrication, creation, production, opp.
πράξις (action) Ps 28. 5, 109. 20 IICH 15. 7 74, 80
- פעם ἀπαξ: once IIS 23. 8, once only Jud 6. 39, once for
all Jos 10. 42; ἀ. ἐτι yet this once פעם־הַיָּחָדָה Gn 18. 32
Ex 10. 17 Jud 6. 39 69
- פעם πούς: foot, both of men and beasts Jud 5. 28
IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79
- פצה, פסה, פסק, פתח πετάννυμι: open doors; open wide,
of folding doors Gn 4. 11 Dt 11. 6 Jud 11. 16 Ps 66.
14 Prv 13. 3; spread out Lev 13. 5-6, 8, 23, 32, 14.
39, 44 30-1 t, 33 t, 35-6 t, 44, 101, 417 t
- פסק ἀπο-: spread out Ez 16. 25 36 t
- פצח σπίζω (A): pipe, chirp, of the shrill note of small
birds; = πιπιρίζω (chirp like young birds) Jes 14. 7,
44. 23, 54. 1 Ps 98. 4 30-1 t, 36 t
- פצח ἐκκόπτω: cut out, break out; κατα-: generally, break
in pieces Mich 3. 3 36 t
- פדה, פדע, פצה, פείδομαι: spare persons and things, e.g.
in war, i.e. not destroy them; have mercy upon Ps 26.
11; ἀποσώζω: save or preserve from; keep safe; pre-
serve Ex 13. 13 Lev 27. 27 Nu 18. 16 Dt 7. 8 IIS

4. 9 Jes 29. 22 Jer 15. 21 Ps 78. 42 Job 5. 20 Neh
1. 10 29-30 t, 31 t
- פָּצַח, פָּצַח *πείθω*: prevail upon, persuade, usually by fair
means Gn 19. 3, 9; prevail on by entreaty IS 28. 23;
in bad sense, talk over, mislead IIS 13. 25, 27 [ob-
viously, a metathesis] 69
- פְּקָדָה, פְּקָדוֹן *παρακαταθήκη, καταθήκη* (prob. falsa
lectio): deposit of money or property entrusted to one's
care Lev 5. 21, 23; of persons entrusted to guardian-
ship, ward Jer 52. 11; of persons under the pro-
tection of the state, sacred trust Gn 41. 36 56-7, 74, 93, 655
- פְּקָדָה *ψηφός, ψᾱ-, ψᾱφᾱξ*: pl., accounts; reckoning Jes
10. 3 Hos 9. 7; cf. *ψηφίζω*: פָּקַד ע. חֶסֶד Nu 1. 44
IIS 24. 2, 4 53, 74
- פְּקָדָה, פְּקָדָה, מְפָקֶדָה *ψηφίσμα*: proposal passed by a majority
of votes; esp. measure passed by a popular assembly,
decree, act Ps 119. 4, 56, 87, 93, 168 Job 10. 12
IICh 31. 13 53
- פְּקָדָה *τάγμα*: ordinance, command IICh 31. 13 פְּקָדָה
Ps 119. 4 פְּקָדָה Job 10. 12; body of soldiers, division,
brigade מְפָקֶדָה IIS 24. 9 פְּקָדָה Nu 1. 45 71
- פָּקַח *οἶσιν, οἶσιν*: the compd. *ἀνοίγνυμι* or *ἀνοίγω* is
much commoner, cf. also *διοίγνυμι*;—open Jes 37.
17, 42. 20, 61. 1; Pass., Gn 3. 5, 7 Jer 32. 19 35-6 t, 42 t
- פָּרָה, פָּרָה *βους* 40, 48, 174 t, 662 t
- פָּרָה, פָּרָה *θηρίον*: as a term of reproach, beast, creature
Gn 16. 12 Jes 32. 14 Jer 2. 24 Ps 104. 11; אֲרִיָּה ע. 27 t, 39,
42 t, 92
- פָּרָה *πτόρθος*: ע. פֶּאֶרָה 93
- פָּרָה, פָּרָה *προβολή*: advanced body of cavalry 29 t
- פָּרָה, פָּרָה *ὄρεύς, οὐρεύς, έως*: mule IIS 13. 29, 18. 9
IR 1. 33, 10. 25 IIR 5. 17 83 t
- פָּרָה, פָּרָה *ρόδον*: ע. פֶּרָה ESR 2. 55 Neh 7. 57 41, 51
- פָּרָה *παράδεισος* (also *παράδιος*): enclosed park or
pleasure ground, Oriental word first used by Xeno-
phon, always in reference to the parks of the Persian
kings and nobles; *Ἑσπερίς, ίδος*, pecul. fem. of
έσπεριος, western (غربي); as pr. n., *Ἑσπερίδες, αἱ*, the
Hesperides, daughters of night, who dwelt in an island,
on the western verge of the world, and guarded a garden
with golden apples Cant 4. 13 Eccl 2. 5 Neh 2. 8

- פרה *φέρω* 42 t, 638 tm
 פָּרוּי פָּרוּצָה, פָּרוּחַ, פָּרוּחַ *ἄφρακτος, ἀφρακτος*: unfenced, unfortified, unguarded Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19 42, 112
- פָּרוּחַ *ἔργον*: of flowers (secondary); *ρόδον, βρόδον*: rose; mostly *Rosa gallica*, red rose 26, 41-2 t, 48, 50-1, 59, 109 t
- פָּרוּי *δορά*: (*φέρω*) that which is brought forth, fruit, produce, crop Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10 79
- פָּרוּחַ *ἔργον, ἐργον, ἐργον*: (*ἐρδω*) hard work, difficult to do 42 t, 43, 50
- פָּרוּחַ *πυργώτης*: fem. of *-τός*, made like a tower, ἐμπετάσματα π. curtain-hangings edged with a pattern like battlements Ex 26. 31, 35. 12, 38. 27 Lev 24. 3 82
- פָּרוּחַ *σπαράσσω*: v. סָרַף Lev 10. 6; פָּרוּחַ *διασπαράκτος*: torn to pieces [cf. *σπάρακτος* in *κυνοσπάρακτος*: torn by dogs] Ib 13. 45 67, 417-18
- פָּרוּחַ *γρύψ*: griffin; a bird, prob. the *Lämmergeier*, LXX Le. 11. 13, De. 14. 13 38, 409
- פָּרוּחַ *πυρός* (γῆ): (land) of fire; hence also *אֵשׁ*! [-π, *οἶα*, + terminal *ῶ*] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Esr 1. 1 IICh 36. 23 300
- פָּרוּחַ *χωρίζω*: separate, divide Lev 11. 3 Dt 14. 7 Jes 58. 7 Zach 2. 10 Ps 69. 32; Pass., to be separated, severed or divided Ez 17. 21, 34. 12 [ח/שׁ] 25, 35-6 t
- פָּרוּחַ *ταράσσω, -τω*, also *θράσσω*: stir, trouble, in a physical sense; agitate, disturb; cause confusion; of an army, etc., throw into disorder 30, 48, 97 tm
- פָּרוּחַ *ταραχή*, also *τάραχη*: disorder, disturbance or upheaval; political confusion, turmoil, and in pl. tumults, troubles 93, 97 tm
- פָּרוּחַ *προκόμιον*: (*κόμη*) forelock of a horse; frontal tuft; of human beings Nu 6. 5, τὰ π. ψιλοῦν Strabo 3. 4. 17; *ψιλόω*: strip bare, mostly of hair; *אֶפְסָרָא*: shave clean; shave *וּפָרַע* (W); *וּפָרַע* Ez 44. 20; the LXX has: *καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι*; cf. *ἀποστέλλω*: put off, doff 119 m
- פָּרוּחַ *Φαραώ* (*Φαραώ*) *ἐφορός*; cf. *φρουρός*: watcher, guard (Contr. from *προσρός* (cf. *οὔρος* (B))) 86 t, 336, 345 tm
- פָּרוּחַ *πυραύστης*: (*αὔω* (A)) moth that gets singed in the candle IS 24. 15 45, 93, 99

- פרץ *ρήσσω, ῥήγνυμι* or *-ύω*: the word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* IIS 5. 20 Ps 80. 13 Neh 3. 35; *break oneself a way through* Gn 38. 29; cf. פצר 50
- פֶּרֶץ *ῥήγμα*: *breakage, fracture; cleft, chasm, chink* Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1 74
- מִפְרֵץ *φράγμα*: (*φράσσω*) *fence, breast-work, screen, (pl.); boom* placed in a harbour Jud 5. 17 71
- פרץ *πέρθω, πορθέω*: v. הָרַס IIS 5. 20 Ps 80. 13, 89. 4 Eccl 10. 8 ICh 14. 11 62
- „ *πράσσω, -ττω, -δδω, πρήσσω*: *effect an object, be successful; εὐπραγέω*: = *εὖ πράσσω, do well, be well off, flourish; prosper* (V) Gn 28. 14, 30. 30, 43 Ex 1. 12 Jes 54. 3 Hos 4. 2, 10 Prv 3. 10 Job 1. 10 ICh 4. 38 IICh 11. 23, 20. 39 371
- פֶּרֶץ, מֶרֶץ *βρέγμα*: = *ἀπόβρεγμα, infusion, extract; = βροχμός, from βρέχω (wet, steep in water)* 351
- פֶּרֶץ *πόρος*: (*πείρω, περάω*) *means of passing a river, ford, ferry; π. Ἑλλης, = Ἑλλήσποντος; Ἰόνιος π.* the Ionian Sea which is the *passage-way* from Greece to Italy Ob 14 74
- מִפְרָקָה *ράχετρον*: = *ράχis*; *the beginning of the spine* IS 4. 18 71
- פֶּרֶץ *πραπίδες*: v. פָּדַר Ex 29. 14 78
- פֶּרֶץ *προστάς, ἄδος*: *vestibule, porch, portico* Jud 3. 22
- פֶּרֶץ *γραφή*: *catalogue, list, return* Esth 4. 7, 10. 2 66
- פֶּרֶץ *θήρ, θηρός, ό*; later also *ή*: *beast of prey, esp. a lion* Gn 2. 14; v. הִדְקַל; פֶּרֶץ 300
- פֶּרֶץ *βαδίζω*: *walk; march, of armies; generally, go, proceed* Jes 27. 4 Am 4. 4 38
- מִפְרָעָה *βαθμός* or *βασμός*: *generally, hollow in a joint* ICh 19. 4 71
- פֶּרֶץ *πούς, οδός*: v. פָּעַם IS 20. 3 79, 82
- פֶּרֶץ, פֶּרֶץ *πετάινυμι, ἀνα-*: v. פָּעַח
- פֶּרֶץ *ἀθέτημα*: *breach of faith, transgression* 4031
- פֶּרֶץ *ἀθετέω*: (*ἀθετος*) *deny* Hos 8. 1; *deal treacherously with, break faith with* IIR 1. 1 Jes 1. 2 55, 68, 92, 98 um
- פֶּרֶץ, פֶּרֶץ, פֶּרֶץ, פֶּרֶץ *φράζω*: *point out, show; explain* (opp. *λέγω* which means simply *speak, say*), *declare; of oracles* Gn 40. 8 Lev 24. 12 Nu 15. 34 IS 3. 1

- Dan 5. 12, 16 ICh 13. 2; χωρίζω: *separate, divide; exclude; Pass., to be separated, severed, or divided; to be different; laws apart from others, far different* 25, 36 t, 42 t, 44, 69
- פָּתַח ποτόν: v. פָּתַח Dan 1. 5; σῖτα (*grain: wheat and barley*) καὶ ποτά, Hdt. 5. 34, βρωτοῖσι (*meat, opp. ποτόν*) καὶ ποτοῖσι, Euripides *Supplices* 1110, *meat and drink* [phrases similar to פָּתַח-פָּתַח] 73-4
- אֶחָדָה, עַתָּה αἰφνιδίως: v. אֶחָדָה; cf. πὰρ ποδός: *at once* 82
- אֶחָדָה ὀθέγμα: (written ὀθέγμα in later Inscr.) *voice; speech; saying; v. אֶחָדָה; ψήφισμα: proposal passed by a majority of votes, esp. measure passed by a popular assembly, decree* Esth 1. 20 74
- אֶחָדָה ποθέω, -θήω: Med., *long for, yearn after* (what is absent), *miss or regret* (what is lost) Job 31. 9 48
- אֶחָדָה a point of vocalization 83, 99
- אֶחָדָה πετάινυμι: v. אֶחָדָה
- אֶחָדָה παιδός, παῖς: v. אֶחָדָה Prv 8. 5, 19. 25, 21. 11 82
- אֶחָדָה ψιττία: = ψωμία; ψωμίον: Dim. of ψωμός: (*ψώω*) *morsel, bit; παστόν: (πάσσω) powder* Lev 2. 6, 6. 14 Ps 147. 17 53
- אֶחָדָה πτηνός, πτανός: (πτῆναι, πέτομαι) *flying, winged; π. δόρις: v. אֶחָדָה; Πύθων: the serpent Python, slain by Apollo* Dt 32. 33 Jes 11. 8 Job 20. 14, 16 43
- אֶחָדָה βαθμός: (βαίνω) *step, threshold* IS 5. 4-5 Ez 9. 3 Zeph 1. 9; אֶחָדָה 71
- אֶחָדָה αἰφνιδίως: v. אֶחָדָה Nu 6. 9 Hab 2. 7 82
- אֶחָדָה ὀράζω: v. אֶחָדָה 24 t, 69
- אֶחָדָה κάκκη: *human ordure* Dt 23. 14 Jes 4. 4, 36. 12 60
- אֶחָדָה ξύλον: v. אֶחָדָה; σχοῖνος: *rush, reed* Job 40. 21 45, 52
- אֶחָדָה אֶחָדָה, אֶחָדָה κτήνος, -νη: (κτάομαι) *mostly in pl. κτήνεα, contr. κτήνη, flocks and herds; in sg., a single beast, as an ox or sheep* Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8 27 t, 55
- אֶחָדָה σέβομαι: *generally, pay honour or respect to; Act. σέβω is post-Hom., worship, honour, mostly of the gods; of suppliants* Ex 38. 8 IS 2. 22
- „ στρατεύω: *serve in the army* Nu 4. 23 (?)
- אֶחָדָה σῆμα: *constellation, mostly in pl., heavenly bodies* Gn 2. 1 Dt 4. 19; *σημεία: military standard; a body of troops under one standard* Ex 12. 41 Nu 10. 14 Jud 8. 6 422 t

- צבא στρατιά: = στρατός, *army* IIS 3. 23, 17. 25, 20. 23
IR 22. 19; sts. = στρατεία, *service* Nu 8. 24; *military service* Ib 1. 3 (?); ψήφος: *number* Jes 40. 2 Job 7. 1
- צבאות σέβας: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder* צבי Ez 20. 6; generally, *reverence, worship, honour*; c. gen. objecti, Διὸς σέβας, *reverence for him* יהוה צבאות IS 1. 3; σέβασις: *reverence*, (pl.) יהוה אלהי הצבאות Hos 12. 6 Am 6. 14; cf. Σαβάζιος: (Σαβός) a Phrygian deity, whose mysteries resembled the τελεταί of Dionysus; hence afterwards taken as a name of Dionysus himself; Δι Σαβαζίω; Δι Σεβαζίω (sic); also Σαόαζος; τοῦ Διὸς Σαουάζου; Σαβέδιος; Adj. Σαβάζιος, *Bacchic* 45, 414 t
- צברע υἷαινα: prop. a fem. of υἷς (or σῦς); the striped hyena, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101
- צביה, צבי υἷαινα: a kind of antelope Dt 14. 5 Cant 2. 9, 17, 4. 5 45, 51, 79, 101
- צבי σέβας: (σέβομαι) *awe* with a notion of *wonder*; object of *awestruck wonder* Jes 13. 19 Ez 20. 6 45, 80
- צבע χροία, -ή, χροά: *skin*; *appearance* to the eye of a thing, its *colour* Jud 5. 30 45, 101
- צד στῆθος: *breast*, of both sexes, being the front part of the θώραξ, divided into two μαστοί Jes 60. 4, 66. 12; צדה σίτησις: *food* Gn 42. 25 Jud 7. 8 52, 57, 74, 77, 326, 416 t
- צדי a letter of the alphabet 20, 24
- צדים Σκύθης: v. צדו Jos 19. 35 129 t
- צדק, צדקה, צדק εἰδικος, ἰν-: *according to right, just, legitimate* Lev 19. 36 Dt 4. 8; τὸ μὴ ἰνδικον, = τὸ ἀδικον (*wrong, unrighteous*) Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; εἰ. πόλις, a city in which justice is done, Plato Hippias Major 292 b Jes 1. 26; Adv. -κως, *right, with justice, fairly* Lev 19. 15 Jes 1. 27, 11. 4 Prv 9. 9, 16. 8, 12; of persons, *upright, just* Gn 6. 9, 18. 23 45, 75 t, 127
- צדקה יהוה 127
- הצדק δικάζομαι: *plead one's cause, defend one's rights* Gn 44. 16 86 t

- צָהָב ξανθός: Lev 13. 30 45, 82, 93, 366 tm, 400
- לָהָב φθέγγομαι: utter a sound or voice, esp. speak loud and clear Jes 10. 30, 54. 1 Esth 8. 15; open your mouth Jes 12. 6; of animals, as a horse, neigh, whinny Jer 50. 11 65
- לָהָב φθέγμα (written φθέγγμα in late Inscrr.): sound of the voice, voice; utterance; pl., accents; of other sounds, as of birds, cries; of a bull, roaring Jer 8. 16, 13. 27 65, 71
- „ ζήλωμα: in pl. emulous efforts, rivalries; ζηλοσύνη: poet. for ζήλος, ου, ό, later εος, τό, ζᾶλος: jealousy (= φθόνος); more usu. in good sense, eager rivalry, emulation; fervour, zeal Jer 13. 27 (cf. לָהָב זִיזְנוּ, -לוֹ: c. acc. pers., vie with, emulate; also of persons, pay zealous court to Ib 5. 8) 71
- צָהָב θυρίς: Dim. of θύρα (door), window 44, 378 t, 390, 395 t
- צָהָב ἀγοραῖν: v. צָהָב; midday, the time when the a.m. market ended and the p.m. one began 99, 377-8
- צָהָב דֵּירָה, דֵּירָה דֵּירָה: neck, throat; collar Gn 27. 40 Jes 30. 28 Cant 1. 10, 4. 9 69, 326, 386 tm, 421 t
- „ θώραξ, -ρηξ, θόραξ: corslet; coat of mail, scale armour Job 15. 26 69, 77
- צָהָב ξανθός: IIS 8. 3, 10. 8 27 t, 82, 93, 366 tm, 400-1
- צָהָב ζητέω, -εύω: seek, seek for; search after, search out; hunt for (W) Gn 27. 33 Ex 21. 13 Lev 17. 13 IS 24. 12 Jer 16. 16 Thr 3. 52; cf. צָהָב 43
- צָהָב ζήτημα: that which is sought; ζητός, ζατός: = ζητητός (sought for) Gn 25. 27, 27. 3; צָהָב ζητήσιμος: to be searched; τὰ ζ. places to be beaten for game IS 23. 14; צָהָב σίτησις: food Gn 42. 25 57, 71, 74
- „ צָהָב ζητητήριον: = βασανιστήριον (question-chamber; in pl., instruments of torture); ζήτηρειον: a place of punishment for slaves at Chios Ez 19. 9 Ps 66. 11 71
- צָהָב ζητητής: seeker Jer 16. 16; צָהָב ζήτησις: quest; search (W) Nu 35. 20 57
- צָהָב σταθμός: quarters, lodgings for travellers or soldiers IS 22. 4 ICh 12. 8 (9); quarter of a town IIS 5. 7 ICh 11. 7 71
- צָהָב κατατίθημι: place, put, lay down; ordain; make a testamentary disposition Gn 50. 16 Dt 3. 28 IIS 17.

- 23; δια-: *arrange each in their several places* Jos 45. 12;
arrange or settle mutually, make a covenant with one
 Jos 7. 11, 23. 16 Ps 111. 9 64, 423
- צוֹ, תָּצוּ, תָּצוּ תָּצוּ θεσμιος, τέθμιος: (θεσμός) Θ., title of Apollo,
 of Demeter Hos 5. 11; θέσμιον, τέθμιον, esp. in pl.,
laws, customs, rites Gn 26. 5 Dt 5. 28 Prv 13. 13 Neh
 1. 7; θεσμός: *law*; esp. of divine laws 71, 78, 86:
 78
- צוֹק κωκυτός: *shrieking, wailing* Jes 24. 11 Jer 14. 2
- צוֹלָה ἄλος, ἄλς (B): *sea* (generally of shallow water
 near shore) Jes 44. 27 74, 82, 331:
- צוֹלָה ἄλμη: *sea-water, brine*; after Hom., *brine*, i.e.
the sea Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314] 71, 331
- צוֹף ὀπός; χυμός: *juice of plants*; distd. from ὀπός, in
 that ὀπός is prop. *vegetable juice, the milky juice* which
 is drawn from a plant by tapping it, esp. the *acid*
juice of the fig-tree, used as rennet Prv 16. 24;
 σκύφος: *cup, can*, esp. used by peasants; of wooden
 milk-vessels 81, 39:
- צוֹף ἀνθέω: *blossom, bloom*; of flowers and plants;
flourish Ez 7. 10; cf. ἀνθίζω
- צוֹף ἐξανθέω: *put out flowers, bloom* Nu 17. 23 Ps 90. 6;
 metaph., *burst into flower, break out* Jes 27. 6 Ps 92. 8;
 ἐπ-: *be bright* Ps 132. 13
- צוֹף σκοπιάζω: *spy from a high place or watch-tower*;
 generally, *spy, watch*, even on a plain Cant 2. 9
- צוֹף, צוֹף δέω (A): *bind, tie, fetter* Ex 12. 34 Dt 14. 25
 IIR 5. 23, 12. 11 Ez 5. 4 Prv 30. 4 Job 26. 8
- צוֹף δέσμη: *package, bundle* Gn 42. 35 IS 25. 29
 Hag 1. 6 Job 14. 17 Cant 1. 13
- צוֹף κεραμεύω: v. צוֹף
- צוֹף τειχίζω: *build a wall* [cf. τείχισμα: *wall, fort* צוֹף
 Dt 20. 20 Hab 2. 1 Ps 60. 11 IIR 8. 5 צוֹף
 Nah 2. 2 IIR 14. 5]; τειχομαχέω: *fight the walls*,
 i.e. *conduct siege operations* [cf. τειχομαχία: *battle with*
walls, i.e. *siege* צוֹף Dt 20. 19-20 Jer 52. 5 IIR
 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71
- צוֹף θεός: v. אל Dt 32. 4, 15, 18, 30-1, 37 IS 2. 2 45, 125,
 390, 424
- צוֹף χοίρας: *like a hog or hog's back; rock* Ex 17. 6,
 33. 21-2 Dt 32. 13 Jos 5. 2 צוֹף, צוֹף IR 5. 15, 9. 11 130

- צוראל *εἶργεν Διός*, youth devoted to or granted by Zeus, a synonym of צור־יָעֲדִי [in the last compound pr. n. צור is the homologue of *ἡθεος*, whereas in the former two it is that of *Ζεύς*] Nu 1. 5-6, 3. 35 125-6, 390 t
- צור *κηρίον*: (*κηρός*) *honeycomb*, mostly in pl. Ps 81. 17 391 tm
- „ *ὄρος*: *mountain, hill* Nu 23. 9 368 tm, 410
- צח *διαυγής* 89 tm
- צחק *ἀγωνίζομαι*: *fight, contend for victory; compete, wrestle (W); generally, struggle, exert oneself* Ex 32. 6 Jud 16. 25 IIS 2. 14 Prv 29. 9 36 t
- צחק *καχάζω*, also in nasalized form *καγχάζω*: *laugh aloud, jeer, mock* Gn 19. 14. 21. 9, 26. 8, 39. 14 IIS 6. 21 Prv 1. 26 Job 30. 1 Thr 1. 7 IICH 30. 10 24 t, 36 t, 44, 48, 99, 299, 399
- צחק *καχασμός*: *loud laughter* Gn 21. 6 Hab 1. 10 Ps 126. 2 Prv 14. 13 Thr 3. 14 72, 74
- צחר *κορός* (B): *pure* Ez 27. 13; cf. *κορός* (A) צחר 44
- צחר *ὠχρός*: *pale, wan, of complexion; esp. pale-yellow, sallow; the colour yellow* Jud 5. 10 50, 69
- ציר *στόλος*: (*στέλλω*) *expedition; sea-force, fleet* Jes 18. 2, 33. 21 100, 292 tm, 339 tm, 341
- צידון *Σιδών, ξουθός*: *golden yellow* Gn 10. 15 Jud 1. 31 Joel 4. 4 22, 31 t, 68, 130-1, 336, 393 t
- צידנים *Σιδόνιος*, later *-ῶ-*, *ξουθός* Dt 3. 9 Jud 3. 3, 10. 12 IR 5. 20, 11. 33 Esr 3. 7 35 t, 366 tm
- צין *θίς*: of the *sandy desert* of Libya Jes 25. 5, 32. 2, 41. 18, 53. 2 Jer 2. 6, 50. 1; *sand* or *mud* at the bottom of the sea Ps 105. 41; v. טיס 35 t
- ציון *κίων*: *columnar gravestone; any column bearing an inscription* IIS 5. 7 IIR 22. 17 Jer 31. 21 (20) Ez 39. 15 78, 399
- ציר *ἀκανθα*: (*ἀκή* A) *thorn, prickly; any thorny or prickly plant* Jer 48. 9; = *ἀκακία*, *ἄ. Αἰγυπτία*; = *ἀκαθός*; cf. *יצא, נצא ἀκανθόομαι*: (*ἀκανθα*) *become prickly; ἀκανίζω*: (*ἀκανος, ἀκή* A) *to be thistle-headed* Jer 48. 9
- ציר *άνθος* (A): *blossom, flower* Nu 17. 23 Jes 28. 1, 4, 40. 7-8; *chaplet of flowers* Lev 8. 9; cf. *άνθίζω* 23
- צור *άνδριάς* 288 tm; *θαιρός; θεωρός; κοῖλον; στόλος; ὠδής* 292 tm

- צלה φρύγω: *roast* or *parch* IS 2. 5 Jcs 44. 16, 19 35 t, 416 t
- צלי φρυκτός: *roasted* Ex 12. 8-9 36 t, 416 t
- צלול, צליל κενός, κεινός, κενεός, κέννος: *empty*; κοῦλος, κόυλος: *hollow*; κύκλιος: *round, circular* Jud 7. 13 24 t, 60, 395*
- צלחת, צלחת, צלצל, צלצל χαλκείον, -κήϊον: = -κίον (*copper vessel, cauldron, kettle*), *cauldron, pot* IIR 2. 20, 21. 13 IICH 35. 13; צלצל/χαλκός: *copper; anything made of metal* Jes 18. 1 36 t, 80, 422 t
- צלחת θυλακίς, θυλάκιον: Dim. of θύλακος (*sack, esp. to carry meal in; bag*) Prv 19. 24, 26. 15 78, 80
- צלל הציל, הציל σκιάζω: *overshadow, shade; cast a shadow* Ez 31. 3; *darken* IIS 20. 6 Neh 13. 19 33 t, 67
- צלל σκιά: *shadow* Jud 9. 36 Jcs 25. 5 Ez 17. 23 Hos 4. 13 Cant 2. 17; *shade* of trees, rock, etc., as a protection from heat Nu 14. 9 Jcs 4. 6, 16. 3, 25. 4, 30. 2-3, 32. 2, 49. 2 Jon 4. 6 Ps 36. 8, 91. 1, 121. 5 Job 8. 9 Cant 2. 3 Thr 4. 20 Eccl 7. 12; ἐν σκιᾷ, i.e. *indoors* Gn 19. 8 22, 45
- צלל κελαδέω: *sound as flowing waters*; of persons, *shout* cloud Hab 3. 16; δύω: *sink* Ex 15. 10; cf. צבצב 399
- צלצל קודון: *bell* Zach 14. 20 71
- „ κύμβαλον: *cymbal*; mostly in pl. Neh 12. 27 ICh 15. 19; cf. χαλκίον: *cymbal* 71
- צלצל הצלצל הַ קַּלְלִיפִּי הַ קַּלְלִיפִּי 54, 75 t, 89 tm
- צלצל צלצל, צלצל, צלצל, צלצל αἶγλαμα Nu 33. 41 Jud 8. 5, 9. 48 IIS 23. 28 Ps 83. 12 Dan 2. 31 31 t, 37, 45, 74, 355 tm
- צלצל כרע, כרע σκέλος: *leg* from the hip downwards Lev 11. 21; *leg* of sacrificial victim Ib 8. 21; *side-wall* of a temple Ex 26. 26, 37. 27 81, 339 tm, 341
- „ πλευρά: = πλευρόν, ἵδ Gn 2. 21-2; *side*, of things and places Ex 25. 14, 27. 7 IIS 16. 13 45
- צלצל ξύλον: *wood* cut and ready for use; *piece of wood, log, beam, post; plank* (W) IR 6. 15, 16 36 t, 52
- „ πύλη: prop. *one wing of a pair of double gates*—mostly in pl.—*sis. of the house-door* IR 6. 34; θύρα: *door*; freq. in pl. of *double or folding doors* 392, 399, 416 t
- צלצל קללִּיפִּי קַּלְלִיפִּי, קַּלְלִיפִּי קַּלְלִיפִּי καλλίπαις, παιδος: *with beautiful children, blessed with beautiful children; beautiful child* Nu 26. 33 45
- צלצל צמא, צמא, צמא δίψα, -ψη: *thirst* Dt 8. 15, 28. 48 Jer 2. 25 Thr 4. 4 402

- צמד *συνωρίς, ἵδος: (συνήορος) pair of horses* (with or without a chariot or carriage) Jes 21. 7; of mules IS 14. 14 IIR 5. 17; generally, *a pair or couple of* anything Jud 19. 10 IS 11. 7 xxix t, 83 t, 90 tm
- צמח *κόμη: hair of the head* Jes 47. 2 Cant 4. 1; metaph. *foliage* of trees Ez 17. 3, 31. 3 [cf. צמח (plant) Gn 19. 25 Hos 8. 7] 35 t, 37-8, 45, 67, 326
- צמח *κομάω, -έω: let the hair grow long, wear long hair* Lev 13. 37; metaph., of trees, plants, etc. Gn 2. 5. 41. 8 Ex 10. 5 Jes 43. 10 Job 5. 6 88
- צמח *ἐπι-: wear long hair* Jud 16. 22 IIS 10. 5 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally] 83
- צמיד *ἀποκαμπτός: bent* Gn 24. 22 Nu 19. 15, 31. 50; cf. κάμπτω: *bend, curve; Pass., bend oneself* צמד Nu 25. 3, 5
- צמר *κόμη: wool* Lev 13. 47; צ. צמח 326
- צמרי *ξανθός (Σκάμανδρος)* Gn 10. 18 316 tm, 401
- צמרת *κόμη: v. צמח* 45, 69
- צמיתה *ἀθάνατος* Lev 25. 23, 30 323 tm
- צנה *ὄπλον* 315 tm, 406, 411 t
- צנום *κενός* 397 tm
- צנן *ἀκανθα: thorn, prickly; in pl., prickles or spines of the hedgehog and of certain fish* Jos 23. 13 416 t
- צנף *στεφάνος, ου: crown, wreath, chaplet; crown as a badge of office; cf. צנפה/στεφάνωμα: that which surrounds, crown, wreath* Lev 16. 4 24 t
- צנר *κενός* 364 tm, 396
- צעה *ἐκχέω, -χύνω: pour out, prop. of liquids* Jer 48. 12; cf. צעה/קאח/χέω; צעה/βοάω: צ. קיץ Jes 63. 1; צעה/καίμαι: *lie, lie outstretched* Jer 2. 20 51
- צעור *μικρός and σμικρ-, μικρός: small, little; in Size, Gn 19. 20 Dan 8. 9; in Quantity, Jes 16. 14, 28. 10; in Amount or Importance, IS 9. 21 Mich 5. 1 Job 8. 7; of persons, of small account* Jer 14. 13 Ps 119. 141; of Time, *short* Job 36. 2; of Age, *young* Gn 19. 31 Jud 6. 15 IR 6. 34 Job 32. 6; σμικροῦ or μικροῦ *within a little* Jes 10. 25, 29. 17 32 t, 41, 92
- צעק *κωκύω: shriek, wail* Gn 4. 10 Dt 22. 24 Jer 22. 20 32 t, 326, 377

- צעקה *κωκυτός*: *shrieking, wailing* Gn 27. 34 IS 4. 14
 Jer 48. 3, 49. 21 Zeph 1. 10 78
 הצעיק, הצעיק *συνάγω*: *v. נעץ* Jos 8. 16 Jud 6. 34-5,
 7. 23-4, 10. 17, 12. 1, 18. 22-3 IS 10. 17, 13. 4, 14.
 20 IIR 3. 21 32 t, 399
 צער *ἀγορά* 355 tm, 377-8
 צפה, צפן, צפן, ספן, ספן *σκεπάζω*: (*σκέπω*) *cover, shelter*
 Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67-8
 צפה *σκοπάω*: = *σκοπιάζω* (*spy from a high place or*
watch-tower) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52
 צופה *σκοπός*: (*σκέπτομαι*) *one that watches; mostly look-*
out man, watcher, stationed in some high place
(σκοπιά/פ"י) to overlook a country, esp. in war
 IIS 18. 24-7 IIR 9. 17 Ez 3. 17 326
 צופה *σκοπέω*: *inspect; look to or into; σοφίζομαι*: *c. acc.*
rei, devise cleverly or skilfully Prv 31. 27 422 t
 צפור *στρουθός*: *sparrow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv
 26. 2 81
 צפחה *σκαφίς, ἰδος*: *Dim. of σκάφη (basin or bowl) תַּחֲבֹצִים*
 IR 17. 12, 19. 6), *esp. pot for honey* Ex 16. 31 81
 צפה *ἐλπίς*: *hope, expectation* Thr 4. 17 74, 81
 צפה, צפה *σπυράς, σφύ-*: *ball of dung, such as that of*
sheep or goats, hence in pl. xxxi, 32 t, 422 t
 צפעה, צפירה *στέφος*: (*στέφω*) *poet. for στέφανος, κίβος*
Messenian for στέφανος (כתר); crown, wreath, gar-
land Jes 22. 24, 28. 5 35 t, 45, 52
 צפר *τράγος*: *he-goat, opp. αἴζ (she-goat)* IICh 29. 21 57
 צפן *σκεπάζω*: *v. צפה*; *cf. κεύθω*: *poet. Verb, cover, hide,*
conceal; καλύπτω; κρύπτω
 צפן, צפן *σκεπαστός*: *covered* 24 t, 32 t, 35 t, 105 tm
 צפנה, צפנה *δαφνηφάγος*: *bay-eating; hence, inspired* Gn
 41. 45 132 m
 צפה *ὄφης*: *v. נפעא* Jes 14. 29 93, 368 tm
 צפחה *ὀφίδιον*: *Dim. of ὄφης, sup.* Jer 8. 17 51
 צפחה *σπίζω (A)*: *pipe, chirp, of the shrill note of small*
birds; = πιπίζω; φθέγγομαι: utter a sound; of the
human voice, of weak, small voice, of worms Jes 8.
 19, 29. 4; *of animals, as a horse, neigh, whinny* Jes 38.
 14; *of birds; φοφέω: sound, make a noise* Jes 10. 14 53, 65, 422 t
 צפרן *χήλη* 315 tm

צפת	στέφος: v. צפיעה IICH 3. 15 كَفَّة; cf. כתר	52, 326
צקלון	θυλάκιον: bread-basket; = -κίσκος; θύλακος: v.	
צלחת	IIR 4. 42	79
צר	ξηρός: v. צורה Prv 23. 27	
צר	στενός: narrow, opp. εὐρύς רחב IIR 6. 1 Jcs 49. 20	44
מצר	στενόν: narrow space Ps 118. 5; Subst., τὰ σ. the narrow, straits of a pass Ib 116. 3 Thr 1. 3	71
צרב	ξηραίνω, ἀλείρει	45, 52, 95 tm, 100 tm, 402
צרדתה	IICH 4. 17	336 t
צרה	ζήλη: female rival IS 1. 6	44-5
צרי	a point of vocalization	
צרי	στύραξ: v. תורק; ψωρικόν, τό, (sc. φάρμακον, σμῆγμα = σμῆμα: (σμάω) soap, unguent) itch-salve Gn 37. 25, 43. 11 Jer 8. 22, 51. 8	57, 93
צרך	χρέος: = χρεία ((χράσμαι) need, want), χρεώ (want, need) IICH 2. 15	101
צרעה	ἀνθρηδών: hornet Ex 23. 28	58
צרפת	θεράπνη IR 17. 9-10 Ob 20	130-1 t, 300, 320, 390
צרר	ἐχθαίρω, ἐχθραίνω: hate, detest; κηραίνω (A): (κτήρ) harm, destroy Nu 25. 17, 33. 55 Esth 3. 10; οἱ ἐχθράναντες one's enemies צָרָרִים Jes 11. 13	68
צר	ἐχθρός: hated, hateful, of persons and things; Act., hating, hostile; as Subst. enemy Gn 14. 20 Nu 10. 9 Dt 32. 41 IIS 24. 13 Thr 1. 5 Neh 9. 27	326
צרר	θησαυρίζω: store, treasure up; lay by IS 25. 29 Jes 8. 16 Prv 30. 4 Job 26. 8	392
צורר	θησαυρός: receptacle for valuables Gn 42. 35 Hag 1. 6 Prv 7. 20; πτόρθος: young branch, shoot; generally, branch Cant 1. 13	
צרר	κηραίνω (B): (κτήρ) to be sick at heart, anxious; at a thing Gn 32. 8 Jud 2. 15 IIS 1. 26, 13. 2 Thr 1. 20 ICh 21. 13; cf. κηραίνω (A), sup.	
צרה	צרתה, κήρ: doom, death; plague, disease Gn 35. 3, 42. 1 IIR 19. 3 Jer 6. 24, 15. 11 Ps 120. 1	
צרתן	Jos 3. 16 IR 4. 12, 7. 46	336 t
קאה	קיה, χέω, χείω, χεύω, χύνω: used in the simple form mostly by Poets; Radical sense, pour, prop. of liquids, pour out, let flow Lev 18. 28 Jer 25. 27	28 t, 48, 392
הקא	ἐ-: v. צעה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8	51
קבל	ἀναδέχομαι: receive, entertain as a guest ICh 12.	

- 18 (19); *take upon oneself, submit to; accept, receive*
 Prv 19. 20 Job 2. 10 Esth 9. 23, 27 Esr 8. 30 ICh
 21. 11; *undertake* ICh 29. 16 58, 85 t
- קָבַל *κεφαλή* 79, 387-9 tm
- קָבַל *παρά* 12, 172-3 tm, 239 tm
- קִבְעָה *κυμβίον*: Dim. of *κύμβη* (A) I (*drinking cup, bowl*)
small cup Jes 51. 17, 22 39
- קִבְעָה *κύμβαχος*: v. *קִבְעָה* 34 t
- קָבַץ, קָבַץ, קָבַץ *κομίζω, συγ-*: *bring together, collect* Gn 41.
 35, 48 Dt 13. 17, 30. 3 IR 20. 1 Ez 38. 8 Joel 2. 16
bring to oneself, collect round
 one IIS 3. 21 IR 11. 24, 18. 19 Jer 40. 15 Ez 16. 37
 Ps 91. 7 Neh 4. 14 ICh 39. 6 88
- קָבַץ *συγκομιστός*: *brought together* Neh 5. 15 105 tm
- קָבַץ *κομιδή*: (*κομίζω*) *provision, supplies* Ez 22. 20;
gathering in of harvest; συγ-: *ingathering, harvest* קָבַץ
 Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 קָבַץ Gn 41. 47 78
- קָבַץ *קָבַץ, קָבַץ, קָבַץ* *πυκάζω, -κάσσω*: poet. Verb; *cover*
closely, freq. with collat. notion of protection Jes 40.
 11; *close, shut up; shut close* Dt 15. 7 Jes 52. 15 Ps 77.
 10 Prv 13. 11 29 t, 69
- קָבַץ a point of vocalization 99
- קָדַם, קָדַם, קָדַם *Σκυθίας*: v. *קָדַם* Jud 5. 21 IS 24. 14
 Job 1. 3 44, 121, 129 t, 405 t
- קָדַם *קָדַם, קָדַם* *Σκυθία*: v. *קָדַם* Gn 25. 6, 29. 1 Nu 23. 7
 Dt 2. 26; cf. *ἀκτίς*: *East* Gn 2. 14, 3. 24 129 t, 291 t, 404 t
- קָדַם *קָדַם, קָדַם* *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7 42 t, 67,
 404-5 t
- קָדַם *κεφαλή*: v. *קָדַם* Gn 49. 26 Dt 28. 35 Ps 7. 17 74, 79, 87 t
- קָדַם *קָדַם, קָדַם* *σκοτάω*: = *σκοτάζω* (*grow dark*) Jer 4. 28,
 8. 21 Ez 32. 7-8 Joel 2. 10 Mich 3. 6 Job 30. 28 52
- קָדַם *Σκυθία*: v. *קָדַם* Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21
 Cant 1. 5 121
- קָדַם *קָדַם, קָדַם* *Σκυθών*: v. *קָדַם* IR 15. 13 121, 129 t
- קָדַם *קָדַם, קָדַם, קָדַם* *καθαρίζω*: *cleanse; καθαίρω*:
in religious sense, purify Lev 16. 19; *purify oneself*
 Ib 11. 44 ICh 5. 11; *get purified* Ex 29. 21; Pass.
 Ez 48. 11; also of menstruation IIS 11. 4; =
κηδαίω, κηδαλίω: *καθαίρω* (v. *קָדַם*) [an atavism] 280 tm
- קָדַם *קָדַם, קָדַם* *καθαγίζω, -ιάζω*: *devote, dedicate; ἀγνίζω*:

- dedicate (W) Ex 13. 2 Lev 21. 10, 27. 21 Nu 3. 13,
8. 17 Jud 17. 3 IIS 8. 11 Jer 17. 22 280 tm
- קדש, קדש *ἀγιάζω*: = *ἀγίζω* ((*ἅγιος*) *hallow, make sacred*);
ἀγνίζω: *hallow* (W) Gn 2. 3 Ex 31. 13 Ez 37. 28;
esp. by burning a sacrifice IR 8. 64; Pass. Esr 3. 5 48,
119 tm, 279 tm
- קדש *ἀγιότης*: = *ἀγιοσύνη* (*holiness, sanctity*) Ex 22. 30 74
- קדש, קדש *ἀγίασμα*: = *ἀγιαστήριον* (*holy place, sanc-*
tuary) Ex 15. 17, 25. 8, 26. 23 IR 8. 8 Jes 52. 1
Jer 31. 23 (22) Thr 1. 10 Dan 9. 26, 11. 3: *قُدس*
مقدس; *ἀγίστευμα*: *sanctuary* IR 2. 28-31 (Ex 21.
14) 71, 79, 396 t
- קדש, קדש *ἅγιος*: *devoted to the gods*; in good sense, *sacred*,
holy Lev 9. 19-20, 16. 4; of persons, *holy, pure* Ex
19. 6, 22. 30 Lev 21. 6-7; *ἀγιστός*: *hallowed* Lev 11.
44 21 t, 40, 107, 119 tm
- קדש, קדש *καταχέζω*: *besoul* Dt 22. 9 Jes 65. 5; = *κατ-*
αισχύνω 280 tm
- קדש *ὁδᾶχα· καταπύγων*: *given to unnatural lust*; gener-
ally, *lecherous, lewd*; *κίναϊδος*: *catamite*; generally,
lewd fellow, dancer Dt 23. 18 IR 15. 12; *κιναιδεία*,
-δία: *unnatural lust* IR 14. 24, 22. 47; cf. *καταισχύνω*:
dishonour, put to shame; *dishonour a woman, also of a*
male 280 tm
- קדש, קדש *κτίζω*: *bring about* IIR 10. 20 Joel 1. 14;
ἀνα-: *rebuild* Neh 3. 1 51, 87, 280 tm
- קדש, קדש *ἐκκλησιάζω*: *Med. hold an assembly* Ex 32. 1
Lev 8. 4 Jos 18. 1 Jud 20. 1 IR 8. 2 Ez 38. 7 Esth
8. 11 IICh 5. 3; trs., *summon to an assembly, convene*
Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 4. 10, 31. 28
Ez 38. 13 195
- קדש, קדש *ἐκκλησία*: (*ἐκκλητος*) *assembly duly summoned*
Nu 10. 7, 20. 10 Jud 21. 8 Joel 2. 16; *an assembly*
Gn 49. 6 Prv 5. 14 Esr 2. 64 Neh 5. 7 IICh 23. 3 194
- קדש *ἐκκλητος*: (*ἐκκαλέω*) *selected to judge or arbitrate*
on a point; *umpire* Eccl 1. 1, 12. 8-10 [cf. *מלך*
באשלוף: *king, chief, Hom., etc.*; freq. with collat.
sense of *captain or judge*; cf. Ib 1. 12] 195
- קדש, קדש, קדש, קדש *φυλή*: *a body of men united*
by supposed ties of blood and descent, *clan*, such as the

three Dorian *tribes*; *φύλον*: (*φύω*) *race, tribe* or *class*; in Ep. more freq. in pl. Ex 12. 6 Nu 16. 3 Dt 23. 2-4, 33. 4 Thr 1. 10; *swarm* of bees; *people* Ex 16. 3 Lev 16. 33 Nu 16. 33 IR 8. 65 Jer 44. 15 Ps 22. 23, 26, 26. 5 Neh 5. 7 IICh 31. 18

71, 74, 378

תק *ἀγω*: *bring together* Gn 1. 9 Jer 3. 17

תקב *ἀγών*: *gathering, assembly* Gn 1. 10 Ex 7. 19; *ἐλπίσμα*: *hope, confidence*; *-μός*: *expectation* Jer 14. 8, 50. 7 Esr 10. 2 (cf. Prv 19. 18 Ruth 1. 12 Thr 3. 29) ICh 29. 15

71

תק *προσδοκάω, -έω*: *expect, whether in hope or fear; wait for* Gn 49. 18 Jes 5. 2 Thr 2. 16

230

תקב *προσδοκία*: *expectation* Jer 29. 11 Hos 2. 17 Prv 26. 12 Job 7. 6

230

„ *τέκμαρ, -μωρ*: *fixed mark or boundary; fixed line of separation; sure sign or token* of some high and solemn kind, as Zeus says that his nod is *the highest, the surest pledge* Jos 2. 18

63

קיל *φωνή*: (*φάω*) *sound, tone* Ex 32. 18 Dt 5. 19 IS 4. 14 IR 18. 26, prop., *the sound of the voice* Gn 27. 22 Dt 27. 14; mostly of human beings, *speech, voice, utterance* Dt 1. 34, 4. 12, 5. 22 Jud 18. 3 Ez 33. 32; *μιᾶ φ. תא קיל* Ex 24. 3 (cf. תא תב); *the cry* of animals, as of swine, dogs, oxen, asses IS 15. 14 Jer 9. 9 Job 4. 10 Eccl 10. 20; of the nightingale, *song* Cant 2. 12; of *sounds* made by inanimate objects, mostly poet. Gn 4. 10 Ex 19. 19 Lev 26. 36 IIS 5. 24 IR 14. 6 Jer 25. 10 Ez 1. 24, 3. 13 Ps 104. 7; *phrase, saying* Gn 45. 16 *قَوْل*: cf. *קיל κήρυγμα*: (*κηρύσσω*) *that which is cried by a herald, proclamation; announcement* Ex 36. 6 Esr 1. 1 IICh 36. 22; *mandate, summons* Esr 10. 7; *קיל (קהל קהל)* *φύλη, q.v.* Jer 51. 55 (cf. Ib 44. 15 Neh 5. 7)

23

קום *ὀρθόω*: *rise from one's seat, stand up* Nu 23. 18

24 t, 85-6 t,

325

תקום *οἶκημα*: *dwelling-place* Gn 24. 23, 25 Dt 1. 33, 14. 23 Jos 20. 4 Jud 9. 55 IIS 7. 10; special senses: *horse's stable or stall* Gn 24. 31; *temple, shrine* Gn 22. 4, 28. 11, 17, 19 IR 8. 35 Jes 66. 1; *κένωμα*: *empty space* Ib 5. 8

71

- קור *κέραψ*: long-tailed ape IR 10. 22 60, 67
 קץ *θοάζω*: move quickly, ply rapidly
 Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14 33 t
 קוצה *κομίσκη*: Dim. of *κόμη*: v. צמה Cant 5. 2, 11 78
 הקיר *ἐκρέω*: flow out or forth, shed, let flow (הויל Jes 48.
 21 העיר Gn 24. 20 נער Ps 136. 15 (הריק); *κρουνίζω*:
 discharge liquid in a slender stream Jer 6. 7 196
 מקור *κρουνωμα*: = *κρουνός* (spring, well-head, whence
 streams (πηγαί) issue) Jer 2. 13, 8. 23 Ps 36. 10 Piv
 10. 11, 13. 14, 14. 27, 16. 22, 18. 4; metaph., κ.
αἵματος Lev 20. 18; *κρουνίον*: Dim. of *κρουνός*; cf.
ῥεῦμα 71, 80, 399
 ממקור *κρουνισμα*: gush, stream; -μός: gushing out of water;
κρουνίον: Dim. of *κρουνός*, v.s. Ps 68. 27 [Is this,
 like מנורה, a double prefix-suffix: the first מ repre-
 senting the terminal ν, the second replacing -μα in
κρουνωμα?] 71
 מקור *ῥεῦμα*: (ῥέω) that which flows, current, stream Jer
 2. 13, 8. 23 Piv 25. 26; discharge, flux, rheum Lev
 20. 18 80
 קורה *δοκός*: (δέχομαι) bearing-beam, main beam, esp. in
 the roof or floor of a house Gn 19. 8 Cant 1. 17;
 = *δορά* (B); *ξύλον*: beam; plank (W) IIR 6. 2, 5;
 v. קרה 58, 298 tm
 קטל *κτείνω, κτένω*: kill, slay, freq. in
 Poets, also in early Attic Dan 2. 14, 5. 19, 30; put
 to death Ib 2. 13 23 t, 33 t
 קטן *ἐλάχιστος*: Sup. of *ἐλαχύς* (small, short,
 mean, little); smallest, least Gn 9. 24, 27. 15, 29. 16
 Jud 9. 5 IS 2. 19, 16. 11 IIS 12. 3 IR 12. 10 IIR
 5. 2 Jon 3. 5; of least account Ex 18. 22 IS 9. 21,
 15. 17 Jer 49. 15 Zach 4. 10 76 t, 328
 קטף *ἀπανθίζω*: pluck off flowers Dt 23. 26; gather honey
 from flowers Job 30. 4; חיל/מלי: honey 33 t, 60
 קטר *θυμιάω, -ιαίνω, -ιατίζω*: = -ιάω (burn so as to
 produce smoke; abs., burn incense; smoke, fumigate)
 IS 2. 16 IR 22. 44 Hab 1. 16 הקטר Ex 30. 7,
 20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 ICh 26.
 18, 29. 7 280

קָטָר	θυμία, -ίη: = θυμίαμα, -ημα (incense) Ex 30. 7 Dt 33. 10 Jer 44. 21	74
מִקְטָר, מִקְטָרִית, מִקְטָרִית	θυμιατήριον, θυμιατήρ: censer, vessel for fumigation Ex 30. 1 Ez 8. 11 Mal 1. 11 IICh 26. 19	71, 74
קָנִי, קָנִי, קָנִי	φοῖνιξ: purple or crimson; blood-bay, of a horse; red cattle—Phoenician—phoenix	24 t, 42, 48 t, 93 t, 303 tm, 330 t
קָנִי	Φοῖνιξ, ικος: Phoenician Gn 15. 19	82, 93
קִנְיָה	θρήνος: (θρέομαι) dirge, lament Jer 7. 20 Ez 2. 10, 19. 14, 32. 16 Am 8. 10 IICh 35. 25	48
קִיקָיוֹן	κίκαι: the castor-oil tree Jon 4. 6-7	22
קִיר	τείχος: wall Lev 14. 37 IR 6. 27; esp. city-wall Nu 35. 4 Jos 2. 15	22, 64, 80
„	γῆ: land, country Jes 15. 1; city Jes 16. 7, 11	82, 92
קִישָׁן, קִישָׁן	Σκυθῶν: v. סִדּוֹן Jud 5. 21	121, 129 t
קָל	κουφίζω; קָל κούφος: light, nimble IIS 2. 18; buoyant Job 24. 18; unsubstantial, airy Jes 19. 1; light in point of weight Job 24. 18	248 tm, 353 tm
קָל	φωνή: (φάω) sound, tone Gn 3. 8 Ex 32. 17 Lev 26. 36 Jos 6. 5, prop., the sound of the voice Dt 5. 19, 27. 14 IS 4. 6, 14; speech, voice, utterance Gn 21. 17, 27. 22 Dt 33. 7 Jud 18. 3	23
קָלִי, קָלִי, קָלִי, קָלִי	εἶρην: v. אִוֵּר	127
קָלִי	εἶρην Διός Esr 10. 23 Neh 12. 20	128
קָלִי	εἶρην θεοῦ Esr 10. 23 Neh 8. 7	128
קָלִי	φρύγω: v. צִלָּה	35 t, 410 t
קָלִי	φρυκτός: v. צִלִּי (צ/ק)	36 t, 416 t
קָלִי	χαλκεῖον: v. צִלְחָת Mich 3. 3	36 t, 80
קָלִל, קָלִל	καταράομαι: call down curses upon; curse, execrate Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 Lev 24. 11 IIS 16. 7, 19. 22 IIR 2. 24 Jes 8. 21 Jer 15. 10 Ps 37. 22 Prv 30. 10 Eccl 7. 21-2 Neh 13. 25	48, 67
קָלִל	ἀρά, ἀρή: prayer; esp. a prayer for evil, curse, imprecation Gn 27. 12-13 Dt 11. 29 Jud 9. 57 Jer 24. 9, 25. 18 Prv 27. 14	39, 67, 326
קָלִס, קָלִס	χλευάζω: jest, scoff; c. acc., scoff, jeer at, treat scornfully Ez 16. 31; Med. Hab 1. 10	39, 48
קָלֵצ	γλύφω: carve, cut out with a knife; cause to be engraved IR 6. 35	38, 68
מִקְלָעִת	γλύμμα: (γλύφω) engraved figure IR 6. 32	71

XIX. CATALOGUE OF GENERAL HOMOLOGIES 569

עֲלָקָה	σφενδοιζω: = σφενδονάω (<i>use the sling</i>) IS 17. 19	41
עֲלָקָה	σφενδόνη: <i>sling</i> Job 41. 20	41
..	ξύλον, πύλη, θύρα: v. עֲלָקָה 36 t, 392, 399 t, 416 t	
קָמַר	κομιδή: (κομίζω) <i>gathering in of harvest</i>	78
קָמַר	κομίζω: v. קָמַר	88
קֵן	εὐνή: <i>nest</i> Dt 22. 6 Ob 4 Hab 2. 9; v. קֵן, קֵן 48, 326	
קִנְיָה	διαφθονέω: <i>envy</i> Gn 26. 4, 30. 1, 37. 11 Jes 11. 13	
	Ez 31. 9 Ps 37. 1, 106. 16 Prv 23. 17; ἐπι-, προς-	65
קִנְיָה, קִנְיָה	όθονερός: <i>envious, jealous, of persons; of the gods, jealous of those who abuse their gifts, or who enjoy unbroken felicity</i> Ex 34. 14 Jos 24. 19	56, 65
קִנְיָה	όθόνος: <i>ill-will or malice, esp. envy or jealousy of the good fortune of others</i> IIR 10. 16 Eccl 4. 4 39, 65, 239 tm	
קָנָה	γεννάω: <i>causal of γίγνομαι; mostly of the father, beget; Med., produce from oneself, create; metaph., engender, produce; call into existence</i> Gn 4. 1, 14. 19	
	Dt 32. 6 Ps 78. 54 Prv 8. 22; = γονάω 34 t, 48, 326	
קָנָה	γονεύς: <i>begetter, father; generally, progenitor, ancestor</i> Gn 14. 19 Dt 32. 24	24 t, 42 t
קָנָה	ώνέομαι: <i>buy, purchase</i> Gn 25. 10 IIS 12. 3, 24. 24	
	Jer 13. 1 Neh 5. 8 51, 85 t, 395	
קָנָה	ώνητής: <i>buyer, purchaser</i> Dt 28. 68 Jes 24. 2	51
קָנָה	ώνια, τὰ: <i>goods for sale, market-wares; wares (W)</i> Gn 31. 18 Lev 22. 11 Prv 4. 7	51
קָנָה, קָנָה	ώνημα: <i>purchase</i> Gn 17. 12, 23, 23. 18, 31. 18	
	Ex 12. 44 Lev 25. 18 Ez 38. 12 51, 71	
קָנָה	κενός: v. קָנָה; σχοῖνος: v. קָנָה Jes 19. 6, 42. 3 Job 40. 21	42 t, 77, 395
..	ξηρός: = κορμός (A) ((κείρω) <i>trunk of a tree (with the boughs lopped off)</i>)	45, 52
קָנָה, קָנָה	χρησμός: (χράω (B) A) <i>oracular response, oracle</i> Ez 12. 24, 13. 7; χρήμα: <i>oracle</i>	71, 427
קָנָה, קָנָה	πηγμα: <i>anything congealed</i> Zach 14. 6	32 t
קָנָה, קָנָה	ἀκανθώδης: <i>full of thorns, thorny; prickly; ἀγνώδης, falsa lectio for ἀ.; ἀκανθόχοιρος: hedgehog [cf. ἀκανθα: in pl., prickles or spines of the hedgehog and of certain fish]</i>	30 t, 90 tm
קָנָה	πυκάζω: v. קָנָה Dt 15. 7 Jes 52. 15	29 t, 69
קָנָה	κουφίζω: <i>make a light leap; ἐκπηδάω: leap out; jump, leap (W)</i>	24 t, 69, 353 tm

- קָצָה, קָצָה, קָצוֹ, קָצוֹת, קִיצוֹת *ἔσχατος*: *farthest, uttermost, extreme* Ex 16. 35, 25. 18-19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; *ἐξ ἐσχάτων ἐς ἐσχάτα ἀπικέσθαι* reaching from *end* to *end* Ex 26. 28 Dt 4. 32 30 t, 55, 68
- קָצַב *ἔδαφος*: *bottom, foundation* 49
- קָצוֹב *ξυστός* 52, 105 tm
- קָצַן *δικαστής*: *a judge* Prv 25. 15 58, 101
- קָצִיר *ὄζος, ὕσδος*: *bough, branch, twig* Ps 80. 12 414 t
- מִקְצוֹת, מִקְצָעָה, מִקְצוֹת *ἔσχατος*: *τὰ ἐσχάτα, the utmost; the uttermost; the extremities, the furthest points (W)* Ex 26. 23 Ez 46. 21; cf. *γωνίδιον*: Dim. of *γωνία* (of the four quarters of the compass) Jes 44. 13 71
- קָצַף, הִקְצִיף *ἀφρίζω*: = *ἀφρέω, ἀφριάω* (*foam*), Gn 40. 2 Dt 9. 19; c. acc., *be foam, cover with foam* Dt 9. 8 Zach 8. 14 63
- הִקְצִיף *ἐπαφριάω*: *foam against* Jes 8. 21
- קָצַף *ἀφρός*: *foam of the sea; of persons and animals, foam, slaver, froth* Nu 1. 53 Hos 10. 7 63
- קָצַץ, קָצַץ, קָצַץ *ἀποκόπτω*: *cut off, hew off, freq. in Hom., of men's limbs* Dt 25. 12 Jud 1. 6-7 IIS 4. 12 63
- קָצַץ *ἀναξύω*: *scrape up or off; Pass., having the surface scraped off* IIR 16. 17, 18. 16, 24. 13
- קָצַר *θερίζω*: *do summer-work, mow, reap* Lev 23. 10 IIR 19. 29; קָצִיר 32 t, 392
- קָר *ψυχρός*: *cold* Gn 8. 22 53
- קָר *ψυχρός*: *cold* Prv 25. 25 53
- קָרָה *ψύχρα*: *cold* Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9 56
- קָרָה, קָרִי *ψυχρότης*: *coldness, cold; metaph. of persons, want of feeling, bad taste* Lev 26. 21, 23, 28 Zach 14. 6 32 t, 74
- קָרָה, קָרָה *κυρέω*: c. 77 25. 27 t, 29 t, 43, 86 t, 399, 427 t
- קָרָה *κύρμα* 71, 399 tm, 427
- קָרָה *χράω* 256 t, 281 tm, 426-7 tm
- קָרָה, מִקְרָה, קָרָה *κρήμα*: Jes 4. 5 Jon 3. 2 93, 281 tm, 327-8, 399 tm, 427 tm
- קָרָה *καλέω, -αἰμι*: *call, summon* Lev 1. 9 IIR 8. 1; *call to one's house or to a repast, invite* IR 1. 9 Job 1. 4
- „ *κελεύω*: *prop., urge, drive on; hence, exhort, bid; order; command (W)* Lev 23. 2 Dt 15. 2 IIR 8. 1

- קָרַע *ράκος, βρά-*: *ragged, tattered garment*; freq. in pl. *ράκια*, Attic *ράκη*, *rags, tatters* Prv 23. 21; generally, *strips of cloth* IR 11. 30-1 IIR 2. 12 74
- קָרַע *χρoύζω* 426 tm
- קָרַע *ρίζα*: *base, foundation* Nu 5. 17 IR 6. 15-16, 30
Am 9. 3; cf. Job 36. 30 41, 50, 63, 78, 426 t
- קָרַע *ἀζαχής, χαλεπός* 95 tm
- קָרַע *κολοκύνθη, -κύντη, κολόκυνθα, -τα*: *round gourd*, *Curcubita maxima* Nu 11. 5 60
- קָרַע *σικυών*: *cucurbit-bed* Jes 1. 8 71, 72
- קָרַע *δέω (A)*: *bind, tie, fetter* Dt 6. 8 Jos 2. 18 Job 39. 10;
metaph., *bind, enchain* Gn 44. 30 Prv 3. 3 28 t, 35 t, 103, 113
- קָרַע *κατα-*: *bind fast* Job 38. 31 113-14
- קָרַע *δέσις*: *complication of a dramatic plot* IIR 11. 14, 12.
21; קָרַע *κατά-*: *spells, enchantments*, in pl. Jer 2. 32 114 t
- קָרַע *κόπτω*: *cut, strike; cut down or fell trees* 85 t
- קָרַע *τόξον*: *bow* IIS 1. 18 Ps 44. 7; *rainbow* Gn 9. 13
[א/ט] 52, 93, 106 t, 415 t, 423 t
- קָרַע *τοξότης, -τας*: *bowman, archer* Gn 21. 20 48, 52, 423
- רָאָה *רָאָה* *ὁράω* 13-14, 43, 56, 76 t, 101, 402 t, 406 t;
רָאָה *ὄρατος*; *רָאָה* *ὄρατος*; *רָאָה* *ὄρατος*; *רָאָה* *ὄρατος* 24 t, 28 t, 72,
74, 78; *רָאָה* *ὄραμα* 13-14, 71, 80,
91-2, 326-8, 330 t, 341, 344-6 tm, 350 t
- רָאָה *εὐρυβίαις* 127 tm; *רָאָה* *ὀρείχαλκος* 90 tm
- רָאָה *χρημα*: *ה. הרים* Nu 23. 22 Prv 24. 7 93, 327
- רָאָה *ἀρχαῖος*: *simple, silly* IIS 3. 8; as Subst.,
τὸ ἀρχαῖον, of money, *prime cost, principal*, mostly in
pl. Nu 5. 7; *ancient history, antiquity, ancient times*
Jes 43. 18, 46. 9 359 tm
- רָאָה *ἀρχή*: *beginning, origin* Gn 1. 1; *from the
beginning, from the first, from of old* Jes 40. 21, 41. 4,
26 Eccl 3. 11 383 t
- רָאָה *ἀριθμός*: *number* Ex 30. 12 Nu 31. 26, 49 59
- רָאָה *ἀρχός*: = *ἀρχων*: *ruler, commander; chief,
king* Dt 1. 15 Jud 11. 8-9, 11 Jes 7. 8-9 IICl
22. 1 384-5 t
- רָאָה *δρῦς, δρυός*: *originally, tree, including various trees*
Cant 4. 14 59
- רָאָה *κέρας* 60, 348 tm, 351, 406 t; *רָאָה* *κράς* 60, 87 t,
302 m, 326, 348 tm

- „ *πικρίς*, *ίδος*: *ox-tongue*; = *κυχόριον*: *chicory*; *πικρίδιον*: *endive*; *πικρός*: *bitter, spiteful, vindictive* (כַּר);
ῥυτόν: *tue* Dt 29. 17, 32. 31 Hos 10. 4 41, 60
- „ *πρόσθιος*: *foremost* Nu 6. 9, 18; cf. פָּרַע/προκόμιον 119 t
- „ *πρώτος*, *πῶτος*: Sup. of *πρό*;
 as Adj., of place, *foremost* Zach 4. 7 Ps 137. 6; of Time, *first* Ex 12. 2 IIS 21. 9; of Order, Ex 34. 1
 Jes 41. 4; of Rank or Dignity, *the first men* of the state Jos 22. 14 IIS 23. 8 Dan 10. 13 (פְּרָתִים Esth 1. 3, 6. 8 Dan 1. 3); of Degree, *first, highest* Jos 11. 10 IS 15. 17 IIR 25. 18 Ez 38. 2-3, 39. 1 Zach 4. 7 ICh 12. 9 (10), 27. 5; as Subst., in neut. pl., *first part, beginning* Prv 4. 7 Neh 12. 44; *first, highest*; in degree, *the highest development* Hos 9. 10 62, 68
- רַב *περί* הרבה 61, 72 tm
- רַב *πολύς*: of Number, *many*; of Size, *much, mighty, great* Am 6. 2 Ps 36. 7 Thr 1. 1 61
- רַב *πολύδημος*: *populous* Thr 1. 1 61
- רַב *ῥέωμαι*, *ῥέω*: *to draw* [the bow]
 Gn 21. 20, 49. 23 Ex 19. 13 Jer 4. 29 29 t, 41, 423 t
- „ „ *ῥίπτω*: *throw, cast, hurl* Ex 15. 1, 21 Ps 18. 15 423 t
- רַב *ῥάπτω*: *sew together, stitch* Prv 7. 16; *ῥάμμα* (B): *anything sewn or stitched* Ib 31. 22
- רַב *τρέφω*: *thicken or congeal a liquid; curdle the milk* (رَبَّ); usu. *cause to grow or increase* Gn 1. 28, 9. 1
 Ex 1. 7 Ez 16. 7 64, 86 t
- רַב *ῥέω*: *bring up from childhood, rear up* (رَبَّى) Thr 2. 22 64
- רַב *ῥέω* (A): *drag, draw, implying force or violence; simply, draw, pull; draw the bowstring; draw (the bow)* Gn 21. 20, 49. 23; *ῥίπτω*: *throw, cast, hurl* Ps 18. 15 29 t, 41
- רַב *τρόφιος*: *nourishing, nutritious*; Subst., *τρόφιος*, *ὁ*, a slave's young master; *ἡ τροφή*: *the mistress* رَبَّةُ الْمَنْزِلِ; Pass., *nursling, foster-child* (رَيْب)
 Ez 16. 7 Thr 1. 1; cf. *πρεπτός*, *inf.* 64
- רַב *ἀρπυμον*: *profit*; *καρπυσμός* (A): *profit* 60, 72
- רַב *ἀρπυσις*: *use, profit* Lev 25. 36 Prv 28. 8 60, 72
- רַב (I) *μυρίος*: *numberless, countless, infinite, prop.*

- of Number, and commonly in pl., *μύριοι* Gn 6. 5, 13. 6, 21. 24, 26. 14, 33. 9, 50. 20 Ex 5. 5, 12. 38 Nu 32. 1 Jos 11. 4 IS 2. 5 IR 3. 8 ICh 1. 9 31.1
- מֵרֶבֶבָה, רְבֹא, רְבוּ, רַבְבָּה* *μύριοι*: as a definite numeral, *ten thousand* Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10 Est 2. 64 39, 46, 48, 93
- רְבֵּה, רְבִּי, רְבִּי, רְבִּי* *διαπρεπής, πρεπτός*: distinguished, renowned IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1 Dan 4. 27 62
- רֹבֵד* *ράβδος*: rod, wand; magic wand *לֶהָס* Ex 7. 11; staff of office, like the earlier *σκηπτρον* Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; rod for chastisement Jes 10. 5 Ps 2. 9 Prv 10. 14; riding switch IIS 23. 21; streak or stripe on the skin of animals *לֶהָס*; cf. *לֶהָס* 41, 63, 68, 93, 416
- רַבֵּעַ* *πόρευμα*: place in which one walks; haunt Ps 139. 3 62
- רַבֵּעַ, רַבֵּעַ, רַבֵּעַ* *τετράγωνος*: with four angles, but usu. square Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; *τὸ τ.* a square, a body of men drawn up in square Nu 23. 10 64
- רָגַז, רָגַז, רָגַז, רָגַז* *ὀργίζω*: (*ὀργή* II) make angry, provoke to anger IS 23. 15; more freq. in Pass., grow angry, be wroth Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. *φρικάζω*: shudder 29-30 t, 32 t, 45, 88, 250 tm
- הִתְרַגַּז* *ἐποργίζομαι*: to be wroth at; *προσ-*: Pass., to be angry at IIR 19. 27; *συν-*: meet anger with anger 88
- רָגַל* *παράγγελλω*: pass on or transmit a message 61
- רָגַל* *παράγγελμα*: message transmitted by beacons; mobilization Job 12. 5 61
- רָגַל* *προσαγγέλλω*: denounce IIS 19. 28 Ps 15. 3
- רָגַל* *ἄρθρον* xxvii-xxviii tm
- רָגַל* *ἀράγειν ἀράσσειν*: strike with a shower of stones
- מְרַגֵּם* *ἄραγμα, -μός*: crashing shower of stones
- הִרְרַע* *παραψύχω*: cool, Pass. 61
- רָנַע* *παραψυχή*: cooling, refreshment, consolation Ps 30. 6 74, 409 tm
- מְרַנֵּעַ* *παραψυκτήριον*: = *-ψυχή* (*sup.*) Jes 28. 12 61, 72
- רָנַע* *ράγα* 408-9 tm
- הִרְרַע* *ἀστράπτω; παραψύχω* 408-9 tm
- רָנַע* *σπέρχω; ἡρῶς ἐπι-* 407 tm
- רָנַע* *ὀργίζω* 367 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 575

רושׁ	ὀργή	408 tm
רָגַשׁ	ἐργαστήριον	407-8 tm
רָדָה	κρατέω: to be strong, powerful; hence, abs., rule, hold sway IR 5. 4; conquer, prevail, get the upper hand; master Gn 1. 26 Lev 26. 17 Ez 34. 4	55
רָדָה, הִרְדָּה	ἐπι-: prevail in battle, be victorious Jud 5. 13; prevail over, get the mastery of an enemy; rarely c. acc., master, conquer Jes 41. 2	55
רָהַב	ταρβέω: c. acc., fear, dread Prv 6. 3; stand in awe of, revere Jes 3. 5	63
רָהִיט	φρύγανις: = φρύγανον (firewood; undershrub) Cant 1. 17	66
רָחַח	הִרְוַחָה, הִרְוַחָה, רָחַח רָחַח: relief from anything unpleasant Ex 8. 11 Thr 3. 56 Esth 4. 14; = -νευσις; רָחַח εὐρυχωρία: open space, free room Gn 32. 17	41, 79
רָחַח	τροχός: whirlwind Gn 1. 2, 8. 1	64
רָחֻמָּה	αἵρεσις: choice Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20	72
רָחַח	סופִיז: play the σὺριγξ, pipe; make any whistling or hissing sound (סָרַק); c. acc. pers., hiss him Nu 10. 9 Jud 15. 14 Esr 3. 11; cf. κρατέω: clap in sign of applause; also in sign of disapproval	30 t
רָחַח	σὺριγξ: playing on the σὺριγξ Lev 25. 9 Jos 6. 5; κρότησις: clapping IS 4. 5-6	72
רָחַח	τρέχω: run, of men Gn 18. 2 IS 8. 11 IIR 5. 20-1 Ps 19. 6 Prv 4. 12; of things, move quickly Jes 59. 7 Am 6. 12; ἐπίζω: rival, vie with, challenge IIS 22. 30	64
רָחַח	τρώχης: courier, messenger Job 9. 25 Esth 8. 10 IICH 30. 6; cf. δρόμαξ/רָחַח Esth 8. 10	56
רָחַח	τρώχμος: running, hastening IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11	65
רָחַח	ρέω: Lev 15. 3	41, 50, 69, 369 tm
רָחַח	ρέος: (ρέω) like ρεῦμα, anything flowing, stream Job 6. 6	56, 74, 77
רָחַב	εὖρος: breadth, width Gn 6. 15, 12. 17 Ez 42. 11, 45. 1	79
רָחִים	τροχός: wheel; potter's wheel Ex 11. 5 Nu 11. 8 Jes 47. 2	65, 93
רָחַל	ρήν, gen. ρήνός, ἡ, sheep, lamb (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6	39, 41

XIX. CATALOGUE OF GENERAL HOMOLOGIES 577

רִיחַ	ῥόος: v. יאור Gn 8. 21, 27 Job 14. 9	56
רִיפָה	κρίθη: mostly in pl., <i>barley-corns, barley</i> IIS 17. 19	60
רַךְ	μαλακός: <i>soft</i> Ez 17. 22; <i>soft, fair words</i> Prv 25. 15	
	Job 40. 27; <i>tender, youthful</i> Gn 18. 7, 33. 13; of	
	persons or mode of life, <i>mild, soft, gentle</i> Dt 28. 54	
	Jes 47. 1 ICh 29. 1; <i>faint-hearted, cowardly</i> Dt 20. 8;	
	<i>weakly, sickly, ill</i> Gn 29. 17; πρᾶος: <i>mild, gentle, meek</i>	62, 93
רֶכֶב	πορεύμα: <i>means of going, carriage</i> ; πορείον: <i>means of conveyance, carriage</i> مركب	
	Gn 41. 43 Ex 14. 6, 25 Lev 15. 9 Jud 4. 13, 15 IS	
	8. 11 IIS 15. 1 IIR 9. 24, 23. 11 Jes 21. 7, 66. 15	
	Jer 47. 3 Joel 2. 5 Nah 3. 2 Ps 104. 3 Cant 3. 10	
	ICh 28. 18 IICH 9. 25	62
„	τροχός, -χοῦ: v. רחים Dt 24. 6	64, 74, 93
רָכַל	ῥωπίζω, ῥωποπωλέω: <i>deal in small wares or frippery</i>	
	Ez 27. 13; cf. πορίζω: <i>carry, bring; furnish, provide</i>	62
רָכַל	ῥωποπωλῆς: <i>dealer in petty wares, huckster</i> IR 10. 15	
	Ez 27. 23 Neh 13. 20; cf. ποριστής: <i>one who supplies</i>	
	<i>or provides; πορισμός: earning a living, means of livelihood</i>	62
רָכַלָּה	ῥῶπος: <i>petty wares</i> Ez 26. 12, 27.	
	23, 24, 28. 16	62
רָכִיל	παραγγελεύς: <i>informer, accuser</i> Lev 19. 16 Prv 11.	
	13	61
רָמָה	ἐρύομαι: v. רבב; ῥίπτω, also -τέω: <i>throw, cast, hurl</i>	
	Ex 15. 1	29 t, 423 t
רָמָה	ἡπεροπεύω: <i>cheat, cajole, deceive, cozen</i> Gn 29. 25	
	Jos 9. 22	60
רָמִיָּה	ἡπεροπητής: <i>pecul. fem. of ἡπεροπεύς = -πυτής</i>	
	(<i>a cheat, deceiver</i>) Ps 120. 2-3	60, 74
רָמָה	ὄρος: <i>mountain</i> ; ὄρος, ὄρεος, ὄρβος: <i>boundary</i> IS 1. 1	
	Jer 31. 15 (14)	61
רָמָה	δρόμαξ: <i>good at running</i> Esth 8. 10	45, 77
רָמַשׁ	ἐρπετόν, ὄρ-: (ἔρπω) <i>beast or animal which goes on</i>	
	<i>all fours; creeping thing, reptile</i> (סָרָף), esp. <i>snake</i>	
	(סָרָף) Gn 1. 24-5	51
רָנָה	βρέμω: <i>roar</i> (רָעַם); after Hom., of arms, <i>clash,</i>	
	<i>ring</i> Job 39. 23	411 tm
רָנָה	θρηνέω: <i>sing a dirge, wail</i> Thr 2. 19	59, 68
רָנָה	ἐπι-: <i>lament over</i> Jer 51. 48	59

- רָנָה, רָנָה, θρήνημα: *lament, dirge*; θρήνωμα: = θρήνος
(*dirge, lament; complaint, sad strain, lamentation*) Ps
106. 44 Job 20. 5 54, 59
- רָסַס δροσίζω: *bedew, besprinkle* Ez 46. 14 59
- רָסַס δρόσος: *dew*; v. עָסַס Cant 5. 2 57, 59
- רָעַד φρίζω: = φρίσσω (freq. of a feeling of
chill, shiver, shudder Esr 10. 9; of the effect of fear,
shudder; tremble Ps 18. 8, 104. 32; *feel a holy thrill or*
awe at Dan 10. 11 Esr 10. 9); v. רָוַ 29-30 t, 32 t, 66
- רָעַד φρίκη: *shivering fear, shuddering* Ex 15. 15
Ps 55. 6; esp. from religious *awe* Jes 33. 14 Ps 2. 11,
48. 7 Job 4. 14 66
- רָעָה θυραυλέω: *wait at another's door*, of visitors; freq.
of lovers waiting on their mistresses; *waiting at the*
door, of lovers Zach 11. 17 Prv 29. 3 Job 24. 21;
cf. רָעָוַל Nu 1. 14 רָעָוַל Ib 2. 14 רָעָלִיָּה Esr 2. 2
רָעָמִיָּה Neh 7. 7 רָעַיִי IIS 13. 3 Jer 3. 1, 20 Hos 3. 1
Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 רָעָה IIS
15. 37 IR 4. 5 59
- רָעָה ἀγρᾱυλος: *dwelling in the field*, of shepherds; οὐραυ-
λος: *living out of doors*, of shepherds Ex 2. 17 Ez 34. 2
Am 1. 2 Cant 1. 8; cf. φρουρός: *watcher, guard* 44, 59
- רָעָה θυραυλῶν: *waiting at one's lover's door*
(lover) Cant 1. 9, 5. 16 Thr 1. 2 59
- רָעָה τρώγειν: = συνουσιάζειν (*being with or together*,
esp. for purposes of feasting or conversing, *social*
intercourse, society Prv 28. 7; *habitual association,*
constant resort Ib 29. 3; *sexual intercourse* Job 24. 21;
φρουρέω: *keep watch or guard*; trans., *watch, guard*
Gn 4. 2 [φρουρέω from φρουρός (*watcher, guard* רָעָה
Zach 13. 7), contr. for προ-ουρός; cf. οὐρος (B)
(*watcher, warder, guardian* רָעָה Gn 16. 13-14 רָעָה
Ps 80. 2) from the same root as ὁράω (רָאָה Gn 1. 4);
cf. ὁρασις/רְעוּת (ὁράω) *vision, appearance* Eccl 1. 14] 65
- רָעָה ἀλγέω; v. רָעָה; רָעָה ὄραμα 74, 345 tm
- רָעָה ὄρασις: v. רָעָה Eccl 1. 14 28 t, 74, 82 t, 345 tm
- רָעָה ἑφορος: (cf. ἐπίουρος: = οὐρος (B), *watcher,*
guardian (רָעָה, רָאָה)), *overseer, guardian, ruler* Jes 44.
28 Ez 34. 23; cf. φρουρός 345 tm
- רָעָה οὐρέω; רָעָה οὐρος (B) 345 tm

- רעה ῥήσσω, ῥήγνυμι: Pass., *break, break asunder* Jer 2. 16 50
 „ τρώγω: *gnaw, nibble, munch*, esp. of herbivorous animals Gn 41. 1 Ex 34. 3 Jes 11. 7, 65. 25 Job 1. 14 Cant 4. 5; of men, *eat* vegetables or fruit Ib 2. 16; later, simply *eat*, serving as pres. to ἐφαγον instead of ἐσθίω Ib 6. 2 65
 „ ἐφοράω: *oversee, observe*; of the gods, *watch over, visit* Gn 48. 15 Ps 23. 1, 80. 2 215 tm, 345 tm
 ריע, ריעה, קרוע, κροτέω: *clap* in sign of applause; also in sign of disapproval Jud 15. 14; ἐπι-: *clap, applaud*; κατα-: *applaud excessively* Ex 32. 17 Jud 15. 14 Mich 4. 9 30 t
 רעה, רעה, πονηρία: *bad state or condition* (ערה); in moral sense, *wickedness, vice, knavery* Gn 6. 5, 26. 29, 44. 4 Dt 31. 17 Hos 7. 1 Thr 3. 38 61
 רע, רע, πονήρευμα: τὰ π. *wickednesses*; τὸ π. LXX De 17. 2 Gn 2. 9 Dt 4. 25, 28. 20 IS 17. 28 Job 2. 10 Dan 11. 27 61
 רע, πονηρός: (πονέω) in moral sense, *worthless, knavish; malicious* Gn 8. 21, 37. 2, 20, 38. 7; τὰ π. *wickednesses* רעה Dt 31. 17 Thr 3. 38 61, 76 t
 רע, θύραυλος: v. דעו
 רעאל, רעמיה, רעליה, דעאל 30 t, 34 t, 59, 128
 רעם, βρέμω: *roar* Ps 18. 14, 96. 11; = βρομέω; βροντάω, -τάω: *thunder*; ὠρύομαι: *howl* IS 2. 10, 7. 10 IIS 22. 14 Ps 18. 14 56, 409-10
 רעם, βρόμος (A): *any loud noise* Job 39. 25; *roaring of thunder* Jes 29. 6; βροντή: *thunder* Ps 77. 19; cf. ὠρυμα, ὠρυγμα: *howling*; Βοανεργές Mark 3. 17 56, 409-10
 רעקיה, Διὸς θύραυλος 34 t
 רעף, ῥέω Prv 3. 20 41, 50, 369 tm, 412-13
 רעץ, ῥήσσω, ῥήγνυμι: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50
 רעס, ῥίζω: v. רעד
 רפה, רפאל, v. רפה
 רפא, θεραπεύω 55, 59; ῥפא, התרפא, רפא 59; ῥפא, θεραπευτής 59; רפואה, רפואה, רפואה 41, 49, 59, 78, 92, 124; מרפא, θεραπεία 27 t, 59, 72, 344 tm
 רפאל, θέραψ θεοῦ ICh 26. 7; רפה, θέραψ Διὸς Ib 3. 21 59, 128
 רפא, ὑπερφύης: *literally, growing above the ground*;

	<i>growing higher than the rest; overgrown, enormous</i> Dt 2. 11, 3. 11 IIS 21. 16 ICh 20. 4	21, 237 tm
רָפָה	λεπτός: (λέπω) rare in literal sense, <i>peeled, husked; fine, small; thin, fine, delicate; generally, small, weak, impotent</i>	42 t, 104 tm
רפא	Διὸς θέραψ Neh 3. 9; v. רפאל	59.
רָפָה	καταλείπω: <i>forsake, abandon</i> Dt 31. 6; <i>let drop, give up</i> Dt 9. 14 IS 15. 16; <i>leave alone</i> Jud 11. 37 IS 11. 3	23
רַפְּדוֹת	ράφιδευτός: = ράπτός (stitched, patched; ρ. πλοῖα boats made of hides sewn together) ICh 2. 15	53
רָצָה	ἀρέσκω: of pers. only, <i>make good, make amends</i> Lev 26. 34; Med. Jes 40. 2; after Hom., c. dat. pers., <i>please, satisfy</i> ICh 10. 7; Med. Lev 7. 18 IS 29. 4	112
רָצָה	ἀρεστός: verb. Adj. of ἀρέσκω; <i>acceptable, pleasing; of persons, acceptable, approved</i> Esth 10. 3	102, 112
רָצָה	προσδέχομαι, -δέκο-: <i>receive favourably, accept</i> Dt 33. 11 Prv 3. 12; <i>admit</i> Lev 26. 41; <i>undertake</i> Ps 50. 18; <i>await, expect</i> Job 14. 6; רָצָה יְנַאֲרִיזוּ	62, 293
רָצָה	πρόσδεξις: <i>acceptance</i> Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15	62
רָצָה	χαράσσω: <i>brand, carve</i> Ex 21. 6; v. חָרַח	425
רָצוּף	καλυπτός: <i>covered; κρυπτός: covered and concealed by planks</i> Cant 3. 10; רָצוּף קָלֻפִּים: <i>covering</i>	15 t
רָצָה	κρίθη: mostly in pl., <i>barley-corn, barley; oats</i> (W) IR 19. 6; v. רִיפָה	60
רָצָה	התרַצָּה ἀράσσω: <i>smite, dash in pieces</i> Jud 9. 53; Pass., <i>to be dashed against the rocks; of things, dash one against the other</i> Gn 25. 22; v. חָרַח	54
רָצָה	κατ-: <i>break in pieces</i> Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8	54
רָצָה	τροχάζω: (τρέχω) <i>run quickly</i> Nah 2. 5	64
רָקַד	„ Nah 3. 2; abs., <i>run about</i> Job 21. 11; <i>run through, spread</i> Joel 2. 5 [The Poets in some words treated χ as a double consonant (so that a short vowel before it became long); ∴ τροχάζω → ροχαζω → ραχαζω → רָצָה; רָקַד → רָקַד]	64
רָקַד	τράχηλος: <i>neck, the whole neck and throat</i> Cant 4. 3, 6. 7	64
„	κράς	348 tm

- רקן δράκων: (prob. from δέρκομαι, δρακεῖν) *dragon, serpent*, interchangeable with ὄφις; perhaps a *water-snake*; v. ירקון [in הירקן והרקן ו/י: or] 59, 92, 130
- רקח φαρμακεύω: *season in cookery*; φαρμάσσω: *season* IS 8. 13; prop. *treat by using drugs* Ex 30. 33 65
- רקח κατα-: *dose with drugs*; *anoint with drugs or charms* IICH 16. 14; -ευστής, fem. -τρια: *druggist* רקח רקחה Ex 30. 25 IS 8. 13 65
- רקח φαρμακεύς: *druggist, apothecary* Ex 30. 25 65
- רקח φαρμακεία, -κία: *use of drugs*; generally, *the use of any kind of drugs, potions, or spells* Ex 30. 25, 35 65
- רקח φαρμακίτης: *drugged or medicated* Cant 8. 2; v. פן 65, 74
- רקוח מרקח, מרקחת, מרקחון φάρμακον: *drug* IICH 16. 14; *en-chanted potion, philtre*: hence, *charm, spell* Cant 5. 13; *dye, paint, colour* Jes 57. 9 65, 72, 74
- רקיק φρυκτός: (φρύγω) *roasted* Ex 29. 2, 23 106 tm, 119 tm
- רשון πρόρησις: *previous instruction or warning*; *pro-clamation* Esr 3. 7; v. בראש 62, 66, 68, 93
- רשע κακουργέω: *do evil, work wickedness* IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 IICH 24. 7 60
- רשע κακουργία, κακοεργία: *wickedness, villainy, malice* Dt 9. 4, 25. 2 Ez 18. 27 60
- רשע κάκουργος, κακοεργός: as Subst. *malefactor, criminal* in the eye of the law; at Athens, technically, *thief, robber* Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1 60
- רשע τρέπω: *turn from* IIS 22. 22 64
- הרשע κατορθόω: *accomplish successfully, bring to a success-ful issue*; Pass., *succeed, prosper* IS 14. 47 Prv 12. 2 63
- רשף πτέρυξ, υγος: (πτερόν) *wing of a bird*; *winged creature, bird* Job 5. 7 62
- „ πυρίδιον: Dim. of πῦρ (fire), *spark* Cant 8. 6 62
- „ στεροπή: poet. word, like ἀστεροπή, ἀστραπή, *flash of lightning*; *lightning*, freq. in pl., *lightnings* Dt 32. 24 Hab 3. 5 Ps 78. 48
- רשת ἄρκυς: *net, hunter's net*; more freq. in pl.; ἄρκος: *net* Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13 98 tm
- רתת ὀρωδία: v. רטט
- שאַר ὄξος, εὖς: *poor wine, 'vin ordinaire'*; *vinegar* made therefrom; חמר, חמר Ex 12. 15 Lev 2. 11 Dt 32.

- 14 Esr 7. 22 خمر; ζύμη: *leaven; beer-yeast* خمير, خمر;
cf. ζῦθος: *beer*; ζυμίτης: *leavened bread*; ζυμωτός:
fermented, leavened (חמץ); ζύμωμα: *fermented mixture* 52
- שֶׁבֶךְ שבכה, שוֹבֵךְ, אֲפִיס, אֶ-: (ἀπτω) *loop, mesh, such as*
form a net IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17 49
- שֶׁבַר θεωρέω: *inspect*; ἐπι-: *examine over again or care-*
fully Neh 2. 13, 15
- שֶׁבַר ἐλπίζω: *hope for, or rather (in earlier writers)*
look for, expect Jes 38. 18 Ps 119. 166 Ruth 1. 13;
hope to do, or hope or expect that Esth 9. 1 49, 245 tm
- שֶׁבַר ἐλπίς: *hope, expectation* Ps 119. 116, 146. 5 49
- שֶׁבַר ισχυρός: *powerful* Job 36. 26, 37. 23; Adv.
-pōs: *very much, exceedingly* Dan 2. 6, 48 Esr 5. 11 55
- שֶׁבַח χόρτος: *enclosed place; farmyard; generally, any*
feeding-ground, pasturage, freq. in pl. Gn 2. 5, 27. 27,
30. 16, 37. 7 Ex 10. 15, 22. 4 Dt 28. 3 IS 22. 7 IR
2. 26 Prv 23. 10, 24. 30 Ruth 1. 2, 2. 9; cf. χορτίον:
Dim. of χόρτος, *enclosed place* מִגְרַשׁ Nu 35. 2
Ez 45. 2; *food* IIR 4. 39 מִגְרַשׁ Dt 33. 14 cf. Lat.
hortus, Welsh garth 'fold, enclosure', Irish gort
'crop', 'field' 389 t
- שֶׁבַח Σκύθαι: *Scythians* Gn 14. 3; cf. שִׁיב, שִׁיד 129 t
- שֶׁבַח ἀκανθέων: *thorny brake, = spinetum*
(thorn-hedge, a thicket of thorns); -θιον: Dim. of
ἀκανθα (*thorn, prickly; any thorny plant*, Mich 7. 4
Prv 15. 19 78
- שֶׁבַח τίθημι 64, 113 t, 372 tm, 411 t, 423 t
,, ἐπι-: *make an attack* IR 20. 12 64
- שֶׁבַח κατάθεσις: *paying down, payment; in Law, promise,*
covenant Lev 5. 21 72
- שֶׁבַח πρίω (later πρίζω, πριόω): *saw* IIS 12. 31
ICh 20. 3 49
- שֶׁבַח πρίων (A): *saw* Jes 10. 15 יִשָּׂר; cf. πριστήρ,
-της: *sawyer* מִגְרַשׁ; יִשָּׂר 30 t, 49
- שֶׁבַח γηθέω, collat. form γήθω, γάθω: *rejoice* Dt 28.
63 Jes 65. 19 Ps 40. 17 Thr 4. 21 49
- שֶׁבַח γῆθος: = γηθοσύνη (*joy, delight*) Jes 61. 3 Zach 8. 19 68, 74, 79
- שֶׁבַח γηθοσύνη (sup.) Jes 24. 8, 32. 13 Thr 2. 15 72
- שֶׁבַח καχάζω: v. צחק 36 t
- שֶׁבַח καχασμός: v. צחק 72, 74

קחש. קחש	ἀγωνίζομαι: v. קחש	36, 205 tm, 422
מחשמה	ἐχθρημα: = μίσσημα (object of hate, of persons)	
	Hos 9. 8	72
שן	ψιθυρίζω, -ισδω: whisper; whisper what one dares not speak out, whisper slanders Zach 3. 1 Ps 38. 21	53
שן	ψίθυρος: as Subst., = -ριστής (whisperer, at Athens as epith. of Hermes; slanderer), whisperer, slanderer IR 5. 18 Zach 3. 1-2 Job 1. 6	53
שיאן	χιόνεος: (χιών) snouγ, snou-white Dt 4. 48	130, 393
שיב	πρεσβεύω: prop. of age; intr., to be the elder or eldest IS 12. 2	62
שיבה	πρέσβυς: old man (poet. for prose πρεσβύτης) Lev 19. 32 Job 15. 10	62
שיב	πρέσβις (B), poet. for -βεία: age, seniority, right of the elder IR 14. 4 Dt 32. 26 Ps 71. 8	62
שיג	σιγή: silence IR 18. 27	49, 78
שוד	συνδεσμεύω, later -μέω: bind together Dt 27. 4	
שוד	שוד, σύνδεσμος: that which binds together, fastening Gn 14. 3 Dt 32. 17 Jes 33. 12 Am 2. 1	77, 304-5, 308 t
שחכות	σχῆμα: form, shape, figure Nu 33. 52	53, 72, 93
שכל	σκολιδίζω	94-5 tm
שכל	שכל, σοφία, -יה: prop. cleverness or skill in handicraft and art, as in carpentry; skill in matters of common life, sound judgment Eccl 2. 3, 10. 1, intelligence, practical wisdom, etc., such as was attributed to the seven sages, like φρόνησις (practical wisdom; sagacity, wisdom (W)) Prv 12. 8, 23. 9 IICh 22. 12 (11) Dan 5. 11	44
השכיל	σοφίζω: make wise, instruct Ps 32. 8 Prv 21. 11 Dan 9. 22 ICh 28. 19; learn Ps 2. 10, 94. 8, 119. 99	
השכיל	שכולάζω: loiter, linger Ps 32. 1, 42. 1, 47. 8, 53. 1, 54. 1, 74. 1, 88. 1, 89. 1	53
השכיל	מסכיל, σοφιστής: master of one's craft, adept, expert Jer 50. 9 Dan 1. 4; wise, prudent, statesmanlike man IS 18. 14-15 Am 5. 13 Prv 15. 24, 19. 14; v. שכל	
השכיל	συγκλείω: shut close, close Prv 16. 23	233 tm
שכר	μισθός: hire, wages; pay Gn 30. 28; generally, recompense, reward Jes 31. 16; bad sense, requital Ez 29. 18-19	42 t

- שְׂכִיר, שכור μισθωτός: *hired* Neh 6. 13; Subst., *hireling*,
hired servant Ex 22. 14 Dt 24. 14 Jer 46. 21 21 t, 104 tm, 120,
 678 tm.
- מִשְׁכָּרְתָּ מίσθωμα: *price agreed on in hiring, contract price*
 Gn 31. 7
- שְׁלָמִי Πτολεμαῖος: v. תלמי Esr 2. 46 62, 121
- שָׁם, תָּם, תָּמִים, תָּלֵם τέλειος and τέλεος: *perfect* Gn 6. 9,
 25. 27 IIS 22. 31, 33 Ez 28. 15 Ps 18. 31, 33, 50. 23,
 101. 6 Prv 10. 29, 11. 20 Job 1. 1; cf. תָּלֵם/τέλος: *state*
of completion; completion (W) Ps 101. 2 24 t, 36 t, 41, 49, 282
- שְׂמָאל εὐώνυμος: *euphem.* (like ἀριστερός (metaph.,
boding ill, ominous, because, to the Greek, looking
northwards, unlucky signs came from the left)) for
left, on the left hand שְׂמָאל because *bad omens came*
from the left; cf. שׁוּמ, bad omen; שְׂמָאל, שָׁמַל (north)
 Gn 14. 15, 24. 49; v. יָמִין 56
- שְׂמֻחָה εὐθυμία: *cheerfulness, contentment* 174 t
- שְׂמָלָה χλαμύς: *short mantle; generally, military*
cloak; a civilian's mantle Gn 9. 23, 35. 2, 41. 14,
 45. 22 Ex 12. 34, 22. 8, 25-6 Dt 10. 18, 21. 13,
 22. 5, 17, 24. 13 IS 21. 10 IIS 12. 20 IR 11. 29
 Jes 3. 6-7 Ps 104. 2 Cant 4. 11 Ruth 3. 3 49, 69, 76 t, 78
- שְׂמָלִי, תְּלָמִי, תְּלָמִי Πτολεμαῖος: *Ptolemy* Nu 13. 22 Esr
 2. 46 Neh 7. 48 62, 73, 121-2
- שָׂנָא στυγέω: *hate, abhor* Mal 2. 16 48
- שָׂנָא κατα-: c. acc., *abhor, abominate* Dt 32. 41 Prv 8. 36
- שָׂנְאָה, שְׂנֵאָה στυγητός: *hated, abominated, hateful* Gn 29.
 31 Dt 21. 15-17 IIS 5. 8; = -γητός; cf. -ερός 105 tm
- שָׂנָא στυγνός: *hated, abhorred; hateful or hostile to one*
 Ex 23. 5 Dt 4. 42 Prv 25. 21 IICH 19. 2
- שָׂנְאָה στύγος: *hatred* IIS 13. 15 Ps 109. 5 80
- שְׂנִיר χιόνης: v. שָׂנִי Dt 3. 9 Ez 27. 5 130, 393
- שְׂעִיר, שָׂעִיר Σάτυρος, Τίτυρος: *Satyr* Lev 17. 7 Zach 13. 4;
he-goat Lev 4. 23 15 t, 57, 64, 93
- שְׂעִיר, שְׂעִירָה, שְׂעִירָה τράγος: *he-goat, opp. αἴξ (she-*
goat) Gn 37. 21 Lev 4. 28; *spell* Ex 9. 31 Dt 8. 8 57
- שְׂעִיר, שְׂעִירָה, שְׂעִירָה ἔθειρα: *hair; hair of the head* Gn 25. 25
 Nu 6. 5 Jud 16. 22 IIS 14. 26 Jes 7. 20 15, 49, 95 tm, 119 m
- שְׂעִיר, שְׂעִיר προσποιέω: *take to oneself what does not belong*
to one Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

שפה	ὑπὲρ: <i>moustache; the upper lip</i> Ex 6. 12 Ps 51.	
17 Cant 4. 3, 11, 5. 13		31 t
„	ἔπος: <i>that which is uttered in words; v.</i> דבר Gn 11. 1	
Jes 19. 18 Ez 3. 5		50
שפן	σκαπάζω: <i>v.</i> צפה	68
שפן	σκαπαστός: <i>v.</i> צפון	
סרג	ταργανόομαι: (ταργάνη) <i>to be plaited or entwined</i> Gn 49. 11 Job 40. 17 Thr 1. 14	44
סריג	σαργάνη: = ταργάνη (<i>plaited work</i>), <i>plait, braid</i> Gn 40. 10 Jes 5. 2 Joel 1. 7	44
סרד	δραπετεύω: <i>run away</i> Jos 10. 20	60
סריד	δραπέτης, δρη-: <i>runaway, fugitive</i> Jos 8. 22 Ob 14	
סרג		49, 60
סרה	κύρα, κυρία	121 tm
סרח	ρόδον: <i>v.</i> פרח Gn 46. 17	
סריון	θωρακείον, -κίον: <i>cuirass; = θώραξ (corslet, coat of mail, scale armour)</i> 24 t, 35-6 t, 41, 59	
סריון	Σύριος: <i>of or from Syria; Syrian</i> Dt 3. 9 Ps 29. 6	364 t
סרים חמה	ράθυμος 41, 90 tm, 298-9 tm	
הסתרע	στόρνυμι: <i>spread the clothes over a bed, spread or make up a bed</i> 33 t, 35 t, 52	
סרף	πυρόω: <i>v.</i> בער Dt 13. 17 Jos 11. 9 IIR 23. 11, 16, 25. 9 Jes 44. 19 Jer 36. 28, 32	93, 308 t
סרפוח	πυρόν: (not in sg.) πυρά, τά, <i>watch-fire; πυρά, πυρή: (πῦρ) funeral-pyre</i> Jer 34. 5	72
סרף	ἐπετόν, ὄρ-: <i>v.</i> ערב Nu 21. 8 Dt 8. 1 Jes 30. 6	51, 77
„	θέραψ: <i>poet., = θεράπων (henchman, attendant; worshipper; servant), rare in sg.</i> Jes 6. 2, 6	39, 49
סרק	χάραξ: (χαράσσω) <i>pointed stake, esp. vine-prop, pole</i> Gn 49. 11 Jes 5. 2, 16. 8 [It is submitted that because well cultivated vines were propped up by means of such poles, a vineyard was called כרם, <i>q.v.</i>]; cf. סריג, 44	
סרר	κυριεύω: (κύρος) <i>to be lord or master of; κοιρανέω: (κοίρανος, κύρος) poet. Verb, to be lord or master, rule, command</i> Nu 16. 13 Esth 1. 22	49
סרר	ψάλλω: <i>v.</i> סרר 15-16 t, 39, 53-4	
סחם	ὀράσσω, ἐμ-: <i>v.</i> סחם 52	
סאג	ὀθέγγομαι: <i>utter a sound or voice; of animals, as a horse, of a raven, of a fawn, of birds, of worms</i> Jud 14. 5 Ps 38. 9 Job 37. 4; <i>v.</i> צהל 28-9 t, 65	

- שִׁנְיָה *φθογγή*: poet. form of *φθόγγος*: voice of men; of birds and animals Jes 5. 29 Ps 22. 2 Job 3. 24, 4. 10 65
- הִשְׁתַּאֲחָה *θεάομαι, θηέ-, θαέ-, θά-*: gaze at, behold, mostly with a sense of wonder Gn 4. 5, 24. 21
Jes 41. 23 Ps 119. 117 28 t, 392
- שָׂאוֹל *Αἰδής* 121, 318 tm
- שָׂא *προσκαθίζομαι*: sit down before a town, besiege it; watch carefully Ez 16. 57 62
- שָׂאֵל *αἰτέω*: ask, beg, abs.; c. acc. rei, ask for, demand Jer 36. 17 Thr 4. 4 Eccl 12. 10; cf. *δέω* 112, 324 t
- שָׂאֵלָה, מְשָׂאֵלָה *αἶτημα*: request, demand Jud 8. 4 IS 1. 17, 2. 20 IR 2. 16, 20 Esth 5. 6-7 72, 324 t
- שָׂאוֹל *αἰτητός, ἡτημένος* 324-5 t
- שָׂאֵל *χράω*: consult a god or oracle, c. dat.; inquire at the oracle whether Jos 9. 14 IS 22. 10, 23. 2-3, 28. 6, 30. 8 IIS 2. 1, 5. 19 Jes 65. 1 408, 422 t, 426 tm
- שָׂאֵן, שָׂאֵן, שָׂן *Ζήν, Ζεύς, Ζάν, Ζάς, Ιάν, Τάν, Δίς: Ζεὺς*
Jos 17. 11 IS 31. 10 Jer 48. 45 426 t
- שָׂאֵן *γαληνιάω*: to be calm, find peace; = *-ιάζω*; *-νίζω*: intr., become calm; to be calm or tranquil Jer 30. 10 Job 3. 18; v. *שָׁלֵן*
- שָׂאֵן, שָׂאֵן *γαληνός*: calm; of persons, gentle Jes 32. 9, 33. 20 Job 21. 23 14, 45, 114 t, 332 t, 386, 406 t, 413
- שָׂאֵן *γαλήνη, -ναίη*: stillness of the sea, calm IIR 19. 28; = *-νεia, -λάνεια*
- שָׂאֵב, שָׂאֵב *σπάω*: draw; draw in, suck in Ps 119. 131; draw breath Jes 42. 14 Jer 2. 24; enjoy Job 7. 2; derive one's origin Eccl 1. 5; abs., pull; *ἀνα-*: draw, pull up; draw water Gn 24. 13 Jos 9. 21, 23 IS 7. 6 Jes 12. 3 317, 351 tm
- שָׂאֵר, שָׂאֵר *πενθερός*: generally, connexion by marriage, e.g. brother-in-law; *δαήρ, δᾱερ*: husband's brother, brother-in-law Lev 18. 6, 13, 17; v. *שָׂאֵר*; *שָׂר*, *שָׂר* *σάρξ*: flesh Jer 51. 35 Mich 3. 2-3 Ps 78. 20 Prv 3. 8 74, 422 t
- שָׂאֵר, שָׂאֵר *στέαρ, στήρ*: any animal fat Mich 3. 3 Prv 5. 1 44
- שָׂבָה *ζωγρέω*: (*ζωός, ἀγρέω*) take, save alive, take captive instead of killing Gn 34. 29 IIR 6. 22 Ps 137. 3 45
- שָׂבוֹ, שָׂבוֹ, שָׂמוֹ *ἐφῆβος*: v. *אָבִי* 127
- שָׂבָאֵל, שָׂבָאֵל, שָׂבָאֵל *ἐφῆβος θεοῦ, ἀμφὶ θεόν* Gn 36. 37 ICh 23. 16, 25. 4, 20, 26. 24 121, 128, 168 t

- שֶׁבַח הַשֶּׁבַח, αἰνίζομαι 110 tm, 241 tm
- שֶׁבַח δίκαστής: v. קצין IIS 7. 7; cf. ICh 17. 6; cf. שֶׁבַח/שֶׁבַח, pp. 430-1; צר/חולם; שֶׁבַח/שֶׁבַח 29 t
- „ σκῆπτρον, skāpton, later skāptron: *staff* or *stick*; *staff* or *baton*, esp. as the badge of command, *sceptre*; as a symbol of *royalty*, *kingly power*, etc.; ῥάβδος: 2. רבד Gn 49. 10 Jes 14. 5 Ps 45. 7 22, 63, 416
- „ σκυτάλη: *staff*, *cudgel*, *club* Jes 9. 3, 14. 29 Prv 22. 1, 29. 1; at Sparta, *staff* or *baton*, used as a cypher for writing dispatches, a strip of leather being rolled slantwise round it, on which the dispatches were written lengthwise, so that when unrolled they were unintelligible: commanders abroad had a staff of like thickness, round which they rolled these strips, and so were able to read the dispatches:—hence σκυτάλη came to mean a *Spartan dispatch* Jud 5. 14; *scourge*, *whip*; σκυτός: *leather thong*, *whip* IR 12. 11 Jes 10. 5, 26 Nah 3. 2 Prv 26. 3 29 t, 39, 326, 415-16 t
- שֶׁבֶל, ὁδός: v. הדור Jer 18. 15 Ps 77. 20 24 t, 50, 74, 121, 402-3
- שֶׁבֶל ἀγκάλῃ: v. חבל Jes 47. 2 78
- שֶׁבֶר ἑὸς: v. אבי
- שֶׁבֶר Διὸς ἑὸς, ἑὸς-θεοῦ IIR 18. 18, 37 Neh 9. 4 ICh 15. 24 צפניה Zeph 1. 1 128
- שֶׁבַע ἑπτὰ: *seven* Gn 5. 7, 7. 2, 37. 2; (fancifully connected with σέβομαι, Philo 1. 30) [ἑπτὰς, as homologue of שֶׁבַע, is related to σβέννυμι] 45, 68, 101, 121, 321, 326, 393
- שֶׁבַע ἑπτὰς: *period of seven days* Gn 29. 27 Lev 12. 5; 37
- שֶׁבַע σκύμνος: *cub*, *whelp*, esp. *lion's whelp* IIS 20. 1 121, 322
- שֶׁבַע ἄβας 44 tm
- שֶׁבַע ποίκιλμα: *broidered stuff*, *brocade*; *embroidery* Ex 28. 11, 39. 13 Ps 45. 14 72
- שֶׁבַע ποικίλσις: = -κίλῃ (marking with various colours, *embroidering*) Ex 28. 4 72
- שֶׁבַר θραύω: *break in pieces*, *shatter* Jes 14. 5, 30. 14 Jer 19. 10 392
- שֶׁבַר κατα-: *break in pieces*, *shatter* Ex 9. 25 Jes 21. 9 Ps 107. 16 Thr 2. 9, 3. 4

- שֶׁבֶר *θραῦμα*: *fragment; breakage* Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; *destruction* Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. *συμφορά, -ή*: *misfortune; calamity* (W) 37
- שֶׁבֶר *ἀγόρασμα*: *that which is bought or sold; mostly in pl., wares, merchandise* Gn 42. 3, 7 50, 74
- שֶׁבֶר *ἀγοράζω*: *buy in the market; generally, buy* Gn 43. 2 Jes 55. 1
- כִּשְׁבֶּר *ῥηγμός*: = *ῥηγμίν* or *-μίσ* (*sea breaking on the beach, surf*) Jon 2. 4 Ps 93. 4 72
- כִּשְׁבֶּר *ῥήγμα*: *cleft, chasm; ῥηγμός*: *fissure* IIR 10. 3 Hos 13. 13 72
- שָׁבַת *ἐπίτας*: v. שָׁבוּעַ Lev 23. 15 282
- שָׁדָן *ἡχεῖον*: v. הַיָּן Ps 7. 1 79
- שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה *συγκλίνω*: *lay together* Dt 28. 30; Pass., *lie with* Jes 13. 16 Jer 3. 2 45, 418 t, 421
- שָׁנָה *συγκλίτης*: *one who lies with one* Ps 45. 10 Neh 2. 6 418 t
- שָׁנָה *χηλή, ὄπλον* 315 tm
- שָׁד *σύνδεσμος*: v. שָׁד Dt 32. 17
- שָׁד *ἴσσα*: v. שָׁד Jer 48. 32 31 :
- שָׁד *ἀρπάζω*: *snatch away, carry off; seize hastily, snatch up, seize; plunder* Jer 47. 4, 49. 28 Ez 32. 12 Hos 10. 2 Joel 1. 10 Prv 24. 15 63
- שָׁד *ἀρπαγεύς*: = *ἄρπας, ὁ* (*robber*) Jes 33. 1 Ob 5 63
- שָׁד *ἀρπαγή, ἡ*: *rapine; seizure, robbery, rape* Jes 16. 4 Jer 48. 3; שָׁד Jes 60. 16 שָׁד Thr 4. 3 *σπῆθος* 24 t, 63, 380
- שָׁד *ἀρπακτός* 63, 103 tm
- שָׁד, שָׁד *Ζεύς (Σδεύς), Ζήν*: *Zeus* Gn 17. 1 Job 19. 29 4, 38, 51, 75 t, 114 t, 121-2, 130, 299
- שָׁד *Διὸς εἶρην*: v. שָׁדָה, שָׁדָה Nu 1. 5 128
- שָׁדָה, שָׁדָה 35 t, 400 t
- שָׁדָה *ἀδάμας*: v. שָׁדָה Gn 2. 12 49
- שָׁדָה a point of vocalization 22-3, 99, 335
- שָׁדָה, שָׁדָה *κακόν*: *evil, ill; trouble; harm or ill to anyone; calamity, misfortune* (W) Jes 47. 11 Zeph 1. 15; cf. *ὑψωμα*: *height; exaltation* 60, 72
- שָׁדָה, שָׁדָה *στρέφω*: *turn back; return* Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31 24 t, 36 t, 300, 327
- שָׁדָה *ἀπο-*: *guide back again; bring back; turn away or aside, divert* Nu 25. 11; *μετα-*: *generally, change,*

alter; revoke (W) Esth 8. 5, 8 ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη (they asked that the decree might be revoked) Aristophanes, <i>Acharnenses</i> 536; ἀντι-: retort IICh 10. 16; v. מחשבב; cf. הושיב/καθίζω	24 t, 37 t, 327
קשודב סπρέμμα: conspiracy, band of conspirators Jer 2. 19, 3. 22, 5. 6, 14. 7; קשודב Job 21. 34, 34. 36	72, 327
קשודב סτρέψις: turning round IS 7. 17 IIS 11. 1	37 t
קבות οἰκισία: settlement; -σις: colonization; στρέψις	24 t
השב διαφυσάω: blow in different directions, disperse Gn 15. 11 Job 39. 12	88
שב דיפάω, -ώω, -έω: of the ground, to be thirsty, parched Gn 8. 3; cf. ξηραίνω: parch, dry up	402
שבל σκύμνος: v. שבב Gn 36. 23	121
שבה, שבה αἷσιος: (ἀγώ/ἡγή) Prv 3. 15 draw down in the scale, hence, weigh) counterbalancing; of like value, worth as much as Esth 5. 13, 7. 4; worth Ib 3. 8; worthy of, mostly c. gen. rei Job 33. 27	46
שוחט θηκτός: sharpened, whetted; sharp (W); συντετηγμένος: (συνθήγω) sharpened (W); v. שטן	415 t
שוחט, שוחט φοιτάω, -άζω	318 tm, 332
שוחט σκυτάλη, -τος: v. שבב	39, 40, 326, 415-16 t
שול סτολίσ	339 tm, 341
שום χαμαίδρυς: = σκόρδιον (garlic germander) Nu 11. 5	422 t
שוע ש. שבב	28 t
שועל קנאלώπηξ, קנאלβין, קנאלבין κυναλώπηξ: mongrel between dog and fox; κίναδος: Sicil. word for fox; ψίαι ἀλώπεκες (fox, Canis vulpes)	35 t, 57, 90 tm
שוק, שוק σκοπεύω, -έω: behold Job 9. 17, 20. 9, 28. 7	52
שופר κέρας: the horn of an animal; of musical instruments, horn for blowing Lev 25. 9; cf. Ex 36. 6 Est 10. 7 Neh 8. 15 IICh 30. 5 (gen. κέρως)	77, 348 tm
שור ὀράω: v. ראה Nu 23. 9 Job 7. 8 Cant 4. 8	402
„ χρίω: rub, anoint with scented unguents or oil, as was done after bathing, freq. in Hom.; anoint oneself Jes 57. 9	45, 392 t
שור θώραξ, θώρηξ, θόρραξ: = θωράκιον (breastwork, parapet) Gn 49. 22 IIS 22. 30; τεῖχος: wall, esp. city-wall	43, 45, 64, 77, 124, 393, 424
שור ταῦρος: bull Gn 32. 6	37 t, 45

- חֶסֶד δόσις: *gift* IS 9. 7 58, 72, 326, 328, 392
 שֹׁרֶק a point of vocalization 99, 402
 שָׁף, שֹׁף σκοτίζω: *make dark* Cant 1. 6; Pass., *to be darkened; to be blinded* Ps 139. 11 52
 שְׁחַר καπνός: v. כִּבְשָׁן Thr 4. 8 44, 47, 77
 שַׁח σφάζω: *slay, slaughter, properly by cutting the throat; generally, slay, kill, of human victims, as Iphigeneia; σχάζω: slay* Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שְׁחַח/θηκτός: *sharpened, whetted* Jer 9. 7) 53
 שָׁחָּךְ ψάω: *rub, wipe, polish; rub smooth; ψήχω: rub down, wear away, ψ. πέτρην χρόνος* Job 14. 19; ψαίω: = ψάω, *rub away, grind down; ψώχω: (ψώω) rub small; ψώω: rub, grind, etc., only found in Gramm., as etym. of ψώχω, ψωχός (שְׁחַח), ψωμός (Dim. ψωμίον; ψωμία = ψιττία (שִׁתִּים)), ψώρα (שְׁחַח, שְׁחַח), etc.* Ex 30. 36 IIS 22. 43 (ψάω, ψαίω, ψαύω, ψαίω, ψήχω, ψώχω, and perh. ψίω, ψωμός, seem to be different enlargements of ψ-, which corresponds to ps- in Skt. . . .); v. שְׁחַח 53
 שְׁחַח ψακάς, ψε-: *drop of rain; particle* Jes 40. 15 53
 שְׁחַח ξηραίνω: v. הרב Job 30. 30 52, 402
 שְׁחַח ἥως, ἕως, ἄως, ἀβώρ (cf. בְּקָר/πρωτ), αὔως, ἄας: *dawn* Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10 78
 „ σχῆμα: (ἔχω, σχεῖν) *form, shape, figure* Jes 8. 20, 47. 11 53
 „ σχοῖνος: *rush* Ps 22. 1 [a pipe, flute or clarinet made of rush or reed] 77
 שְׁחַח κορός (A): *dark, black; φαιός: dusky, dun, grey, of any colour mixed of black and white; dark-complexioned* Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11 44
 שְׁחַח ῥόος: v. יאור Jos 13. 3 Jes 23. 3 ICh 13. 5 63, 122, 130
 שְׁחַח κουροσύνη, -σύνια: (κοῦρος A) *youth, youthful prime* Eccl 11. 10 50
 שְׁחַח ἐκφυσάω: *blow out; pour forth; of elephants spouting water; spurt, squirt (W)* Gn 38. 9 IIR 23. 13
 שְׁחַח (פ/ש, ט/ח, ס/ת) 51
 שְׁחַח Στύξ, gen. Στυγός: (στυγέω) *the Styx, i.e. the*

- Hateful; a well of fatal coldness in Arcadia* Ps 9. 16,
30. 10, 49. 10 Job 9. 31, 32. 28 78
- שִׁטְהָ סְטִי. Σκυθάριον: *Scythian wood*, i.e. θάψος;
Σκυθικὸν ξύλον: = θάψος (*fustic, Rhus Cotinus, used
for dyeing yellow, brought from the island of Thapsos*)
Ex 25. 5 Jes 41. 19 129 t
- שִׁטְהָ Σκυθῶν: *of the Scythians* Jos 2. 1, 3. 1 Joel 4. 18 129 t
- שִׁטְהָ στόρνυμι: *generally, spread, strew* IIS 17. 19 Jer
8. 2 52
- שִׁטְהָ ἐκστρώννυμι: *spread* Ps 88. 10
- שִׁטְהָ שִׁטְהָ שִׁטְהָ στρώμα: *pavement* Ez 26. 5, 47. 16; 7.
שִׁטְהָ 72
- שִׁטְהָ ἐπιστάτης: *one who is set over, chief, commander*
Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1;
judge ICh 19. 1 (cf. Ib 19. 5-8); *overseer, super-
intendent, in charge of any public building or works;*
inspector (W) Ex 5. 14 Prv 6. 7 ICh 23. 4 IICh
34. 14; *governor, administrator* Dt 16. 18; cf. יֹסֵפֶה,
יֹסֵה, יֹסֵה: *one who knows law and right, judge* שִׁטְהָ;
witness שִׁטְהָ; *knowing, learned, skilled* شاطر 211
- שִׁטְהָ δαίς: (δαίω (B)) *meal, banquet, sacrificial feast*: Jes
18. 7 Ps 68. 30 352 tm
- שִׁטְהָ שִׁטְהָ ἀοιδή, Att. contr. ᾠδή: (ἀείδω) *song*,
whether (1) art of song ICh 25. 7; (2) *act of singing*,
song Ps 67. 1 Eccl 12. 4 IICh 5. 13; (3) *thing sung*,
song, whether of joy or sorrow Jes 23. 15 Am 8. 10
Ps 137. 3; (4) *theme of song, person sung of* Ez 33. 32;
ᾠδή: *song, lay* Dt 31. 19 Jes 5. 1; but also of *joyful
songs* Ib 23. 16, *songs of praise* Ex 15. 1 Nu 21. 17
Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 יְהִידָה Ib 12. 8;
= ᾠδή; αὐδή: *song, ode* Nu 21. 17 Dt 31. 19 (v.
ἀείδω) [עו ICh 13. 8 IICh 30. 21 is the homologue
of ᾠδή, or of μουσα (-μ), or of both (cf. שִׁטְהָ
Am 6. 5 IICh 7. 6, 23. 13, 34. 12)] 174 t
- שִׁטְהָ שִׁטְהָ ξυστός: (ξύω) *shaved, whittled with a knife or
plane* Cant 5. 15 Esth 1. 6 ICh 29. 2 15 t, 45, 52
- שִׁטְהָ שִׁטְהָ τίθημι 372 tm, 423 t
- שִׁטְהָ χιτών: *coat of mail, prob. of leather covered with
scales or rings* Ps 73. 6; v. כְּתֹנֶת 78, 425
- שִׁטְהָ θήτρα γυνή: θής, gen. θητός, *serf, bondman*;

- later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θησσα, θήττα* *hired servant-girl*, opp. *ἐπίκληρος* (*heiress*); *γυνή*: *woman* Prv 7. 10 46, 425
- הַשָּׁחַט *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; הַשָּׁחַט *χεύμα*: (*χέω*) *standing water* Ex 16. 13-14; *flow* Lev 15. 16 51
- שָׁכַב *κοιμάω*: (*κειμαι*) Med. and Pass., *fall asleep, go to bed* Gn 28. 11 Lev 14. 47 Jud 16. 3 IS 26. 5 IIS 4. 5, 7 IR 19. 5 Am 6. 4 Prv 3. 24 Job 30. 17 Eccl 2. 23; of animals, *lie down* Nu 24. 9 IR 1. 2 Ez 4. 9 Job 40. 21; of the sleep of death, *fall asleep, die* Jud 5. 27 IR 11. 21 Jes 14. 9 Ez 32. 21; of sexual intercourse, *lie with another* Gn 26. 10 Ex 22. 8 Lev 20. 13 (אָשַׁכְתִּי, אִשָּׁה, —μ, ω/ε (or μ, ε))
- הַשָּׁכַב *κατα-*: causal, *put to sleep* IIS 8. 2 IR 4. 21 Hos 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IICH 16. 14; *κατατήκω*: *dissolve* Job 38. 37
- שָׁכַב *κοίμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17 72
- שָׁכַח *λήθω, λάθω*: *forget*; *καταλήθωμαι*: *forget utterly* 73
- שָׁרַף *ἀύω*: v. שָׁרַף Jer 5. 26 49
- שָׁרַף *ψυχόω*: (*ψυχος*) Pass., *to be made cold, become cold*; *ψύχω*: Pass., *grow cool or cold; cool*; *κοπάζω*: *abate*, esp. of natural phenomena—wind, the sea, fire, heat Gn 8. 1 Esth 2. 1, 7. 10 33-4
- שָׁרַף *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check, check* (W) Nu 17. 20
- שָׁרַף *χάζω*: *force to retire from, bereave or deprive of*; *χηρεύω*: trs. *bereave*; *χηρόω*: *make a woman a widow, bereave* Gn 42. 36 Lev 26. 22 Dt 32. 25 IS 15. 33 IIR 2. 19 Jes 49. 21 Ez 5. 17, 14. 15 Hos 9. 12; Med. *χάζομαι*: *give way, draw or shrink back, recoil*; *χηρεύω*: *to be without*; abs., of a woman, *to be widowed, live in widowhood* Gn 27. 45, 31. 38, 43. 14 Ex 23. 26 IS 15. 33 Jer 15. 7 Ez 36. 12 Hos 9. 14 Mal 3. 11 Job 21. 10; *χηρόω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13-14; v. שָׁרַף 418, 427
- שָׁרַף *συγκλίτης*: *companion at table*; *σύγκλιος*: pl. *comrades at table*, perh. a group of *ἐφήβοι* Jes 49. 20; v. שָׁרַף 23, 418 im

- דרררר *ὀρθρεύω*: (*ὀρθρος*) *to awake before dawn*; ἐπ-, δι-: *rise early* Gn 19. 2, 27 IS 17. 16, 29. 10 Jer 7. 13 Ps 127. 2 Cant 7. 13 63, 67
- דררר *ἄκρος ὤμος*: *tip of shoulder* Gn 9. 23 Jes 10. 27 Job 31. 36; דררר דררר *ἀντωμος*: *shoulder to shoulder* Zeph 3. 9; v. דררר 57
- „ *σήκωμα*: = *σηκός* (*sacred enclosure, chapel*; *σηκός* was sacred to a hero, the *ναός* (דו) to a god, a distinction not observed) Gn 12. 6 57, 122, 124
- דרר *σκηνέω, σκα-*: *encamp; have one's meal, banquet* Dt 33. 20 Mich 4. 10 Ps 120. 5 418 m
- „ *οἰκέω, οἰκείω, φοικέω*: *intr., dwell, live, of persons, families or tribes, have their abodes, settlements* Gn 14. 13, 25. 18; *γειτνιάζω*: = *-νιάω* (*to be a neighbour, be adjacent* Gn 16. 12 (cf. Ib 25. 18) Jud 5. 17 Jer 51. 13); *ἴζω*: of a bird, *settle* (W) Jes 34. 11 Ez 17. 23, 31. 13 Ps 104. 12; of things, *settle down* Ex 24. 16, 40. 35 IIS 7. 10 Prv 7. 11 Job 3. 5 418
- דררר דררר *σκήνημα*: = *σκηνή* (pl., *camp* Nu 24. 5 Cant 1. 8; *tabernacle* Ex 25. 9); = *σκήνωμα*: mostly in pl., *soldiers' quarters; tents* (W); *temple* Ex 1. 11 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; דררר Gn 28. 11 IR 8. 35 Jes 66. 1 72, 418
- „ *οἶκημα*: *dwelling-place; in pl., building, house* Jes 32. 18 Hab 1. 6 418
- דרר *γείτων, ὁ, ἡ, fem. -ταινα*: (*γῆ*) *neighbour, borderer; ἀστυγείτων*: *neighbour to the city* Ex 3. 22, 12. 4 Dt 1. 7 Jes 33. 24 Jer 12. 14 Ez 16. 26 Hos 10. 5 Prv 27. 10 Ruth 4. 17; cf. *γειτνιάζω* 53
- דרר *μέθυ*: *wine* Prv 31. 4; cf. *μεθύσκω*: v. דרר, דרר 120 m
- דרר דרר *χάλαζα*: *hail* Ex 4. 6 Jes 1. 18 Jer 18. 14 Job 38. 22 Dan 7. 9 37 t
- דרר *ἄηλος*: v. דרר 30 t, 122, 131 t, 300
- דרר, דרר *γαληνιάω*: *be calm, find peace* Jer 12. 1 Ps 122. 6 Job 3. 26, 12. 6; cf. *σχολάζω*/דרר; v. דרר 32 t, 53, 66
- דרר *γαλήνη*: *calmness, serenity* Ez 16. 49 Ps 122. 7 Prv 17. 1; cf. *σχολή*/דרר 53, 66, 326
- דרר *γαληνός, -νής*: *calm, esp. of the sea; of persons, gentle* Jer 49. 31 Zach 7. 7 Job 21. 23; cf. *σχολερός*/דרר 66

תַּלְתֵּי	φλόγωσις: v. להב	45
תַּלְתֵּי	στέλλω 13, 45, 67, 85 t, 88, 326; תַּלְתֵּי ἀπο-, ἐξαπο-, ἐπι- 174; תַּלְתֵּי στολή; תַּלְתֵּי στόλος; תַּלְתֵּי תַּלְתֵּי ἀποστολή; תַּלְתֵּי ἀπόστολος 45, 100 m, 338-41 tm, 402-3, 420	
תַּלְתֵּי	ἐπιχείρημα	72, 652 tm
תַּלְתֵּי	σχολαῖος	130, 336 tm
תַּלְתֵּי	ἀγορά: v. עיר Jos 15. 32	34 t
תַּלְתֵּי	ξύλον	45, 52, 366 tm, 402
תַּלְתֵּי	βασιλεύω: to be king, rule, reign Eccl 8. 9 Esth 9. 1 Neh 5. 15; cf. βασιλίζω	101
תַּלְתֵּי	πέλιτη, -τα: small light shield of leather without a rim IIR 11. 10 Jer 51. 11 Cant 4. 4 ICh 23. 9	45, 69, 78, 101, 410-11 t
תַּלְתֵּי	τὰ ὑστέρια: afterbirth; cf. ὕστερον, τό, the after-birth Dt 12. 57	57
תַּלְתֵּי	γλαύξ, -αῦξ, γλαυκός: the little owl, <i>Athene noctua</i> , so called from its glaring eyes Lev 11. 17 Dt 14. 17	78
תַּלְתֵּי	ξύλοχος: thicket, copse Jes 6. 13 Cant 4. 13	52
תַּלְתֵּי		27 t, 110 t
תַּלְתֵּי	πολύς: many Jud 5. 30	128
תַּלְתֵּי	ἐλωρ: (ἐλεῖν) Epic word; spoil, prey	83 t
תַּלְתֵּי	οὐλω: (οὐλος A) to be whole or sound; used by Hom. in imper. οὐλε, as a salutation, <i>health to thee</i> , οὐλέ τε καὶ μάλα χαῖρε <i>health and joy be with thee</i> Od. 24. 402 תַּלְתֵּי ICh 12. 18 (19); a form οὐλέω is cited by Hesychius	49, 51, 67
תַּלְתֵּי	ὅλος: whole, i.e. safe and sound Gn 33. 18; as Subst., τὸ ὅ.; τοῖς ὅ., = ὅλως, οὐλως, altogether תַּלְתֵּי Jer 13. 19; τέλειος, Adv. τελέως, -εον: completely	38, 45, 49, 67, 422 t
תַּלְתֵּי	γαληνός: v. תַּלְתֵּי	123
תַּלְתֵּי	τίχρημα: why? Cant 1. 7 תַּלְתֵּי Job 7. 19 תַּלְתֵּי Gn 4. 6; what? תַּלְתֵּי Ib 4. 10 תַּלְתֵּי Ib 20. 10	93
תַּלְתֵּי	θυήλημα: sacrificial offering; Ion. θυαλήματα; τέλος: (τέλλομαι, τέλλω) pl., services or offerings due to the gods Ex 20. 24 Lev 7. 32	119 m
תַּלְתֵּי	ἐλκω; תַּלְתֵּי ἐλκτός	106 tm
תַּלְתֵּי	תַּלְתֵּי, תַּלְתֵּי, תַּלְתֵּי תַּלְתֵּי: three Gn 6. 10 Dan 7. 5, 24 Esr 6. 4, 15	37 t, 99, 325 t

- שְׁלִישׁ, שְׁלִישִׁית, שְׁלִישׁוֹם, τρίτος: *third* Gn 1. 13, 2. 14
Dt 23. 9; ἐχθὲς καὶ τρίτην ἡμέραν *yesterday and
the day before* IS 4. 7, 21. 6; ἡ τρίτη (sc. μέρος) *the
third part* Nu 15. 6-7; τρίτεύς: *third part of a
μέδιμνος* (a corn measure) Jes 40. 12 101
- „ κῆρυξ: v. נָשָׂר Ex 15. 4, 7 IIR 7. 2 Ez 23. 23 45
- „ κύλιξ: *cup*, esp. *wine-cup*; κοτύλη: *small vessel, cup*;
liquid measure Ps 80. 6; *dry measure* Jes 40. 12; in pl.,
cymbals IS 18. 6 45
- שֵׁם, שְׁמֵה, ὄνομα, ὄνυμα: *name of a person or thing* Gn
2. 11, 3. 19-20, 4. 19, 29. 13; *name, fame* IS 7. 9
IR 5. 17, 19, 10. 1 Prv 22. 1 Eccl 7. 1; ὄνομα καλεῖν
τινα: *call one by name* Ex 33. 19, 35. 30 Esth 2. 14;
give one a name Gn 3. 20 IIS 7. 23 Jes 56. 5 40, 56, 326, 390
- „ Ζεὺς: v. שָׁדַי ICh 13. 6 38, 122, 426 t
- „ Φοῖνιξ: v. קִנִּי Gn 6. 10 شام 93
- שָׁם, שְׁמָה, ἐνθα: *there* Gn 2. 8, 3. 23, 14. 10, 19. 20;
also with Verbs of motion, *thither* Gn 19. 20 Jud
21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; ἐνθεν: Adv.,
Demonstrative, *thence* Gn 11. 3 Dt 5. 15 (pref. suff.
phenomenon) 92
- שֶׁן, שֶׁנֶּה, ὀσμὴ, ὀδμή: *smell, odour*; freq. of *foul smells*;
but also of *fragrant odours*; hence, *scent, perfume*
Cant 1. 3 Eccl 7. 1; שֶׁן, ζωμός: *fat fellow*; ζαμετής:
very strong, mighty Jud 3. 29 50, 68
- שֶׁנֶּה, שֶׁנֶּה, θάμβημα: *alarm, terror* Jer 8. 21 Ez 7. 27,
23. 33 28 t, 80
- שֶׁנֶּה, ἀμφί: cf. שָׁבוֹר 124, 127, 168 tm
- שֶׁנֶּה, ἀμφί θεόν: *adherent of God*; cf. שָׁבֹאֵל 168
- שֶׁנֶּה, שֶׁנֶּה, σημεῖον, σα-, σημήϊον, σα-, σαμᾶον: =
σημα in all senses, and more common in Prose, but
never in Hom. or Hes. (שָׁבֹאֵל) Gn 1. 1 Dt 10. 14
Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11 75 t, 402 t
- שֶׁנֶּה, ἀδάμας: (δαμάω) properly, *unconquerable*; Subst.,
adamant, i.e. the hardest metal, prob. *steel* Jer 17. 1
Ez 3. 9; σμηρι(γ)ξ πῶα (*grass*) καὶ εἶδος ἀκάνθης (v.
קֶרֶךְ) Jes 5. 6, 32. 13 44, 49
- שֶׁנֶּה, ψάω: intr., *crumble away, vanish, disappear* Jes 49.
19, 61. 4 Ez 36. 4; θαυμάζω: *wonder, marvel*; *wonder
at, marvel at* IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45 53

חֲמֹץ, חֲמֹץ, חֲמֹץ ψάμμη, rare form of ψάμμος (*sand*;
 ή ψ. the *sandy desert* of Libya) Ex 23. 29 Jes 15. 6
 Jer 51. 37 Ez 23. 33

48, 54

חֲמֹץ ζαμενής: Adj. *very strong, mighty, raging* Jud 3. 29;
 ζωμός, δω-: *fat, greasy fellow*

51, 68

חֲמֹץ ὀκτώ, ὀκτό, ὀπτώ

316 tm

שָׁמַע κλύω: *hear a thing from a person; hear, learn, know; give ear to, attend to; comply with, obey; ἀκούω: (ἀ-κοφ-, cf. κοέω) hear* Gn 34. 5 Dt 5. 23 IS 23. 10-11 Jes 66. 8 Jer 50. 43 Ez 3. 10, 33. 4; to express *what one actually hears* from a person Nu 30. 5 IS 14. 27 IIS 13. 21 IIR 19. 4 Jes 36. 13; abs., *hearken, give ear, esp. in proclamations* Dt 6. 4, 9. 1 Jud 5. 3 IR 22. 8 IIR 18. 28 Jes 1. 2 Prv 1. 8; *listen to, give ear to* Gn 21. 12, 17, 37. 10 Ex 16. 9 Dt 3. 26 Jud 11. 7, 17 IS 8. 7 IR 12. 15 Ps 6. 10 Prv 13. 1 Esth 3. 4 IICH 10. 15-16, 24. 17; *obey* Gn 26. 5 Dt 4. 1 Jer 37. 2 Ps 81. 12; *hear and understand* Gn 11. 7, 42. 23 Jes 36. 11; κομίζω: of things, *attend, give heed to* Gn 16. 11 Ps 10. 17; cf. שָׁמַע סוּג-: *bring together, collect; bring together to oneself, collect round one* IR 15. 22

47, 86 :

שָׁמַע ἀκοή, ἀκούη: (ἀκοφ-, cf. ἀκούω) *hearing, sound heard* Job 42. 5

„ שָׁמַע, חֲמֹץ φήμη, φάμα, φήμα: *utterance prompted by the gods, significant or prophetic saying* Jes 28. 9, 19 Jer 49. 14 Ob 1 Hab 3. 2; *report, rumour, usu. of uncertain and mysterious origin* Gn 29. 13 Ex 23. 1 IIS 13. 30 IIR 19. 7 Jer 10. 22 Dan 11. 44; *report of a man's character, repute; esp. of good report, fame* Jos 6. 27 IR 10. 1, 7 Esth 9. 4

74

שָׁמַע φήμη; ἀκουσμα: *thing heard, such as music; rumour, report* Jes 11. 3

72

שָׁמַע חֲמֹץ, חֲמֹץ φυλάσσω: *watch, guard, defend* Gn 3. 24 IS 26. 16 Ps 127. 1; *guard one from* Ps 121. 7 Prv 3. 26, 6. 24; *keep a watch on* IS 1. 12 Ps 17. 4 Job 10. 14; *observe an appointed time or a fixed event* Ex 12. 17, 31. 16 Dt 5. 12, 16. 1 Job 24. 15; *preserve, maintain, cherish* Dt 7. 9, 23. 24 Neh 1. 5; *observe a command* שָׁמַע Ex 13. 10 IR 11. 10, 34

- recite, rehearse*; τὸν νόμον ὑμνεῖν *recite the form* of the law) [all this has been done traditionally by the Jews] Dt 6. 7; cf. ἑφ- 39, 68, 405 t
- שִׁירָה ὕμνος: *hymn, ode, in praise* of gods or heroes; in Trag. also of *mournful songs*, addressed to gods or heroes Dt 28. 37 Jer 24. 9 405 t
- פָּרְפֹּרִיִּם φοῖνιξ: *purple or crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians; hence, *red cattle* Gn 38. 28 Ex 25. 4 Jos 2. 18 IIS 1. 24 Jes 1. 18 Cant 4. 3 93
- שְׁנַיִם δύο, gen. δυοῖν: *two* Gn 2. 25, 6. 19; v. תְּאֵיבִים 75-6, 301, 325 t
- שָׁחַץ, שָׁחַץ, שָׁחַץ σχίζω: *split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 35 t, 45, 53, 93, 371 tm
- שָׁחַץ σχιστός 53, 105 tm
- שֶׁחַת, הַשְׁחָתָה θεάομαι: v. הִתְרַאָּה 392
- שֶׁחַת θέαμα, θέημα: (θεάομαι) *sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 72
- שֶׁחַת ὥρα: *time of day, the time of day, hour* Dan 3. 6, 4. 16 50, 100
- שֶׁחַל θέναρ: *palm of the hand; flat of the foot*; στήθος: *ball of the foot*; πούς, πός, πῶς, πόρ: *foot*, both of men and beasts IR 20. 10 32, 82, 390
- „ χοῦς (A), χῶς: a measure of capacity, = 12 κοτύλαι; prov., of attempts to measure the immeasurable, οἱ τῆς θαλάττης λεγόμενοι χόες; κοτύλη, -λα: *small vessel, cup; liquid measure*, containing 6 κύαθοι or $\frac{1}{2}$ ξέστης, i.e. nearly a $\frac{1}{2}$ pint Jes 40. 12 422 t
- שֶׁשֶׁן מַשְׁעָנָה, מַשְׁעָנָה, מַשְׁעָנָה σκᾶπτρον, σκῆπτρον: *staff or stick*, used by the lame or aged; the Prose word is βακτηρία (*staff, cane* מַקֵּל) Ex 21. 19 Jud 6. 21 IIR 4. 29 Jes 3. 1, 36. 6 Zach 8. 4 [Now that you know the homologue of these compound nouns, try and find out that of שֶׁשֶׁן, and why the verb is in the שֶׁשֶׁן.] 72
- שַׁעַר θύρα: *door* (v. דֶּלֶת); freq. in pl. of *double or folding doors* (v. דֶּלֶת) IIS 18. 24; rarely for πύλαι, *gates* Gn 28. 17 Nu 4. 26 Jos 8. 29 Jud 16. 3 IIS 18. 24 IIR 11. 19, 15. 35; at Priam's *door*, i.e. before his dwelling; esp. of kings and potentates, *court* Esth 4. 2;

- πύλη: prop. *one wing of a pair of double gates* דלת
 Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38.
 11; mostly in pl., *gates of a town* שער Jos 2. 5, 7
 Jud 16. 3 IS 21. 14 (whereas θύρα = house-door);
 pl. of several *gates* Neh 6. 1; in Trag. sts. of the
 house-door שער IIR 15. 35 Ez 40. 23, 44. 1; πύλαι
 Ἄϊδου, Ἄϊδου πύλαι *the gates of the nether world*,
 periphr. for *hell* שער שאל Jes 38. 10 [cf. Job 38.
 17]; *entrance into a country through mountains, pass* דלת
 Zech 11. 1; these *passes* were sometimes really
 barred by *gates* שער Nah 3. 13; Πύλαι Γαδειρίδες
 the *straits of Gibraltar* Ib 2. 7; πόλις, Ep. also
 πόλις: *city* שער Gn 22. 17 Dt 16. 18; ἀγορά, שער
 Prv 24. 7 Ruth 4. 1 *assembly, esp. of the People*, opp.
 the Council of Chiefs; שער IIR 7. 18 IICH 33. 14
market-place 45, 62
 „ καιρός: *due measure, proportion* Gn 26. 12
 שְׁעָרִים ἀγορά: v. שער, שְׁעָרִים Gn 23. 10 Jos 15. 36
 IIR 7. 1, 18 377-8
 שְׂפָחָה θεράπῃη: poet. for θεράπαινα (fem. of θεράπων
 (סִרְיָה), *handmaid or female slave*), *handmaid*; = -vis
 Gn 16. 1, 32. 6 Prv 30. 23 392
 שְׂפָחָה σπέρμα: (σπείρω, *seed; race, origin, descent* Lev
 25. 47 Nu 2. 34, 26. 5, 36. 1 Jos 7. 14 IS 20. 6
 IIS 14. 7 Jer 2. 4 Am 3. 1-2 Esth 9. 28 Neh 4. 7
 ICh 5. 7 72
 שֹׁפֵט δικάζω: *judge, sit in judgment*; θεμίζω: *judge*,
 punish Ex 18. 16, 22 Nu 35. 24 Dt 1. 16 IS 24. 16
 IR 8. 32 Ez 7. 38; δεσπόζω: *to be lord or master*;
 c. acc. *lord it over* Jud 16. 31 IS 4. 18 Ruth 1. 1 390
 שֹׁפֵט δίκαστής: v. קצץ Am 2. 3; δεσπότης: *master, lord*;
despot, absolute ruler Dt 17. 9 Ruth 1. 1; cf. שֹׁפֵט 291
 שְׂפָטִים δίκη: *judgment; vengeance, penalty* Ex 12.
 12 Ez 5. 10, 15, 23. 10 IICH 20. 9
 שֹׁפֵט δίκαιον: *right; justice* (W) Gn 18. 25 IIS 8. 15;
 δικαιοσύνη: *righteousness, justice* Dt 32. 4; θέμις: *that*
which is laid down or established, law (not as fixed
 by statute, but) *as established by custom* Gn 40. 13
 Lev 5. 10 Ez 5. 7; *justice, right*; pl. θέμισες, *decrees*
of the gods, oracles Ex 21. 1; *judgments, decisions*
given by the kings or judges Dt 16. 19 IS 8. 3 72

שִׁפְיָה	σκοπή: = σκοπιά, -ή (lookout-place, in Hom. esp. a hill-top); lookout-place, watch-tower Nu 23. 3	52
שִׁפְיָה	δφίδιον: Dim. of δφίς, v. פתן, צפע, Gn 36. 41, 49. 17 Jes 11. 8 Prv 23. 32	51
שִׁפְיָה	χέω: prop. of liquids, pour out, let flow Gn 9. 6 Ex 4. 9 Jes 57. 6; of impalpable things Jer 10. 25 Thr 2. 4 [χ equivalent to χχ]	408
שִׁפְיָה	δασύπους: rough-foot, i.e. hare; rabbit Lev 11. 5 Prv 30. 26; ὠκύπους: swift-footed; of the hare	68
מִשְׁכָּה	σταθμός: stable Gn 49. 14 Jud 5. 16	72
שִׁפְיָה	ἀκή (C): (ἀκέομαι) healing Prv 3. 8	45, 74
„	„ מִשְׁכָּה ποτόν: that which one drinks, drink, esp. of wine Hos 2. 7 Ps 102. 10; πότιμος: (πότος, πίνω) mostly of water, drinkable, fresh Gn 13. 10 Lev 11. 34 Jes 32. 6	45, 72
שִׁפְיָה	ῥαυχάζω: v. הַסְכִּית Jos 11. 23 Jud 18. 7 Jes 14. 7, 57. 20 Jer 30. 10, 49. 23 Prv 15. 13 Job 3. 26	33-5 t, 55, 92
הַסְכִּית	καταψύχω: cool, chill Job 37. 17; cf. ῥαυχάζω, ψυχίζομαι	
שִׁקָּל	σηκόω: weigh, balance IIS 14. 26, 18. 12 Jer 32. 10 Job 28. 15	
שִׁקָּל	σήκωμα: a weight in the balance, standard weight; a standard measure Gn 24. 22 Lev 19. 35 Jos 7. 21 IIS 14. 26 IIR 21. 13 Jes 28. 17 Ez 4. 10; σίγλος	72, 74, 679 tm
שִׁקָּל	δύω: plunge into the lap of Ocean; go beneath the earth, i.e. die Nu 11. 2; sink, plunge in Jer 51. 64; of Sun and stars, sink into (the sea), set בא Gn 15. 17 Mich 3. 6; cf. בַּבְּא/δυσμή Dt 11. 30 Zach 8. 7 Mal 1. 11	70, 402
שִׁקָּל	σκοπέομαι: look out, watch Jud 5. 28 Prv 7. 6; ἀποσκοπέω: Pass., is visible from a distance Jer 6. 1 Ps 85. 12 Cant 6. 10	14, 52
שִׁקָּל	σκοπιάζω: (σκοπιά) poet. Verb, spy from a high place or watch-tower; generally, spy, watch, even on a plain Gn 18. 6, 26. 8 Dt 26. 15 Ps 14. 2	52
שִׁקָּל	σκέπανον: (σκεπάζω, p. 252) covering Ex 12. 7	72
שִׁקָּל	φθέγγομαι: v. בא Joel 2. 9 Prv 28. 15; cf. ποθέω	28-9 t, 65, 69, 203 tm

שָׁקַר	ψευδοῦργον	57
שָׁקַר	-γορία Ex 5. 9 Lev 5. 22; ψῦθος: poet. collat. form of ψεῦδος (<i>falsehood, lie; deceit</i>) lie, untruth IIS 18. 13	57
שָׁרִיט	ράβδος: v. רבִּיד	41, 63, 93, 416 t
מִשְׁרָה	στάλαγμα	120 tm
שָׁרוּחַן	ἀγοραῖν: v. חִפְרִים	34, 378-9 t
שָׁרֶן	Σκίρων: Σκίρωνος ἀκτὴ or ἀκταί the coast near the Scironian rocks in the Isthmus of Corinth [There are dangerous rocks off the coast at Jaffa] Jes 33. 9 Cant 2. 1 ICh 27. 29; v. פִּלְסֶת, עֶזֶה	130
שָׁרָץ	ἐρπετόν: v. עֶרֶב Gn 1. 20, 7. 21 Lev 11. 20, 44	51, 60, 124
שָׁרֵשׁ	ρίζα: v. נֹעַ Jes 11. 10 Mal 3. 19 Job 36. 30	41, 45, 50, 63, 69, 78, 414 t
שָׁרְשָׁה, שָׁרֶשֶׁת	αἰσῖς: chain Ex 28. 14, 22	81
שָׁטַר, שָׁטַר	ξυστίς: robe of rich and soft material reaching to the feet, worn by women of quality Ez 16. 10; as epith. of cloth, originally garment made of cut (<i>shorn, clipped</i>) fabric, such as fustian, plush, velvet, etc. Ib 16. 13	15 t, 45, 52
שָׁטַר	ξυστήρ: scraper, rasp, file; polishing instrument, graving tool Ez 23. 14	52
הַשְׁמָה	ἀταξία: indiscipline, opp. εὐταξία; generally, disorder, confusion; tumultuousness (W); εὐταξία: good arrangement, good condition; good order, discipline Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. שָׁמָה	79
שָׁתִי	ἤτριον, ἀτ-: warp (the woof being κρόκη, עֶרֶב); ιστός: warp fixed to the beam of the loom Lev 13. 47, 58	56
שָׁתִיָּה	πόσις: (πίνω) drinking, drink, beverage Esth 1. 8; carousal Eccl 10. 17 (cf. ποτίζω)	82
שָׁתִיָּה	πόσημα	72, 309 tm
שָׁתִיָּה	έστίαμα	72, 309 tm
שָׁתִיל	φυτόν: v. בֵּן Ps 128. 3	74, 80
שָׁחַק	ἡσυχάζω: v. הַסְכִּית Jon 1. 11-12 Prov 26. 20	55
שָׁחַק	-δης; v. חֲכָמִי	
הָאוּ	ταῶς or ταῶς, ταῶν: peacock, Pavo cristatus; (the Athenians pronounced it with an aspirate, ταῶς—the bird was a native of India—hence Lat. <i>pavus</i> , <i>pavo</i> , perh. also Hebr. <i>tukkiyim</i> 'peacocks', may be borrowed from the same oriental source [<i>sed v. תִּכִּי, inf.</i>]) Dt 14. 5	49

- תאומים διδυμάων: poet. for δίδυμος, *twins* Gn 25. 24, 38. 27 58
- תאנה σῦκον, τῦκον: *fruit of the συκῆ (fig-tree, Ficus Carica* Gn 3. 7), *fig* Jer 8. 13 [—κ, or κ/α (like לט/אל)] 101
- תאנה Πυθών: = Πυθώ (*Pytho*, the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the *rolling* of the serpent)) Jos 16. 6 59, 101
- תאניה ὀδύνη: v. אניה
- תאנה תבואה, πρόφασις 72
- תהרע, תארע 28 t
- תבואה φύτευσις: = φυτεία (*generation, production; growth; plantation or simply a plant*), pl. Gn 47. 24 Lev 23. 39, 25. 12 Nu 18. 30 Dt 32. 13 IIR 8. 6 Jer 2. 3 Ez 36. 30 Prv 8. 19
- תבואתה τράποιτο 86-7 tm
- תבל οὔλος (A): old Ep. and Ion. form of ὅλος (as Subst., τὸ ὅ. *the universe*) IIS 22. 16 Jes 18. 3 Job 18. 18 108-9 t
- תבתן στιβάδιον: v. בספא Jes 25. 10 72
- תדמר Πάλμυρα: [π/τ, λ δ; —δ] IR 9. 18 IICh 8. 4 42 t
- תהום βάθυσμα: *deep place*; ἡ ἄλμη: *the sea* Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14 80, 83
- תוב στρέφω: v. שוב 36 t
- תחיב ὑπο-: v. השיב 37 t
- תודה πρόσσδος, πόθοδος: *solemn procession to a temple with singing and music* Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—προ or πο); δόσις: (δίδωμι) *gift* Lev 7. 12; = δῶς = δῶτις (pref.-suf. metath.); ὠδή: v. שיר Ps 95. 2, 147. 7 174 tm
- תך εἶσω 169 tm
- תלעת, תלעת αλούργημα: *purple clothing* Nu 4. 8 Thr 4. 5 50, 57, 63
- תלעת, תלעת αλουργής, -γός 50, 75, 91 tm, 109 t, 115 t
- תלע, תלעת, תלעת, תלע: *worm, maggot*; of common worms Ex 16. 20 Jes 11. 11 Jon 4. 7 51, 109 t
- תפזים ὀπτητός: *roasted*; ὀπτός: *roasted, broiled; baked* Lev 6. 14 311 t
- תפת ὀπτησις 72, 304-5 t, 307, 311 tm
- תור θεωρέω: *to be sent to consult an oracle; to be a*

- callous* from carrying weights Job 39. 10 (*anything rising like a lump, knob or knot* Dt 13. 17 Jer 49. 2
 כַּל (barrow)) 12, 67, 97
- מִלְמִל Πτολεμαῖος: v. מַלְמֵל Nu 13. 22 IIS 3. 3 62, 122
- תלת τρεῖς: v. שְׁלֹשׁ 24 t, 37 t, 99
- לתלת οὔλος (B): *woolly*; οὔλαι κόμαι *crisp, close-curling*
 hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51,
 108-9 t
- מֵל תέλος: *perfection* Job 21. 23 44
- מֵל (מֵל) מֵל, מֵל מֵל τέλειος: (τέλος) *perfect*, of victims,
entire, without spot or blemish Ex 12. 5 Lev 3. 1; *the*
surest bird of augury IS 14. 41; *perfect* (W), *authorita-*
tive, final Ps 19. 8; of animals, *full-grown* Job 21. 23;
 of persons, *accomplished, perfect in his kind* Gn 6. 9,
 17. 1, 25. 27 Ps 50. 23, 119. 1 Prv 10. 29, 11. 20,
 13. 6 Job 1. 1, 9. 22 Cant 5. 2, 6. 9 (cf. Ib 4. 7); of
 numbers, *full, complete* Lev 23. 15; Adv., *completely,*
absolutely Jos 24. 14 Jud 9. 16 24 t, 36 t, 41-2 t, 44, 49
- מֵל סεμνός: (σέβομαι) *revered, august, holy*; prop. of
 gods; at Athens the Erinyes were specially the
 σεμναὶ θεαί, or simply Σεμναί Ex 28. 30 Dt 33. 8
 Neh 7. 65; מֵל of human or half-human beings,
revered, august; worthy of respect, honourable Cant 5. 2,
 6. 9 122
- מֵל מֵל θαῦμα, θῶμα: (θαύομαι) (cf. θαυμάζω); (v.
 θαύομαι) of objects, *wonder, marvel* Dan 3. 32-3,
 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf.
 מֵל mostly of women, *a beauty* Ib 4. 8 44
- מֵל מֵל θέμησις: = δικαιοσύνη (*righteousness, justice*)
 Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; v. τέλος 81
- מֵל δείμα: (δέος) *fear, terror* (W) Dt 28. 28 Zach
 12. 4 68
- מֵל מֵל θάνατος: (θνήσκω) *death*, whether natural
 or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332-3 t
- מֵל διὰ παντός, διαπαντός: *continually*; through all,
 through everything (W) 169 tm
- מֵל ἀνέχω: *lift up, exalt* Jes 41. 10; *hold up, prop, sustain*
 Ex 17. 12 Ps 41. 13; metaph., *uphold, maintain* Ps
 17. 5, 41. 13, 63. 9 Prv 3. 18, 4. 4 Job 36. 17; *keep*
constant to; hold on, keep doing Jes 33. 15 Am 1. 5

- Prv 31. 19; *hold back, check* Prv 5. 22; *hold up what is one's own* Prv 11. 16, 29. 23 35 t
- תָּמַר, תְּמָרָה, תְּמָרָה, תְּמָרָה *πάλημη*: *date* Gn 38. 6 Ex 15. 27
Jud 4. 5 Ez 41. 18-19 Joel 1. 12 Cant 7. 8-9 IIC.h
3. 5 42 t, 56, 68
- תִּמְרָה *στέφος*: (*στέφω*) *poet. for στέφανος, σκουπ, u-teath, garland* Joel 3. 3 Cant 3. 6; *κίφος, Messenian for στέφανος; στέμμα* 41, 56
- תָּנָה *καταθρηνέω*: *bewail*; *ἐπι-*: *lament over* Jud 11. 4 107, 110
,, *ἐφ'υμνέω*: *chant or utter over; sing of, descant on* Jud
5. 11; cf. שָׁן 39, 109-10 tm
- תִּנְיָר *τὰ φῶτα* Am 6. 8 337 tm
- תִּנְיָר *πτηνός*: *flying, winged*; *π. ὄφεις* *flying or winged serpent* Gn 1. 21 Ex 7. 9, 10, 12 Jer 51. 34
Ps 91. 13; *θηρίον*: (*in form Dim. of θήρ*) *wild animal*
Jes 13. 22, 34. 13 Jer 9. 10 Ez 29. 3, 32. 2; *δράκων*:
dragon, serpent; *perh. water-snake* Jes 27. 1 Ps 74. 13 62
- תִּנְיָר *ἀποπτύω*: *spit out; abominate, spurn* Dt 7.
26, 23. 8 Am 6. 8 Mich 3. 9 Ps 107. 18 Job 19. 19;
ἐκ-: *spit at, abominate*; cf. *ἀπόπτυστος*: *spat out*;
hence, abominated, detested; abhorrent (W) תִּנְיָר Jes
49. 7 תִּנְיָר Ib 14. 19 ICh 21. 6; *πτύσις*: *spitting*
תִּנְיָר Gn 43. 32 Lev 18. 22 Dt 25. 16 Ez 18. 12,
22. 11 28 t
- תִּנְיָר *φουτάζω* 318 tm
- תִּנְיָר *φουτάς* 318 tm
- תִּנְיָר *ἐξαπατάω*: *deceive or beguile, deceive thoroughly* Gn 20. 13, 27. 12 Jes 3. 12, 63. 17 Jer
50. 6 Mich 3. 5 Ps 107. 40 33 t
- תִּנְיָר *τὸ ἔθος*: (*ἔθω*) *custom, habit*; *εἶδησις*: *knowledge*
Jes 8. 20 Ruth 4. 7 72, 80
- תִּנְיָר *κατακλείς, -κλεις, -κληίς*: *instrument for shutting or fastening doors (תְּחָרָא)*; *pl., locks on a canal*
Jes 7. 3; *case for arrows, quiver; sheath for a pin, in pl.* IS 17. 51 IIS 20. 8 Jes 7. 20 Jer 47. 6 Ez 21. 9 60, 72
- תִּנְיָר *δοῦλος (A)*: *prop. born bondman or slave, opp. one made a slave*; *then, generally, bondman, slave* Jes 3. 4;
cf. Thr 5. 8 92
- תִּנְיָר *τάγαθά*: *v. עֲבוֹדָה* Nu 23. 22 Ps 95. 4
Job 22. 25

- חַרָּוֹת *τὸ ξυρόν*: razor Nu 6. 5 Jer 36. 23 Ez 5. 1; *κατα-
κλείς*: v. חַרָּוֹת (spurious); *θήκη* (τίθημι) IS 17. 51
Ez 21. 10 60, 120 m, 141 m
- תַּפְאָרָה תַּפְאָרָתָא *φάντασις*: = -σία (*appearance*, esp. of
visual images Jes 44. 13; *prestige, reputation; parade,
ostentation*); = *φήμη* (*repute*; esp. of good report,
fame) Ex 28. 2 Dt 26. 19 Jes 3. 18, 4. 2, 13. 19, 28. 5,
52. 1 Jer 13. 11, 48. 17 Ez 16. 17 Thr 2. 1 72
- תַּכְּתֵּי תַּכְּתֵּי *τύπτω*: beat, strike, smite Jes 3. 16; beat pots
and pans (to make a noise) Ps 68. 26; beat, strike
oneself, esp. like *κόπτομαι* (כָּפַד Gn 23. 2 Jes 32. 12)
beat one's breast for grief Nah 2. 8 65
- תִּבְנִית *τύπανον*: (*τύπτω*) = *τύμπανον* (*kettle-drum; drum*
(W)); = -νος Gn 31. 27 IS 10. 5; *τυπωτής*: one
who forms or moulds Ez 28. 13 41, 43, 49, 57, 174
- תַּפְּרֵר *ράπτω*: sew together, stitch; sew (W) Gn 3. 7 Job
16. 15 Eccl 3. 7 49, 69, 88
- תַּפְּרֵר *ἐπιρ-*: sew up; *συρ-*: stitch together; sew up (W) Ez
13. 18 88
- תַּפְּסֵר *ἀπτω*: lay hands on; metaph., take hold of Dt 21. 19,
22. 28 Jos 8. 8 IIR 14. 13; prosecute the war vigor-
ously Nu 31. 27; attack, impugn Prv 30. 9; handle;
grasp Gn 4. 21 Jer 2. 8, 46. 9 Ez 7. 29, 36. 4; treat
superficially Hab 2. 19 109
- תַּקֵּץ *πήγνυμι*: stick or fix in Jud 3. 21, 4. 21 IS 31. 10
IIS 18. 14 Prv 6. 1 Job 17. 3 ICh 10. 10; pitch a
tent Gn 31. 25 Jer 6. 3 49, 68, 372 m, 423-4
- תִּרְרָה *διαδοχή*: taking over from another; succession;
turn; relief, relay Esth 2. 12; pedigree ICh 17. 17;
ταῦρος: bull Esr 6. 9, 17 Dan 4. 22; also τ. βοῦς, v.
p. 662; priest of Poseidon Ps 74. 19 [highly suspect] 37 t, 39
- „ *τρυγών*: turtle-dove, *Columba turtur* Gn 15. 9 Lev 12.
6 Jer 8. 7 78, 120 m
- תִּרְנָה *δόρυ*: mast Jes 30. 17 Ez 27. 5 49, 68
- תִּרְעָה *θύρα*: v. חַרָּוֹת, דלת Dan 2. 49, 3. 26 23 t, 42 t, 49, 68
- תִּרְפִּים *τρίπος*, poet. for *τρίπους*: of tables (طريزه), vessels,
etc., three-legged; as Subst., tripod, i.e. three-legged
cauldron; placed as votive gifts in temples, esp. in
that of Apollo at Delphi; or they were preserved in
private houses; from a tripod the Delphic Priestess

delivered her oracles Jud 17. 5 IS 15. 23, 19. 13	
IIR 23. 24 Ez 21. 26 Zach 10. 2	4 t
תַּרְשִׁישׁ תַּרְשִׁישׁ, <i>Θαρσώ</i> , <i>oûs</i> , name of Athena; <i>Θρασώ</i> , <i>óos</i> , contr. <i>oûs</i> , <i>Bold</i> , name of Athena; <i>Ἀνδροθεά</i> , <i>man-goddess</i> , i.e. Athena Gn 10. 4 Jos 12. 24 Jcs 66.	
19 Ez 27. 12 Cant 6. 4	82, 122, 133-4, 144, 300, 326
„ <i>θρακίας</i> : (sc. <i>λίθος</i>) stone said to take fire in	
water Ex 28. 20 Cant 5. 14	137 t
„ <i>ταρσός</i> : the rows of oars on the sides of ships Ps	
48. 8	137 t
תִּשְׁבִּי <i>θέσπις</i> : v. <i>אִשָּׁה</i> IR 17. 1	77, 92
תִּשְׁבִּי <i>ένέα</i>	109 t, 316 tm, 389
آيدِه <i>Ἰδης</i> , <i>Ἰδωνεύς</i>	121, 317-19 m, 440
آدم <i>ἀνδρῆς</i> , <i>ἀνδρός</i>	285-6 m
أب <i>πατήρ</i> : father	99
„ <i>ούτόν</i> : plant, esp. garden plant or tree	73, 291 m
أبايل <i>πάμπολυς</i>	300 m, 323
أباد <i>καταφθίω</i>	318 m
أبادِه <i>ἀφάνισμός</i>	317 m, 319
أبان <i>αἰών</i>	320 m
أبدا <i>ἐς αἰδίου</i>	318-19 m
أبدى <i>αἰδίου</i>	318 m
إبريق <i>πρόχοος</i> : vessel for pouring out, jug, esp. ewer for pouring water upon the hands of guests	63
إيل <i>οἷς</i> : v. p. 438	314
إبليس <i>διάβολος</i> : Subst., slanderer; Satan, the Devil	58
إنهام <i>μέγας</i>	296 m
أبابه <i>πόποι</i> : exclamation of surprise, anger or pain	62
أجوله <i>χηλή</i>	315 m
أحجيه <i>αἰνιγμα</i>	111 m
أخ <i>κάσις</i> : brother	23, 299
أدى <i>διδωμι</i>	360 m, 387

أَرْجَوَان, أَرْجَوَان	ἀλουργής: <i>cloth of purple</i>	50, 63, 68
أَرْسَل, أَرْسَل	ἄγαμος: <i>unmarried, single, prop. of the man, whether bachelor or widower</i>	33
أُسْبُوع	ἐπτάς: <i>period of seven days</i>	31, 37
أُسْطُول	στόλος	339 m, 341
أُتْلُوب	ὁδός	367 m, 403
أُتْنَه	ὑπνον	348 m
أَكَل	φαγεῖν: <i>eat, devour</i> ; cf. φάγων: <i>glutton</i> فُجْعَان	67
أَكُون	φάγημα: <i>v. p. 442</i>	65
أَلْ-	ὁ: <i>definite or prepositive article</i>	65
أَلَا	ἄρα: <i>interrog. Particle, implying anxiety or impatience</i>	92
أَلَمْ	ἄρα οὖν: <i>used to draw an affirmative inference</i>	323, 434 m, 467 m
أَلْمَاز, أَلْمَاز	ἀδάμας, αὐτος: <i>diamond</i>	47, 49
إِلَه	θεός: <i>God, the Deity</i>	121
إِلَى	παρά	62, 172 m
إِلَى	πρός	62, 172 m
أَمْ	ἤ: <i>Disjunctive, or</i>	12
إِسَام	ἡγεμών	23, 614 m
أَمَر	ἐρῶ: <i>tell, order</i> ; cf. εἶπον	112
أَمْر	ῥῆμα: <i>subject of speech, matter</i>	111
إِسْرَاه	ἀνδρίς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُم	μήτηρ: <i>mother</i>	100-1
أُمَّة	δῆμος, λαός: <i>people</i>	56, 58
إِنْ	εἰ: <i>if, whether</i>	12, 34
إِنْ	οὐ: <i>not (VV)</i>	34
إِنْ	ἐν: <i>Prep., in</i>	316
إِنْتَبَر	ἀναβαίνω: <i>go up, mount</i>	100
أَنْتَ	σύ: <i>thou</i>	34

أُنْثَى	γυνή, γυναικός: <i>woman, female</i> ; cf. ἀνδρίς; اُنْثَى	
أُنْثَى	ἀνδρογύνης, -νος: <i>man-woman; hermaphrodite</i> ; γύναν-	
δρος:	<i>of doubtful sex; of a woman, tirago</i>	112, 289
إِنْجَاس, إِنْجَاس	ἀγέρδα, ὄγκη	94 m
إِنْسَان	ἀνὴρ, ἀνδρός	63, 285-6 m
أَخْل	φυλή, φύλον: <i>race; tribe or clan</i>	66, 73
أَوْ	ἡ: ἔ. ἄ	12
أَوَان	αἰών	320 m
أَوْز, أَوْز	ἀζεινοί	95 m
أَي	ναί: <i>yes, verily</i>	56
أَي	ὄπλον	342 m
إِيرَان	(γῆ) πυρός: <i>(land) of fire</i>	300
وَيْن, قَيْن, قَيْن	ποῦ νυ: <i>where?</i>	28, 38, 62, 100
بَرْ	φρέαρ: <i>an artificial well</i>	81
أَبَارَح	ἡμέρα χθές	xxix m
بَارَك	εὐλογέω	115-16 m
بَرَاء, بَرَاء	(γῆ) πετρών: <i>(land) of rocks [Petra]</i>	300
بَتُون	ἀβαντος	102 m, 459 m
بَرْغوث	πυραύστης: <i>moth that gets singed in the candle</i>	45, 99
بَرْك	προσκυνέω	116 m
بَرْك	εὐλογία	43, 115 m
بَضَاع	χρῆμα	374 m, 426
بَضَل	πολεμικός [πτο-]: <i>skilled in war, warlike</i>	61
بَقْد	νῆπτα	95 m
بَقِيء	βραδύς	97 m
بَعْد	μετά	172 m
بَقْل	ἡμίονος: <i>half-ass, i.e. mule</i>	51
بَقْر	βοῦς	40, 639 m
بُكَاء	κωκυτός	77, 455 m
بَكَّة, سَكَّة	μαντεῖον: <i>seat of an oracle</i>	133, 300, 326, 422-3

بلا	παρά	172 m
بَلَد	πόλις: city, country	40
بَلَع	βρογχιάζω: gulp down	57
بَلْعَه	βρόγχος: gulp, draught	57
بَلْعُوم	βρόγχος: generally, throat	57, 93
يَلْع	εὐλογέω	41, 43, 115 m
بَلَاغَه	εὐλογία	115 m
بَلِيع	εὐλογος: eloquent	43, 115 m
بَنَى (غَسَّان)	γένος	291 m
بَيْت	οἶκος: house, temple	13, 24, 77, 101
يَطْرَى	ιατρός: v. p. 498	73
بَيْن	διὰ μέσον	291 m
تَلْمِيذ	μαθητής: pupil, student, apprentice; disciple (W)	72
تِينَه	σῦκον: v. p. 602	101
تَدِي	τιτθός: a woman's breast, rarely the male breast; cf. στῆθος	52, 77
تَعْب	κυναλώπηξ	57, 90 m
تَغْرَه, تَغْرَه	φῶς	337-8 m
تَغْرَه	ἄρθρον	xxviii m
مِثْقَال	σήκωμα: v. p. 600	72
نِقْدَه	πιστόν: v. p. 454	73
ثَلَاثَه, ثَلَاث	τρεῖς: three	37, 99
ثَلَج [snow]	χάλαζα: hail	37
ثَنَاء	αἶνη	110 m
ثَنَائِي	αἰνετήριος	110 m
أَتْنَى عَلَى	αἰνίζομαι	110 m
تَوْبَه	στρέψις: a turning round	37
تَوْر	ταῦρος: bull	45
جَار	πρόσχωρος: Subst., neighbour	62
الْجَبْس	ἡ γύψος: chalk, gypsum	67

جحر	φῶς	337-8 m
جدا	μέγας	296 m
جدل, جديله	χηλή	319 m
جذر	ρίζα: root	50, 69
جدل	στόλος	339 m, 341
اجترا	ἀνδρέω	283 m
جریء	ἀνδρείος	288 m
جراءء	ἀνδρειότης	288 m
جری	κυρέω: v. p. 461	399
جری	ρέω	369 m, 412
جزاء	δίκη: satisfaction, penalty	58, 93
جزيره	πόλις, πτόλις: island	40
جازه	ἀνδρειότης	283 m
جسور	ἀνδρείος	288 m
جلال	ἀγαλμα: glory; μέγεθος	56, 296-7 m, 355 m
جلیل	μέγας	56, 296-7 m
جلد	δέρος: skin, hide	66
جمل	κάμηλος	314 m
جمل	ὄπλον	342 m
جوده	μέγεθος	56, 296-7 m
جیل	κύκλος	94 m
حائط	τείχος: wall	64, 80, 95
حاد الطبع	ὀξύθυμος	298 m
حافر	χηλή	314 m
حايض	ὀξύτης: sharp, sour	41
حامى, حامي	κηδεμών: protector, guardian	92
حب	ἀγαπάω: love	49, 91, 100
حبيب	ἀγαπητός	91, 102 m, 107-8
حبس	ἀपाσιτόν, ἵψον	67, 97 m
حبل	ὄπλον	319, 321, 342 m

حَتَّى	ἕως ὅτε	319 m
حجب	καλύπτω: cover or veil oneself (cf. حجاب/κάλυμμα)	92
حجر	ἀγήρατος, πέτρος	94 m
حراره	πυρετός	105 m
حارب	πολεμέω: to be at war or make war; fight, do battle	61
حرب	ἀρμάν, ἔρις, πόλεμος	61, 73, 97 m
حارث	Ἄρητος, Ἀρήτη: the Prayed for	324
حرث	ἀράω, ἀροτριάζω: plough, till	36
حرف	χηλή	319 m
حرق	ἐπιβρύκω (ῥώχειν), -ύχω, τρίζω: gnash, gnash the teeth	69, 109
حرون	ἀνδρεῖος	288 m
حريم	χρήμα: of persons, χ. θηλειῶν womankind	91, 327, 374 m
حزمه	δράγμα: handful; esp. as many stalks of corn as the reaper can grasp in his left hand, truss, sheaf	59
حزن	ἀσάζειν, πενθέω	98 m
حسب	ψηφίζω: count, reckon	53
حشا	γεμίζω: stuff, gorge; حَشَى load, freight	44, 243, 350 m
حشد	ὄχλος: crowd, throng	93
حسان	ἀξανίτης, ὄχειος (ἵππος): (horse) kept for breeding; ὄχημα: riding horse	95
حشه	λάχος: Poet. word, share	56, 421
أَحْصَى	ψηφίζω: v. حسب	53, 93, 421
حصىه, حصاء, حصباء	ψηφός: a small round worn stone, pebble	66, 95
حصل	ἤκω; ἴκω	421 m
حصيره, حصير	ψίαθος: a rush-mat, used for sleeping on, mat (V)	100
حظ	τίθημι, κατα-: place, put, set down	64, 372 m, 421
حظ	τύχη: chance; good fortune; ill fortune, misfortune, ill-luck	65, 421
حف	ἀμπέχω: surround	56
حق	δίκη: right, truth	58

حَكِيم, حَاكِم	ἡγεμών	28, 637 m
حُلَّة	στολὴς; ὄπλον	339 m, 342 m
حَلَق	φάρυγξ: <i>pharynx</i>	93
حَلْقُوم	λάρυγξ, υἱγγος: <i>larynx</i> or <i>upper part of the windpipe</i> ; but in Poets confused with φάρυγξ (gullet) حَلَقٌ بَلْعُوم	93
حُلْم	ὄραμα: <i>vision</i> during sleep, <i>dream</i>	73
حَلِيب	γλάγος: v. p. 478	108
حَلِيد	ἄγαλμα	355 m, 376
حِمَار	ὄνος: <i>ass</i>	37, 40-44, 50, 100
أَحْمَر	ξανθός, Σκάμαιδρος	93, 110, 316 m
حَمْد, أَحْمَد	αἰνίζομαι	110 m
حَمْد	αἴη	110 m
حَمَاد	ἐπαινέτης	111 m
حَمُود, حَمِيد	αἰνετός, αἰνητός: <i>praiseworthy</i>	109, 110 m
حَمْد	ἐπαινετός: <i>praiseworthy, laudable</i> ; ἐγκωμιαστός: <i>to be praised</i> حَمْدُود	109 m, 111 m
حَايِش	ζυμίτης: v. p. 480	41
حِمْل	γόμος	360 m, 381
حَمِيد, حَمِيَّ	θύμος	297 m
حَنْجَرَه	φάρυγξ: v. حَلَق	38
حَن	ἐλεέω: <i>to have pity on, show mercy to</i>	50
حَنَان, حَان	ἐλεεινός: <i>showing pity</i> ; ἐλεήμων: <i>pitiful, merciful</i>	50
حُورِي	κόρη: <i>girl</i> ; with reference to virginity, <i>maiden</i>	44, 50
حَوْل	περί	172 m
حَيَاة	αἰών	320 m
حَيْن	„	319-20 m, 662 m
مُخْتَار	αἰρετός: v. p. 454	130
خَبَا	καλύπτω: <i>hide, conceal</i>	23, 297, 299
خَبَز	ὀπτάω: <i>bake bread</i>	47
مُخْبَز	ὀπτάνιον: <i>oven</i>	14, 47, 70

خبط	κόπτω: strike, beat, knock; ἀπτω: have intercourse with a woman	43, 299
خاتم	τύπος: impression, seal, stamp	79
خراء	κόπρος: excrement, ordure, of men and cattle; in pl.	93, 101
خرب	φθείρω: destroy	65
خراب	φθόρος: destruction, ruin	65
خَرّ	ρέω	369 m. 412
خريف	ῶρα (C): spring	13, 50
خَشَخَش	ψιθυρίζω: metaph. of trees, whisper (i.e. rustle); ψοφέω: sound, make a noise; rustle (W) [the latter homologue is to be preferred]	53
خطب	καταινέω	110 m
خَطَر	πτόρθος: v. p. 476	416
خَطّ	γράφω: draw	113 m
خفض	κουφίζω	13, 24, 353 m, 421
خَذَب	κουφίζω	353 m
خَفَى	καλύπτω: v. خبا	92
خَفّ	χηλή	314 m
مَخَب	χηλή	315 m
خَتَب	γεννάω: v. p. 480	289
خَلِيل	ἐταῖρος: comrade, companion	56
خمد	κουφίζω	353 m
خَمَد	πέντε: five	23, 99, 299
خَيْط	μίτος: thread	299
خَيْل	ἵππος, καβάλλη, κήλη	329 m
دائره	τροχός: wheel	93
دار	θύρα: dwelling	73, 76
دام	δινεύω: whirl, roll about	58
دَوَم	ἐπιδινεύω: whirl for the throw	58
داود	ἀγαπητός	91, 102 m
داهیه	Αἰδης	318 m

دَبَكَة	τὰ βάκχεια: <i>Bacchic frenzy, revelry</i>	331
دَبَلَة	αἴλουρος: <i>cat</i> ; τίγρις: <i>tiger</i>	
دِرْخَم	δράχμη: <i>drachma</i>	66, 78, 100
دَلْو	χάλιμος	319 m
إِنْدَق	δαίτω	341 m
دَسَن	δέμας	xxxix m
أَذْخَم	ξανθός: <i>yellow</i> ; of horses, <i>bay</i>	93, 121, 366 m, 401
دَوْر, دَوْر	διάδοχος: <i>v. p.</i> 466	30, 101
دِين	δίκη: <i>judgment</i>	59
حَذَى, حَذَى, حَذَى	ὅδε: demonstr. Pron., <i>this</i> , formed by adding -δε to the old demonstr. Pron. ὅ; to designate what is <i>nearer</i> as opp. to what is <i>more remote</i>	75, 101
دَب	ὄπλον	319, 342 m, 406
ذَبَح	θύω: <i>sacrifice, slay</i> a victim; simply, <i>slaughter</i> ; σφάζω: <i>slay, slaughter, properly by cutting the throat</i>	30, 67
ذَخَائِر	ἀγορά: <i>supplies, provisions</i>	337
ذِرَاع	χείρ: <i>hand and arm, arm</i>	47, 99, 319
ذَكْر	ἀνήρ; ἀρσεν, ἀρσεν	285-6 m
ذَنْب	στόλος	319, 339 m
ذَهَب	ξανθός: <i>yellow</i> , of various shades, used of gold	99, 101, 366, 400 m
ذَيْل	στόλος	339 m
رَاب	τυρόω: <i>curdle</i>	65
رَأْس	κράς	60, 348 m
رَاقِد	ῥόος: <i>stream</i> (الرافدان: the Euphrates and the Tigris)	300 m
رَأَى	ὁράω: <i>see, look</i>	44, 101, 344
رَبَّى	τρέφω, ἐκ-: <i>bring up, rear</i> , esp. of children bred and brought up in a house	64
رَيْب	τρόφειμος: Subst., <i>nursling, foster-child</i>	64
الرَّجُلَة (نبات)		288 m
رَجِم	ἐλέω: <i>v.</i> حَن	50
رَحْمَان, رَحْم	ἐλεήμων: <i>v.</i> حَان	50

رَحْمَة	ἔλεος: <i>pity, mercy, compassion</i>	50
رَحَى	τροχός: <i>potter's wheel</i> ; v. دائره	93
رَخْو	πρᾶος: <i>soft</i>	62, 93
رَشَح	ῥέω	369 m, 412
رَعِب	ταρβέω: <i>fear, dread; stand in awe of, revere</i>	63
رَعْد	βροντή: <i>thunder</i>	42
رَعَى	τρώγω: <i>gnaw, nibble, munch, esp. of herbivorous animals</i>	65
رَفَأ	θεραπεύω	55, 59, 299, 344 m
رَقَرَف	τραυλοηχέω: <i>twitter</i>	64
رَقَبَة	τράχηλος, λου: <i>neck</i>	64
رَقَّ، اِسْتَرَقَّ	ἀνδραποδίζω	287 m
رَقِيق، رَقِيق	ἀνδράποδον, -δισμός	287 m
رَكَض	τροχάζω: <i>run quickly</i>	64
أَرْحَب	ταρβέω: v. رعب	63
رَحِينَة، رَحِين	ῥύσιον: <i>pledge</i>	97
رِيح، رِيحَة	ῥόος: <i>current</i> [extended to mean 'wind', 'odour']	56, 65
رِيح	τροχός: <i>whirlwind</i>	56
رَبَق	ῥόος: v. رِيح (saliva)	56
زَايِر	ξένος: <i>guest, visitor</i>	52
زُبِر	ὄπλον	342 m
زَبَلَة، زَبَل، زَبَالَة	σκύβαλον: <i>dung, manure, refuse</i>	52
زَخَرَف	ἀγαλμα	355 m, 376
زَرَب	ῥέω	369 m, 412
زَرَع	σπείρω: <i>sow</i>	101
زَرْقَة	δράκων: <i>dragon, serpent</i> (river near Jaffa)	92
زَقَّ	σειώ: <i>shake</i>	12
زَلَمَد	ἀνήρ	285-6 m
زَوَّج	ζεύγνυμι	107 m
ز-س	future prefix, -σ-	84

ساعة	ώρα (C): <i>time of day, the time of day, hour</i>	50, 100
سليم, سالم	ὅλος: <i>whole, i.e. safe and sound</i>	49
سبح	αἰνίζομαι	110 m
تسبح	ἐπαίνεσις	110 m
سبع	σκύμος: <i>cub, whelp, esp. lion's whelp</i>	121, 322
سجیل	θέαγον	323 m
سخي	ἀσιχῆρ, ἄφθονος	98 m
سرح	στέλλω	338-40 m
سرح	ἀπο-: <i>send off</i>	339-40 m
سرقند	Θεράπνη, -ης: <i>a port on the east coast of the Mediterranean</i>	300
سراج	στέγη: <i>roof</i>	41
سطر	ἄρθρον	xxviii m
س	ἔπος: <i>line of writing</i>	
سطم	πακτόω: <i>stop up, caulk</i>	67
سفر	στέλλω	338-40 m
سافر	ἀπο-	338-40 m
سفر	στόλος	339 m
سكوا	σκευᾶ	321-2 m
سكب	χέω: <i>pour; smelt</i>	51
سكت	ἡσυχάζω: <i>keep quiet</i>	55, 92
سكن	οἰκέω, σκηνέω: <i>v. p. 593</i>	418
ساكن	συγκλίνω	371 m, 418
سكون	<i>a point of vocalization</i>	22, 99, 336
سلاح	στόλος	339 m, 341
تسلط	βασιλεύω, -λίζω: <i>to be king, rule, reign</i>	101
أشمر	ξανθός, Σκάμανδρος: <i>brown, auburn</i>	48, 93, 316
يلوان	Shiloah Jes 8. 6 (<i>a spring near Jerusalem</i>)	336
سمار	σχοῖνος: <i>v. p. 436</i>	77
السؤال	<i>a pre-Islamic Jewish poet</i>	325
سِنَّة	ὀδούς, ὀδόντος: <i>tooth</i>	45, 82

سهوله	σχολή: <i>leisure, rest, ease</i>	44
سوء	κακόν: <i>evil, ill</i>	60
سور	θώραξ: <i>breastwork, parapet</i>	43, 45, 59, 77
سوف	ἐσόμενος: <i>future Participle of εἰμί [future pointer]</i>	84
سيف	ξίφος, σκίφος: <i>sword; rapier</i> (W) شيش	45
شارد	δράπης, -πέτης: <i>runaway, fugitive</i>	49
شاطىء	ὄχθη, -θος: <i>the bank of a river, shore</i>	46
شاطر	ἴστωρ: <i>knowing, learned, skilled</i>	28
شاف	σκοπέω: <i>behold, watch</i>	52
شال	φέρω: <i>bear or carry a load</i>	101
شال	στολή, -λīs: <i>garment (shawl)</i>	339, m, 341
شام	ξανθός, Σκάμαιδρος: <i>in Ep. mostly used of fair, golden hair (but in later Gr. of complexion . . .)</i>	316 m
”	Φοινίκη: <i>Phoenicia [Arabic name for Syria]</i>	93
شوم	κακόν: v. سوء	60
شبر, شبر	δῶρον	100 m, 389
شبل	σκύμνος: v. سجع	121
شج	σχίζω: <i>split, cleave</i>	93 m
شجره	ξύλον: <i>tree</i>	45
شد	στέλλω	338 m, 341
شده	δίφθογγος	21 m
شارد	δραπέτης: v. p. 585	49
شرس	γοργός: <i>grim, fierce, terrible</i>	386
شرط	εῖρηται: <i>treaty, agreement</i>	40
شيرش	ρίζα: v. جذر	45, 50, 69, 386
شرم	σπαράσσω	371 m, 417
شعل	πυρόω: <i>burn with fire, burn up</i>	56, 93, 100
شغل	ἀγορά: <i>business of the ἀγορά</i>	355 m, 377
شفي	θεραπεύω	344 m
شق	δαίζω 341 m; σχίζω: v. شج; σπαράσσω	93, 371 m, 417
شكس	ὀξυθυμέω	298 m

شَكِس	ὀξύθυμος, -μίας	298 m
شَكْل	ἐκδέω: v. p. 542; συγκλίνω: v. p. 371	419-20
شَلَح	ἀποστέλλω	13, 100, 333-40 m*
شِمَال	εὐώνυμος: euphem. <i>left, on the left hand</i> (because bad omens came from the left)	56
شَمْس	ξανθός; ἥλιος	93, 101 m, 366
شَمْلَه, شَمْلَه	χλαμύς: mantle	49
شَمْدُور	Σκάμανδρος	316 m
شَوْشَه	χαίτη: mane	78
شَيْخ, مَشِيخ	ἡγεμών	28, 93, 637-40 m
شِيد	σύνδεσμος	303 m, 583 m
شَابُون	σάπων: soap	422
صَبغ	χρῶμα: colour	45
صِبَاغ	χροιά: colour	101
مَدَّ	στέλλω	338 m
مَدَّر	στῆθος: breast; metaph., <i>the breast as the seat of feeling and thought</i>	52
مَدَفَه	πάθος: v. p. 448	93
مَدَق	ἐνδικος, ἔν-	362 m, 389
مَدِيق	ἐνδικος, ἔν-	362 m, 389
مَرَّف	ξηραίνω: drain dry	100 m
أَمَر	ξανθός	93, 316, 366 m, 401
,,	ὠχρός: pale, wan, esp. pale-yellow, sallow; the colour yellow	50
مَد	ἀθάνατος	323 m
مَم	πακτόω: v. مَم	61
مَم عَلَى	καταίνέω: agree, promise to do	110 m
تَمِيم	αἶνη	110 m
مَم	ἄγαλμα: statue in honour of a god	45, 48, 74, 99, 355 m
مَر	πενθερός: connexion by marriage, e.g. brother-in-law	74, 262 m

صَاد	ζητέω: <i>seek, seek for; search after</i>	43
صَيَّاد	ζητητής: v. p. 557	57
صَيْدَه	ξουθός: <i>golden yellow</i> ; Σιδών	22, 31, 336, 393
ضَبْع	vaiva: <i>the striped hyena</i>	45, 51, 79, 101
ضَحَك	καχάζω: <i>laugh aloud</i>	24, 44, 99
ضَرُورَه	χρέος: <i>need</i>	101
ضَنْفِيرَه	στέφος: <i>wreath</i>	52, 319
ضَنْفِيرَه, ضَنْفَر	χηλή	315 m
ضِلْع	σκέλος: <i>side</i>	81
ضَمَّه	a point of vocalization	99
طَاوُوس	ταώς: <i>peacock</i>	49
طَاف	δινεύω: v. دام	58
طَالُوت	τελευταίος	47, 324-5 m
طَبَخ	ὀπτάω: v. خَبَز	47, 100
ضَبْع	θύμος	297-8 m, 300
إِضْطَرَب	θορυβάζομαι: <i>Pass., to be troubled</i>	97 m
طَرَبُوش	κάλυψις: <i>covering (headgear)</i>	72
طَرَف	ἄρθρον	xxviii m, 318
طَرِي	πρᾶος: v. رَخَو	93
طَعْم, طَعْم, طَعْم	γεῦμα: <i>taste</i> ; ἔδεσμα: v. p. 438	47, 401 m
طَنَل	τρυφερός, τρυφήλός: <i>delicate; tender; of an infant</i>	43
طَلَق	ἐξαποστέλλω	339-40 m
طَهَّر	καθαίρω: v. p. 487	394
طُور	διάδοχος: v. p. 466	101
طَهَارَه	κάθαρσις: <i>cleansing from guilt or defilement; purification</i>	82
طُور	ὄρος	368 m, 410
طُوفَان	[deluge] τυφών: v. p. 528	77
طُوق	τροχός: <i>hoop</i>	93
طَيْرَان	πτέρυξ: <i>flight</i>	62

NIN. CATALOGUE OF GENERAL HOMOLOGIES 621

طَيْرَه	πτερόν: omen	62
طين	θίς: sand or mud at the bottom of the sea	43, 47, 73
طَيِّب	ἀγαθός: good, in moral sense	101
ظَبْي	ὑαῖνα: a kind of antelope	45, 51, 101
ظَفَر	χηλή	319 m
ظَلْف	ὀπλή	314 m
ظَلَّل	σκιάζω: cast a shadow	33
ظِل	σκία: shadow; shade of trees, etc.	45
ظَهْر	ἀγορά: ἀγορῆς διάλυσις the time just after mid-day	99, 377
عَاقِر	ἄκουρος: childless	44, 380
عَال	καλός: good, of fine quality	60
عَال	μέγας	297 m, 300
عَالَم	τὸ ὅλον: the universe	24, 37, 42, 49
عَام	αἰών	320 m
عَانِي	πονέω: suffer	61
عَاجِر	ἐπαίρα: courtesan	56
عَبَّاس	Αἴας: Ajax	121
عَبَارَه	ἔπος: word	50
عَبْد	ὀπηδός: attendant	128
عَبْدُ اللَّهِ	(possibly) אַבְדָּה IR 4. 6 Neh 11. 17 אַבְדָּה Jer 36. 26 ὀπηδός θεοῦ	128
عَبْدُ الْمَلِكِ	a follower of Moloch, in pre-Islamic times; cf. אַבְדֵּי מַלְךְ	93, 307
عَبِّي	γεμίζω	360 m, 385
عَتَو	μέγεθος	298 m
عَثَه	πυραύστης: v. برغوث	62, 93
عَجَلَه	κύκλος: wheel	73
عَد	ἀριθμέω: number, count, reckon	63, 382
عَدَد	ἀρίθμημα: number	63
أَعَد	στέλλω	338 m, 340
عَدِيد	μέγας	296 m

عَدَن	Ἰδης	121, 318 m
عَدَن	Ἀθήνη: <i>Athene</i> (the port of Aden)	121, 134, 300
عذاب	πάθος: <i>suffering</i>	61 •
عَذَاء	ἄνευ ἀνδρός	289 m
عِراق	ἀργος: = πεδῖον (<i>plain</i>)	300
عَرَبُونَ	ἀρράβων, ῥύσιον	97 m
أَعْرَابِي	عَرَبِي, Ἀράβιος, -ικός: <i>Arabian</i> ; ἐρημικός: <i>living in a desert</i>	130
عَرِيَّة	πόρευμα: <i>carriage</i>	62
عرف	ἀρπάζω	383
عَرَفَات	ὄροφοι	46, 130 m
عِرْق	ῥακίς: <i>branch of a blood-vessel</i>	93
„	ρίζα: <i>v. جذر</i>	50
عَرُوس	ἐραστός	103 m
عَرَّة	μέγεθος	298 m
عُدَّة	ὄπλον	342 m
أَنْ عَسَى	τάχ' ἂν: (τάχα, Adv., <i>perhaps</i> عَسَى) <i>probably, perhaps</i>	63
عَتَقَ, تَعَتَّقَ	ἀγαπάω: <i>treat with affection</i>	33, 91
عُتْر	ἀγορά: ἀγορῆς διάλυσις <i>v. نُتْر</i>	397
„	ἐτηρίς: <i>term of years</i>	
عُصْفُور	σπρουθός: <i>sparrow</i>	81
عَضَادَة	στήλη	339 m, 341
عَضِلَ, عَضُلَ	μέγας	56 m
عَضَلَه	Ἰδης	121, 318 m
عَظْمَ, عَظْمٌ	ὀστέον: <i>bone</i>	81, 99
عَظْلَه	σχολή: <i>leisure; idleness</i>	45
أَعْطَى	δίδωμι: <i>give, grant, offer</i>	58
عَنيف	νηφαντός	104 m
عَقْرَب	σκορπίος	331 m

XIX. CATALOGUE OF GENERAL HOMOLOGIES 623

عقله	ἄρθρον	xxviii m
عَلَّ	πολλάκις: <i>perhaps, perchance</i>	61
عَلَّوْش	κάλλιστος: <i>best, of the finest quality</i>	60
عَلَى	ἀνά: <i>on, upon</i>	168 m
عَمَامَه	στέφος, στέμμα: <i>crown, wreath</i>	54, 56, 93
عَمَدَه	μείζων	297 m
عَمْر	θύμος	297 m
عُمَر	Ὅμηρος: <i>Homer</i>	121
عَمَّر	γεμίζω: <i>load</i>	44
عَمَلَق	ἀνδρογίγας	289 m
عَمْتَرَه	αἰτήρ [a hero of pre-Islamic Arabia]	285 m
تَعْنَى	πονέομαι: <i>work hard, toil</i>	61
تَعَبَد	αἰνίζομαι	110 m
عَهْد	εἰρήνη: <i>treaty, agreement</i>	40
عَيِّن	παιδίον: <i>little or young child</i>	61, 101
عَيْن	ὥς: αἰτή: v. p. 337	337 m
عَبِيف	ιηφόρος	104 m
عَابَه	νάπος: <i>grove</i>	57
عَبِي	ἀβός, ἀβυής	94 m
عُرَاب	κόραξ: <i>raven</i>	302
عُرَام	ἔρμα B., ἔρως: <i>love</i>	97 m
عُرَب	ἔσπερος	378 m
عُرْد	τραυλοηχέω: v. رُفِر	64
عُرْفَه	ὑπερῶον: v. p. 89	414
عُرْلَه	κουρά	394 m
عُش	καταγοητεύω: <i>cheat</i>	45
عُطَايَه	κάλυψις: <i>covering</i>	82
عُغْلَام	δοῦλος: <i>slave</i> ; πῶλος: <i>young man</i>	58, 67, 99, 101
عُور	γῆ: <i>land</i> (in Transjordan)	
عُيْمَه	νέφος: <i>cloud</i>	44, 57
أَنَاد	ὠφέλεω: <i>benefit</i>	93

فائده	ωφέλεια, -λησις: <i>profit, advantage</i>	93
فتح	πετάννυμι: <i>open</i>	101
فتحه	a point of vocalization	99
فتاه, فتى	παῖς, παιδός: <i>child, boy or girl</i>	82
أوجع, تنجّع	ἀλγέω, αὐγεῖν	98 m
فجل	ῥαφανίς: <i>radish</i>	93
فخذ	ἐπιγουνίς, -δος: <i>part above the knee, thigh-muscle</i>	380
فرج	ῥαγάς: <i>fissure; = rima, γυναικεία φύσις (female organ)</i>	100
فرضه, فرض	ἔργον: <i>task</i>	50
فرعون	Φαραώ, ἑφορος: <i>Pharaoh; overseer, guardian, ruler</i>	336, 345
فسخ	κουφίζω: <i>cancel</i>	353 m
فر	φράζω: <i>explain</i>	24, 44, 69
ففساء	ψηφοθέτημα: <i>tessellated pavement work</i>	53
مفجل	ἄρθρον	xxviii m
فطن	πινυτός: <i>prudent</i>	73, 105 m
فطنه	πινυτή: <i>understanding, wisdom</i>	73
فعل	ποίημα: <i>work; deed, act</i>	74, 84, 381
فقره	ἄρθρον	xxviii m
بنكاهه, بنكه	ἀσπακῶς	98 m
فلاحه	ἔργον: <i>tillage</i>	50
فلق, فلق	χηλή (cf. p. 371)	315 m
فئار	φανά: <i>torch</i>	65, 69
فنجان	ἀγγεῖον: <i>vessel</i>	38
فهم	πινυτή: v. فطنه	73
على النور	ἀνὰ τόπον: <i>on the spot, immediately</i>	64
فيل	θηρίον: <i>wild animal; freq. of elephants</i>	92
قبض	ἄπτω: <i>take hold of</i>	14
قادر, قدیر	μέγας	296 m
قزم	ἄνδριον	288 m

قاضى	δικαστής: a judge	53, 101
قبل	πρό	172 m
قَبْلَهُ, قَبْلًا, قَبْلُ	πρός	173 m
قَبِيلَهُ	φυλή: clan, tribe	74
قتل	κτείνω: kill, slay	23, 33
قِثَاء	κολοκύνθη: round gourd	60
قُدَّاسَهُ	ἀγιωσύνη: holiness, sanctity	74
قُدَّس	ἀγίασμα, ἀγιαστήριον, ἀγίατευμα: sanctuary	79
قَدَّيس, قَدَّوس	ἀγιστός: hallowed; ἅγιος: holy, pure; ἀγνός: chaste, pure	21, 40, 102, 107
قُرَّان	χρημα: oracle	93, 327, 374 m, 427
قُرْن	κέρας	348 m
,,	κράς	348 m
قَرِيب	περί	172 m
قَرِيبَهُ	πολείδιον, πολίδιον: Dim. of πόλις (city)	571 m
قَسَمَ	σχίζω: split, divide, part, separate	53, 93
قَصَاصَهُ	ξύσμα: shavings, filings	52
قَصَبَهُ	σχοῖνος: rush, reed (W)	78
قَصْر	οἶκος: v. بيت	77
قَصَهُ	αἶτη, αἶνος	110 m
قَصِي	ἔσχατος: farthest, extreme	55
قَطْر	πόλις, πτόλις: country	40
قَنَز	κουφίζω	353 m
قُنْد	κόρινος: basket	78
قَنَل, قَنَل	κουφίζω	353 m
قَمَد	στέφος, στέμμα: v. عمامة	56
قَمِينَهُ, قَمِين	κάμινος: kiln	399 m
قُنْدُ	ἀκανθώδης, -θόχοιρος: v. p. 569	90 m
قال	καλέω: call, summon; invite אקא Esth 2. 14, 4. 11; invoke אקא Gn 12. 8; Pass., of the god, to be invoked	

Dt 28. 10 Jer 44. 26; Pass., to be called נִקְרָא Dt 25. 10 ICh 13. 6 Zach 8. 3; special construction— Ἀλησίου ἔνθα κολώνη κέκληται where is the hill called the hill of Alecion (Il. 11. 758) يُقَالُ لَهُ IIS 20. 1 Jcs 48. 1	395
قوم δῆμος, λαός: v. أمه	56, 58
قيم κηδεμών: guardian	92
كلیل ὅλος: whole, entire, complete in all its parts	49
كاهن διάκονος: attendant or official in a temple or religious guild	73
كبد ἥπαρ, ἥπατος: liver	82
كبير ἀψίορ μέγα (big)	98 m
كتب γράφω: write	101
كاتب γραφεύς: scribe, scrivener	40
كتاب γραφή: book	21, 40
كتاب γραμματεῖον: a school	40
مكتوب γράμμα: letter	40
كيتان χιτών: tunic (Accadian <i>kitinnu</i> 'linen garment', Hebrew <i>kētōnet</i> 'tunic' . . .); cf. كتان, linen	77
كثير ἀψίορ πολύ (many)	98 m
كذا καὶ ὡς: even thus (W)	51
كذب ψεῦδος: falsehood, lie	47
كخرانه ἐργαστήριον	xxvii-xxviii m
كوسί κλισία: couch or easy chair	332
كوشه, كرش χορδή: guts, tripe	47
كوه a point of vocalization	99
كعبه, كعب κύβος: cube, esp. cubical die; block of stone	130
كفت ἀπτω: v. p. 503	14
كفيه στέφος: v. عمامه	
كغب χαροπός	90 m
كل ὅλος: = πᾶς (all, the whole, every)	21, 40, 47, 49

كَلَابٌ	χηλή	315 m
كوز	πρόχοος: v. بريق	63
كوفان	Σκυθών (γη): the land of the Scythians	129
كوفه	Σκυθία: Scythia	129
كوفى	Σκύθης: Scythian	44, 129
كَيّ	καῦσις: cautery	73, 78
لَا، لَنْ	οὐ: not (W)	12, 24, 35
لائق	προσήκων: Part. of προσήκω, as Adj., <i>befitting</i> , <i>proper</i> , <i>meet</i>	62
لبس	ἀμφιάζω; καλύπτω: v. p. 502	174-5 m
تَلْجَلِجٌ	τραυλίζω: <i>mispronounce a letter</i> , <i>lisp</i> ; of children	64
لَعَقَ، لَعَقٌ	λείχω: <i>lick up</i>	12
لَحْيٌ	γένυς: <i>jaw</i>	47
لَيْغٌ	τραυλίζω: v. تلجلج	64
لِسَانٌ	γλῶσσα: <i>tongue</i> , <i>language</i> , <i>dialect</i> ; <i>anything shaped like the tongue</i>	68
تَلْعَثُ	τραυλίζω: v. تلجلج	64
لُغَةٌ	λόγος: <i>speech</i> , <i>language</i>	43, 73
لُقْمَانٌ	ὁ ἡγεμών	28, 637 m
لَمْ	οὐ: v. لَا	12, 35
لِمَا، مَا	τί χρῆμα: <i>why?</i> ; <i>what?</i>	64, 426
لَهْجَةٌ	λόγος	399 m
لَيْثٌ	λίς: Ep. for λέων, λέοντας: <i>lion</i>	43, 82, 101
لِيلٌ	νύξ: v. p. 508	39
ماس	ψηλαφάω: <i>feel about for</i> , <i>grope</i> or <i>search after</i>	53
مَتَى	πότε	400 m
مِجْمَرٌ، مِجْمَرٌ	θυμιατήριον: v. p. 568	71
مِجَنٌ، مِجَنَةٌ	ὄπλον	342 m, 406
مَحَلَّةٌ	ὄπλον	342 m
مُخٌ	μυελός: <i>marrow</i> , <i>brain</i>	77
مَخْلَبٌ	χηλή	315 m

مَدِيح, مَدَح	αἶνη: = αἶνος, ἔπαινος	110 m
مَدْحِي	αἰνετήριος	110 m
مَدِينَه	πόλις: v. قريه	63, 82
مَرَكَب	πορθμεῖον, -μῖς: passage-boat, ferry-boat, ship, boat	62
مِسَار	κέντρον: pin, rivet	71
مَحَارِي	χρῆμα: in pl., money	91-2, 328, 424
مَعَ	μετά	94 m
مَقَّظِم	μέγεθος	298-9 m
مَلَبِّن	πλινθεῖον	308 m
مَلَك	βασιλεύω, -λίζω; to be king, rule, reign	37, 99
مَلِك	βασιλεύς: king, chief	37, 99
مُلْك	βασίλεια: kingdom, dominion	101
مِنْ	ἀπό: from	169 m
مَبَر	βωμός: raised platform, stand	77, 79, 100-1
مَبَار	πρίων: saw	49, 79
مَن	δόμα, δῶρον: v. pp. 140-1, 389	387
مَوْت	θάνατος: death	55, 59
مَوْسَى	μάντις: diviner, seer, prophet	326
مِينَاء	λιμήν: harbour	56
MIV ن		101, 333
نَار	φάος, φῶς: fire	337-8 m
نَبَات	φυτόν: v. أَب	74, 80
نَبِي, نَبِيء	προφήτης: prop. one who speaks for a god and interprets his will to man; prophet (W)	62
نَحَى, نَحَا	ἡγέομαι: lead the way	50
نَحَت	χαράσσω, -ττω: engrave, carve	44
نَحَاس	κνηκός: pale yellow, tawny	60
نَخْل	φοῖνιξ, -ικος: date-palm	65, 82
نَسَخ	κουφίζω: cancel	353 m
نَشَف	ξηραίνω	366 m, 402
نَصَح	αἰνίζομαι	110-11 m

XIX. CATALOGUE OF GENERAL HOMOLOGIES 629

نظر	τηρέω: watch over, take care of, guard	33, 92
نُطْق	φθόγγος: speech	66
نعل	ὑπόδημα: shoe or half-boot	74
نعم	καὶ μὲν: yea, verily; in answers, yes	56
نفخ	φυσάω: blow, puff	101
نقش	χαράσσω: v. تحت	33, 100, 425
نمر	μεριζόμενος: Pass. of μερίζω, to be divided	101
نهار	ὥς	65, 337-8 m
نوم, منام	ὑπνος, -ον: sleep, slumber	57, 77-8
نور	ὥς	30, 101, 337-8 m
نيل	Νεῖλος, ῥόος: stream	313 m
خافه	στερός: v. عاصه	56
خام	διευνύω: roam about	58
خُولا	ὁδε, οἶδε: demonstr. Pron., these	76
خاون	ὄλμος: mortar	28
خبط	κουρόω: lighten, assuage	353 m
خدا	ἡσυχάζω: to calm	92
خدى	ἡγέομαι: guide	42, 50
خدى	ὁδός: way, road; τῆς ἀληθείας ὁ. the way to truth	45, 50
خَل	ἀρα: v. ألا	28, 92, 353
خنا	ὄνυ: here	40, 92
خناك	ἐνθα: there, thither	40, 92
خند	ἀνοδος: inland, esp. into Central Asia	300
خَيْكَل	οἶκος: v. بيت	77
وتد	πάσσαλος: peg	61
بتد	πιστόν: confidence	73
ود	ἀγαπάω	108, 240 m
ودود	ἀγαπητός	102 m, 107-8
وراء	ὑστερος: behind	57
ورد	ρόδον, βρ-: rose	41
وردى	ρόδινος: made of or from roses	41

وَرَشَه	ἐργαστήριον	xxviii m
وَرَك	ἄρθρον	xxviii m
وسيل	ὁδός	367 m, 403
وَسْوَش, وشوش	ψιθυρίζω: <i>whisper, whisper slanders</i>	51, 53
وصل	ἤκω	421 m
أَوْصَى عَلَى	τίθημι, κατα-: <i>make a testamentary disposition</i>	64
وضع	τίθημι	372 m, 423
وَعَدَ, وعظ	αἰνίζομαι	110-11 m
وَلَد	βλαστός: <i>offspring</i>	101
وَحَن	ἀβαγνα, φθίνω	94 m
يَد	γυῖον: <i>the hand</i>	101
يَعْتُوب	κακκάβη (B): <i>partridge</i>	60
بَاقُوت	ἀνθραξ: <i>a precious stone of dark-red colour, including the carbuncle, ruby, and garnet</i>	63
يَوْم	ἡμαρ: <i>day</i>	57

EPILOGUE

Untold χρήματα, מָסָרִי/مَسَارِي have been poured on to the foregoing pages—glittering χρυσὸς ἀπείθρος, אֶפְסָרִים כֶּתֶם and scintillating ἀδάμας, אֶמָּר יִהְיֶה, besides δραχμαί, דְּרַחְמוֹתֵינוּ/دَرَاهِم past counting—and it is time to take stock of these precious Graeco-Hebraic-Arabic finds. It is therefore proposed to contrast change in sound and form with semantic sameness and similarity of expression, to establish the multilateral connection between homologues, to point out exceptional ones, and to outline the pattern of life which emerges from the general survey. So that, looked at from any and every aspect, it should be manifest that Hebrew is Greek by another name.

There is not much new in what I am about to say. An open-minded scholar who has studied what I have so far elaborated, and mastered it, would find most of my new-style colophon to be a leisurely exercise in dotting the *is* and crossing the *ts*. But if my experience is anything to go by—and I cannot be expected to ignore my own experience—his kind, if not exactly a *rara avis*, is by no means a common bird. There are bound to be prejudiced and sceptical readers. I hope that to them my valedictory observations would act as a gentle reminder of some crucial points, and might stimulate them to examine further some of the past six hundred and thirty illuminating pages.

IDENTITY OF HOMOLOGUES

In the course of the evolution of a language, letters—even when preserving their shape—alter their pronunciation; words, too, metamorphose in various ways. These usual, nay, inevitable phonetic and morphological mutations which—with the passage of time and change of circumstance—occur in one and the same language, are reflected in the differences prevailing between Greek and Hebrew words. So that Hebrew is Greek, albeit somewhat altered Greek—Asiatic or Continental Greek, as distinct from European Greek—and it altered as to sound and form in an

unparalleled manner, resulting in a differentiation which is peculiar and defies comparison.

Words also change and extend their meaning or become obsolete in the course of philological development. Since they clothe our concepts, they in some respects resemble clothes. Like clothes, they are subject to the vagaries of fashion; like old clothes, old words are turned to new uses or discarded and replaced. Here again, the relation between Greek and Hebrew is unique. In contrast to so much phonetic and morphological change undergone by Greek homologues, despite the exposure over many generations by Hebrew homologues to the likelihood of a multitude of semantic alterations, the meanings of respective Greek and Hebrew homologues almost invariably coincide with uncanny precision.

Take $\Psi\tau$ as an example: it is not derived from $\phi\theta\acute{o}s$, any more than $\phi\theta\acute{o}s$ derives from $\Psi\tau$; nor is $\Psi\tau$ a dialectal variant of $\phi\theta\acute{o}s$; $\Psi\tau$ is $\phi\theta\acute{o}s$ —despite their obvious phonetic dissimilarities—because (a) these can be fully accounted for, and (b) the several meanings of these two words are identical. It is submitted that as one generation succeeded another, the Continental Greeks, or $\eta\pi\epsilon\rho\omega\tau\alpha\iota$ —the Hebrews, that is—pronounced $\phi\theta\acute{o}s$ more and more differently from their European kinsmen: the spiritus lenis changed into τ , according to Proposition 11; the first and second ϕ turned into α , according to Prop. 5 (A); and ρ dropped out, according to Prop. 17 (5); θ became Ψ (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal σ became ρ , according to Prop. 5 (P).

The changes undergone by $\phi\theta\acute{o}s$ to assume the phonetic disguise of $\Psi\tau$, have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of ϕ into α , for he sees $\Psi\tau$ and reads $\Psi\tau$ —pronouncing the proper noun $\Psi\tau$ (oxytone), as the others would the abstract noun $\Psi\tau$ (paroxytone). This fact is of exceptional significance, because it seems to show that, among a section of the Jews, Greek sounds and words have, to this day, preserved—partly, at any rate—their original Hellenic pronunciation; and that the Jews have, to that limited extent, preserved their Hellenic identity.

None of these changes occurred abruptly or arbitrarily; they, like numerous others, must have come about by usage and abuse, slowly and almost imperceptibly permeating the whole vocabulary. It is characteristic of them, however, that they followed a distinct pattern, mirrored in the variation of letters and vocalization found throughout the Bible, and in similar variations which distinguish the Greek dialects. This is so true, that certain Hebrew homologues show both the complete and the incomplete alterations undergone by the Greek words to become their respective Hebrew homologues, in accordance with the said biblical and dialectal modifications, e.g. μέσος/מִחְצִית/מִחְצָה; חֲצִי/חֲצוֹת/מִחְצָה; and עָרוֹה/עָרִיחַ/מַעַר/מַעוֹר/מֹרִיחַ according to Props. 5 (M), 9 (4); γαληνός/שָׁאַן/שָׁאַן, according to Props. 9 (5), 17.

יָשָׁר is ὀρθός, and not vice versa, because ὀρθός resulted in יָשָׁר and not the other way about; for there is no rule in Hebrew whereby terminal ך turns into ך, whereas final σ turns dialectally into ρ. Similarly, as regards the homology עָקָר, ἄκουρος: it is more correct to state that עָקָר resembles ἄκουρος than vice versa—on the analogy that a son resembles his father rather than the father the son—because the Hebrew adjective developed from the Greek adjective. This is a compound made up of two independent constituents—a privativum and κοῦρος, κόρος (boy, son)—whereas עָקָר seems to be, and has always been considered to be, a simple word. There is no עָ and קָ in Hebrew. It is submitted that ἄκουρος was pronounced עָקָר, and not עָקָר ἄκουρος; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יָשָׁר covers the meanings of ὀρθός: in line, *straight* (opp. σκολιός *crooked* (W), *bent* (עֲקָלְקָל) and πλάγιος *aslant* (W), *athwart*; metaph., *crooked*, *treacherous* (וְנָלִין)) Ez 1. 7; *right, safe, prosperous* Jer 31. 9 (8) Ps 107. 7 Esr 8. 21; *right, true, correct* IIS 1. 18, 19. 7; *true, real, genuine* IS 29. 6 IIR 10. 15; *upright, just* Dt 32. 4 Ps 33. 1 Job 1. 1; of persons, '*straight*', *straightforward* IS 29. 6 Job 1. 1; ἡ ὀρθή (sc. ὁδός) *straight, right* Hos 14. 10.

This is equally true of the kindred homologies of ὀρθός, although not all their Hebrew constituents are cognates of יָשָׁר:

ὄρθιος: *steep, uphill*; ὄρθιον: *steep descent* מוֹרָד Mich 1. 4 (prefix-suffix metathesis, θ/ד) יָרַס Nu 22. 32.

ὀρθότης: *straightness*, opp. κάμψις (צָמִיד), metaph., *rightness, correctness* יָשָׁר Dt 9. 5 Ps 25. 21 יִשְׁרָה IR 3. 6 יָהָר Prv 17. 7 (י/ר, θ/ש, σ/ר, -ρ, -τ).

ὀρθόω: generally, *build, raise* יָרָה Gn 31. 51 Job 38. 6; *rise from one's seat, stand up* קָוַם Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 לוֹ קָם Cant 2. 10; *go straight* אָשָׁר Prv 9. 6 [cf. ὀδεύω] צָלַח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צָלַח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe and happy, flourish* צָלַח Ez 17. 10 (י/ל, -θ; -σρ, θ/ח/ק, +מ; י/א, θ/ש, +ר; י/צ, ρ/ל, θ/ח/ק); = ὀρθιάζω; cf. θάλλω.

διορθόω: *make straight* יָשָׁר Jes 40. 3 Prv 3. 6 אָשָׁר Jes 45. 2 הָיָשָׁר Ps 5. 9.

ἐξορθόω: *set upright* הָקִים Lev 26. 1 Dt 27. 2 IR 7. 21.

κατορθόω: *set up, erect* הָקִים Ex 26. 30 IIS 24. 18 Jer 10. 20 הָקִים Ex 40. 17; metaph., *keep straight, set right* אָשָׁר Jes 3. 12, 9. 15 הַצְלִיחַ Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הַצְלִיחַ Gn 39. 3; *go on prosperously, succeed* הַצְלִיחַ Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הַצְלִיחַ IR 22. 12 Jer 32. 5 הָרַשִׁיעַ IS 14. 47 (-σ, θ/ש; +ע).

κατόρθωμα: *that which is done rightly, virtuous action* מִישָׁר Ps 67. 5; in pl. opp. ἀμαρτήματα (מַרְדּוֹת *sinful actions*) מִשְׁרִים Jes 26. 7 Dan 11. 6 ICh 29. 17; *perfection* מִישָׁר Jes 11. 4 (prefix-suffix metathesis).

Compare, or rather contrast with the above homologies, the explanations of two English words set out in *The Concise Oxford Dictionary*: one descended from Old English, the other derived from another modern Aryan language. Unlike Hebrew words *vis-à-vis* their respective homologues, these two words bear hardly any semantic relation to their respective origins, because they have undergone derivative developments.

I. 'true' (-ōō), adjective, adverb, and verb transitive. 1. In accordance with fact or reality, not false or erroneous . . . 2. In accordance with reason or correct principles or received

standard, rightly so called, genuine, not spurious or hybrid or counterfeit or merely apparent, having all the attributes implied in the name . . . 3. Accurately conforming *to* (type, etc.). 4. (Of voice) in perfect tune. 5. Loyal, constant, adhering faithfully . . . 6. (Of wheel, post, beam, etc.) in correct position, balanced or upright or level. 7 (arch.) Not given to lying, veracious; honest . . . 8. ~ *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; ~-*blue* adjective and noun, (person) of uncompromising principles or loyalty . . . 9. adverb Truly . . . 10. verb transitive Bring (tool, wheel, frame, etc.) into exact position or form required . . . [Old English *tréowe* (*tréow*, see TRUCE), cf. Dutch *getrouw*, German *treu*, Old Norse *tryggr*]

'truce . . . [Middle English *trewes*, pl. of Old English *tréow* compact, faith, see TRUE]

II. 'sutler, noun Camp-follower selling provisions etc. [from Dutch *soeteler* (*soetelen* besoul, cf. German *sudlen* to sully)]'

The question naturally arises, and it is a standing question, one that is implicitly put at every turn: Is it a mere coincidence that a variety of shades of meaning should be shared by two words which in effect closely resemble each other, one Hebrew and the other Greek? If it is not, if indeed it cannot be an accidental happening, then one is, one must be—both in logic and common sense—inevitably and forcibly driven to the conclusion that these are twin-words, identical words; that, practically and realistically speaking, they are one and the same word which happens to be *differently pronounced*.

RIVALRY

As a rule, suitable Greek candidates to form a sound homology are scarce, but occasionally several present themselves with plausible credentials. Then one suffers from *embarras de richesse*, and one has to exercise great care in choosing between the rivals, allowing each one of them to press its suit to the utmost. A classic example is: *κουρίζω* (B), *ξυρίζω*, *ποκίζω*. Phonetically, every one of them is a good match for $\Pi\lambda$; while semantically, all three treat of hair-cutting, though each conveys a different shade of meaning. In the circumstances, which of them—if any—would properly homologize with $\Pi\lambda$? Clearly, this is a typical case where the prescribed tests have to be applied in order to resolve

the obvious dilemma. After due consideration of the several claims, the palm in this contest easily goes to *ποκίζω*, for two reasons: first, the contexts point to *וּלַ* being mostly used in connection with wool shearing; and secondly, *וּלַ* has three cognates—*וּל*, *וּלַ*, and *וּלַ*—and *ποκίζω* provides excellent homologies for them. The two losing verbs now dispute the homology of *וּלַ*; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω*/*לָרַעַ* and *κουρά*/*וְלָרַעַ*. And so it goes on—via homonyms and synonyms, via various phonetic and morphological similarities and dissimilarities, in an endless chain of interconnected homologies.

ποκίζω: *shear wool* *וּלַ* Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

πεκτέω: (*πέκω*) *shear, clip*; *πέκω*: *shear* *וּלַ* Jer 7. 29 Mich 1. 16 Job 1. 20.

πεκτήρ: *shearer* *וּלַ* IS 25. 11; = *ποκτήρ*.

πόκος: (*πέκω*) *wool in its raw state, fleece* *וּלַ* Ps 72. 6 *וּלַ* Jud 6. 37; *shearing* *וּלַ* Dt 18. 4; = *πόκτος*.

ξυρίζω: = *ξυρέω*, -άω (*shave*) *וּלַ* Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

καταξυράω: *shave close* *וּלַ* Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 *וּלַ* Jud 16. 17 *וּלַ* Lev 13. 33 *וּלַ* Ez 27. 31 *וּלַ* Ib 29. 18.

ξυρήκης: *Pass., close-shaven* *וּלַ* Lev 13. 40.

ξύρησις: *baldness* *וּלַ* Jes 15. 2.

ἀνθραξ: *carbuncle, malignant pustule* *וּלַ* Jes 3. 24 *قَرَحٌ*.

κάρα (A): *head; peak, top* *וּלַ* Lev 13. 42.

ποκίζω → *κιζω* (*πο* dropping by apharesis or as a syllable with *π*) → *λίζω* (*κ* changing to *γ*) → *λίσδω* (*ζ* splitting into its constituents) → *λῖ* (*σ* and *δ* each changing to *ι*): *וּלַ*. Alternatively, *ποκίζω* → *λοκίζω* (*π/γ*) → *λακίζω* (*ο/α*) → *λαῖζω* (*κ/ι*) → *λαῖνω*: *וּלַ*. E.g.: *κυρέω*, *וּלַ*, *κόμη*, *וּלַ*, *σείω*, *וּלַ*, *δῶρον*, *וּלַ*.

ξυρίζω → *ῥυρίζω* (*ξ* changing to *ρ*) → *ῥυριῖω* (*ζ* changing to *π*): *וּלַ*. E.g.: *δόξα*, *וּלַ*, *ζυμίτης*, *וּלַ*.

ἀνθραξ → *αθραξ* (*ν* dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (*α* changing to *ο*) → *χορξα* (*θ* changing to *χ*) → *ῥορξα* (*χ* changing to *ρ*) → *ῥορῖα* (*ξ* changing to *π*): *וּלַ*. Alternatively: *ἀνθραξ* → *ἀνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*.

(θ/χ) → χαρκας (ο/α) → ραρκας (χ/ρ) → ραρῖας (κ/π) → ραρῖα (apocope): קררה. E.g. ζώνη/הגדרה, βρία/בירה, ἔπος/דבר, θεσπίζω/כִּשְׁפֵּי, χρησμός/קסם, κόμμη/צמח, καινίζω/הנח.

VARIETY OF CO-HOMOLOGUES

Now and again one comes across a Greek noun or verb with several homologues the morphological, phonetic and/or semantic variety of which renders them suspect, e.g. *ἡγεμών*, *πιέζω*, *φέρω*.

הַשָּׁמַיִם זְעִים וְזוֹמָמִים לְפָנָיו הַיָּמִן, הַיָּמִן, הוֹהֵב אֲמִים : ἡγεμών

שֵׁיخ נַסְיָא שֵׁיחַ נָסִיךְ הָאדִי קָאטְנֵיד, מְנוּצָה, מְנוּהֶל חָכִים.
עֲשֶׂק עֲשָׂה, עֲסֹס, מְצָה, מְעֵךְ, מְחָק, מְחָץ, וויר: πείλω
בְּפֻץ.

ערך, יֵרֶה, ערב, עבר, נושא, נער, הרה, ברא: φέρω, φορέω: פרה, פרה.

It would not be surprising if the sceptic were to jib at the sight of these three lists; and I expect my readers to suffer in a greater or smaller degree from scepticism, in view of the novelty of my theory and its revolutionary character. Yet on investigation, each homologue would be justified, some of them would be found to be mutually corroborative, and all of them would exemplify and confirm the relevant Propositions. Thus:

הָיָה: one who leads—guide מוֹדֵל Jes 51. 18 Esth 3. 1
 חָכִים IR 5. 11; one who does a thing first, shows the way to others
 חָשֵׁן Ps 68. 20 Ib 2. 20 מוֹדֵל Dt 2. 10, 11 Gn 14. 5
 זָעִים Is 5. 4 Ps 83. 12 Gn 23. 6, 25. 16 Jos 13. 21
 מִשְׁיָּח Jer 20. 1 Neh 11. 11 ICh 26. 7
 מִשְׁיָּח Ez 32. 30 Ex 22. 27 Nu 16. 2, 24, 27. 16
 מִשְׁיָּח Jos 10. 3 Ez 26. 16, 32. 29
 מִשְׁיָּח Dan 9. 25 Ez 28. 2 IR 1. 35 IIR 20. 5
 מִשְׁיָּח Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; leader of a chorus
 Ps 100. 1.

πιάζω, πιάζω: *press tight* מַחֵץ Ps 68. 24 מַעַךְ IS 26. 7 עָסַס
 Mal 3. 21; *squeeze* זָרַר Jud 6. 38 מַעַךְ Ez 23. 3 מַצָּה Jud 6. 38
 Jes 51. 17 עָשָׂה Ez 23. 3 עָסַר Job 16. 12; *compress* מַעַךְ
 Lev 22. 24 עָשָׂה Ps 139. 15; *press or weigh down*, of a heavy
 weight; *bear heavily upon* זָרַר Job 39. 15 מַחֵץ Jud 5. 26

Ib.; metaph., *oppress, distress* קָשַׁע Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 קָשַׁע Jes 23. 12; of a river, *to be exhausted* from the heat of the sun קָשַׁע Job 40. 23 (v. p. 195); *press hard*, of a victorious army קָשַׁע Nu 24. 17.

φέρω, φέρω: impf. ἔφερον, Ep. φέρον (without the augment, like the tense לָבַח); fut. οἴσω, οἴσομαι; from ἐνεγκ-, (προσ-), aor. 1 ἤνεγκα, aor. 2 ἤνεγκον, inf. ἐνεγκεῖν; from ἐνείκ- comes aor. 1 ἤνεια, aor. 1 ἤνικα; and other tenses; *bear or carry a load* נָשָׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 נָשָׂא Ez 27. 9; *bear* (as a device) on one's shield נָשָׂא Ex 28. 12; of a pregnant woman הָרָה Gn 16. 4, 11, 38. 24-5 Jud 13. 3 IIS 11. 5 Jes 7. 14 Ps 7. 15; *bear, carry*, with collateral notion of *motion* נָשָׂא Ex 10. 13 Jes 40. 24; *lead, direct; point to, incline* נָשָׂא Ex 35. 21 Nu 6. 26 Dt 32. 40 Ez 18. 6 Ps 24. 4 Job 11. 15; of wind, *bear along* נָשָׂא Jes 41. 16 Ez 3. 12, 14; *endure, suffer* נָשָׂא Gn 50. 17 Ex 34. 7 IIR 18. 14 Jes 46. 4, 53. 4, 12 Ez 18. 19 Mich 7. 9 Job 21. 3; *bear thing impatiently* נָשָׂא Jer 10. 19 Ps 55. 13; *bring, fetch* נָשָׂא Jes 38. 21 Ps 96. 8; *bring, offer, present* נָשָׂא IIS 19. 43 IR 9. 11 ICh 21. 24; *bring, produce, cause* נָשָׂא Ez 17. 23 Joel 2. 22 Hag 2. 19 פָּרַח Ex 9. 10 Cant 7. 13; *bring one word, bring a message; hence, tell, announce, report* נָשָׂא Ex 23. 1 Nu 23. 7 IIR 9. 25 Jes 14. 4 Ps 15. 3 נָשָׂא Jer 5. 28; *bring forth, produce*, whether of the earth or trees נָשָׂא Ez 17. 8, 23, 36. 8; *bear fruit, be fruitful*, also of living beings הָרָה ICh 4. 17 פָּרַח Gn 1. 22 Ex 1. 7; generally, *create, form* בָּרָא Gn 1. 1, 27 Jer 31. 22 (21); *carry off or away* נָשָׂא IS 17. 34 Hos 5. 14; *carry away as booty or prize* נָשָׂא IIR 20. 17 ICh 18. 11; *rob, plunder* נָשָׂא Ps 139. 20; *get for oneself, receive* נָשָׂא Ps 24. 5; generally, *get for one's own use and benefit, take and carry away*, esp. *to one's own home* נָשָׂא Nu 16. 15; *stretch, extend to or towards* נָשָׂא Lev 9. 22 Dt 32. 40 IIS 20. 21; *carry or have in the mouth*, i.e. *speak* נָשָׂא Nu 23. 7 Jes 3. 7, 42. 2 Jer 7. 29 Ps 16. 4; *to be borne or carried; to drift* (W) נָשָׂא Ps 109. 23.

φορέω, -εύω: Frequentat. of φέρω, implying *repeated or habitual* action; *be pregnant, v.s.*; most commonly of clothes, armour, and the like, *bear constantly, wear* נָשָׂא IS 14. 3, 22. 18 Jes 22. 6 Zach 6. 13 (cf. Ps 104. 1 Job 40. 10) נָשָׂא Jes 22. 6 נָשָׂא ICh 12. 8 (9); *to be borne along, v.s.*; *fetch for oneself, fetch regularly, v.s.*

φέρω belongs to the mixed class of verbs, including: αἰρέω:

דבר, אומר; εἶπον: התודה, הודה, ידע; εἶδον: ברה, ברה, בחר, אכל; ἐσθίω: סלק, נסק, ירד, זרח, הלך; ἔρχομαι: חוה; שור, ראה, וראה, הביט, ידע, אור; ὁράω: נשק, חוש; רקד, רוץ, דלק, דהר; τρέχω: שחה; πίνω: כאב, בצע.

I. אָ: asper to lenis under Prop. 11, syncope by eliminating γ under Prop. 15, apocope regarding -ων. Similarly, אָל; except that there is no apocope, and ν turns into מ under Prop. 5 (M).

הוה is a compound made up of the definite article הו, and הם—a noun which undergoes the same metamorphosis as אָ, except that the spiritus asper remains unchanged.

הימן: syncope as in אָ and הם; no syncope in הימן.

זמון: this noun is duplicated, like the verb כָּפַץ; asper to י under Prop. 11, syncope and apocope as in אָ and הם.

זעם: asper to ז, γ to ع under Prop. 9 (3), apocope regarding -ων.

זשמן: asper to ז under Prop. 11, γ to ש under Prop. 9 (5).

זגיד: MIV 1, asper to ז under Prop. 11, γ to ג, e.g. ἔργω/ἔρδω, under Props. 6 and 10 (3), apocope regarding -μων.

זסך: MIV 1, asper to ז under Prop. 5 (Σ), γ to ס under Prop. 5 (Γ), apocope regarding -μων.

זשיא: MIV 1, asper to ז under Prop. 5 (Σ), apocope regarding -γεμων.

זנה/ἡγέομαι, ἐφ-: MIV 1, γ to נ under Prop. 5 (Γ); cf. ἡγέομαι/נה, ἐφ-/נה.

זנצ/ἡγέομαι, ἐφ-: MIV 1, asper to צ under Prop. 11, γ to נ under Prop. 9 (2).

זשיח: asper to ש under Prop. 9 (5), γ to خ, e.g. γεννάω/خلف, and Props. 6 and 10 (3), apocope regarding -μων; cf. זסך, + MIV 1.

זגיד: asper to ق under Prop. 11, γ to د, e.g. γαργαλίζω/دغدغ, apocope regarding -μων; cf. זגיד/ἡγέομαι: guide, lead, conduct, command.

זלמן is a compound made up of the definite article ל(א), for ה, and זמן for ἡγεμών—ق interchanging with γ or the asper, and/or γ dropping out by syncope.

In זשיח, ἡγεμών undergoes prefix-suffix metathesis, and

μ drops out under Prop. 5 (M); whereas *شيخ* follows the Greek pattern.

هادي also follows the Greek pattern— γ turning into δ , and $-\mu\omega\nu$ dropping away by apocope; cf. *قائد*.

Similarly, *حكيم*: the asper turns into χ under Prop. 11, and γ into κ under Prop. 5 (I), while $-\omega\nu$ drops away by apocope.

II. π dialectally changes into μ in *מחץ*, *מחק*, *מעך* and *מצה* under Prop. 5 (II), and drops out of *עסס*, *עשה*, *עשק* and *عصر* by apheresis and/or under Prop. 17 (4); the internal vowel ϵ changes into η in *מחץ* and *מחק*, and into ϵ in *מעך* under Prop. 9 (3); ζ changes into ζ in *מצה* and into ς in *عصر*, into σ in *עסס*, into ψ in *עשה*, and into ψ in *עשק* under Props. 5 (4), 9 (4), (5); *עשק* exhibits terminal κ , and *זור* and *عصر* terminal γ .

חשמן and *زعيم* and *זמן* and *המן*, *הוהם* and *إسم* and *אים* and *חשמן* and *شيخ* and *شيخ* and *شيخ* corroborate each other. So do *מחץ* and *מחק*, *מעך* and *מצה*, *עסס* and *עשה*. Moreover, the soundness of the multihomology *עסס/מצה/עשק/عصر* is strongly corroborated by the multihomology *πείσιμος/מץ* Prov 30. 33/עס'ס Cant 8. 2: *عَصِير*: *juice pressed out*. Furthermore, the fact that *עשק* bears two totally different meanings of *πείσιμος* confirms the soundness of the homology. Lastly, only through Greek and the prefix-suffix metathesis can the initial μ in *شيخ*, as distinct from *شيخ*, be accounted for.

III. Since *φέρω* is one of the mixed class of verbs, *נשא* homologizes with *ἐνεγκειν*. Otherwise, ϕ converts to β in *נבר* and *עבר* (Prop. 6), and drops out of the rest (Prop. 17). The ϵ in *עבר* is prosthetic (Prop. 18), while the α , the η , the $\bar{\alpha}$ and the $\bar{\epsilon}$ are terminal (Prop. 19). ϵ and α interchange—except in *ערה* (σ/ϵ) which is in the $\kappa\lambda$ and not $\kappa\epsilon\lambda$ —and so do σ and ω (Prop. 5). *נער* and *נשא* display the MV $\bar{\alpha}$ (Prop. 48).

HYBRIDS

Change did not exclusively occur between the two constituents of single Graeco-Hebraic homologies—such as *κάμψις/צמיד*, where *צמיד* and *κάμψις* have each a single homologue with one

meaning; and κλέπτω/לָבַד, where לָבַד and κλέπτω have each a single homologue, though both homologues share more than one common meaning. For certain Greek words, which differed from each other semantically as well as phonetically, so altered individually that they approximated each other's *pronunciation*, became assimilated to each other and coalesced into a single Hebrew homologue. Such a hybrid Hebrew word embodied and signified the various meanings of its Greek components—the words that had merged to form it—while these formative words lost their independent and individual existence, and fused into Hebrew homonyms or homophones, respectively conveying the several meanings of the Greek formative words. As a matter of fact, יָשָׁר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εἶα, ὅ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עֲקֵלְקֵל), καμπύλος (كَامِطَو) (כַּפּוּף)) יָשָׁר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, יָשָׁר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, ἡ, ον, Ep. ἴσος and εἶσος, Cret., Arc. ἴσος; later ἴσος: *equal* יָשָׁר; *equal, like* יָשָׁר Esth 7. 4 יָשָׁר; ἴσον, τό, *copy of a document, the same* יָשָׁר Jos 10. 13; *just, fair* יָשָׁר Dt 6. 18, 12. 8 IIS 19. 7 Jer 18. 4 Mich 3. 9 Ps 7. 11 Job 1. 1; of persons, *equal in rights* יָשָׁר Dt 32. 15; generally, τὰ ἴσα *equality* מִיָּשָׁר Ps 45. 7 מִיָּשָׁר Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* יָשָׁר Job 1. 1 יָשָׁר Dt 32. 15, 33. 26; of ground, *even, flat* שָׁוִי Gn 14. 5, 17 מִיָּשָׁר Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., ἴσως *fairly, equally, equitably* מִיָּשָׁר Mal 2. 6 Ps 67. 5 מִיָּשָׁר Ib 9. 9, 58. 2 (מִיָּשָׁר). [Technically and strictly, מִיָּשָׁר and מִיָּשָׁר are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called יִשְׂרָאֵל because it espoused equality of rights, that the epithet יָשָׁר was given to God because he is fair and impartial (cf. 'Ορθωσία: = 'Ορθεία, a name of Artemis; 'Ορθώσιος: a name of Poseidon, and an epithet of Zeus), that סֵפֶר הַיָּשָׁר was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יָדָה and יָדָה, נָפַל and נָפַל, הִפִּיל and הִפִּיל—as

well as ישר and ישר. For יד, in יד תחת יד (Ex 21. 24), is not the same as in ויהפך יהורם ידיו (IIR 9. 23), or as in וישימו יד אבשלם (IIS 18. 18), or as in לה ידי (Ib 11. 16), or as in חמש ידות (Gn 43. 34), and certainly not as in ידי נגרה לילה (Ps 77. 3) or in יד יקוש (Prv 6. 5); *v. p.* 404.

Again, נפל, in אל-יפל דמי ארצה (IS 26. 20), is not the same as in בין רגליה כרע נפל באשר כרע שם נפל שדוד (Jud 5. 27), or in אש אלהים נפלה מן-השמים (Job 1. 16), or in אנה נפל (IIR 6. 6), or in ויפל אברם על-פניו (Gn 17. 3), or in ותפל על-רגליו (Job 1. 15), or in ותפל שבא (IS 25. 24), or in ויפל הבית (Jud 16. 30), or in נפלו גבורים (IIS 1. 19), or in לא-נפל אנכי מכם (Job 12. 3), or in לא-נפל דבר (Jos 21. 45), or in נפלו אל-הכשדים (Jer 38. 19), or in נפל דבר (Ruth 3. 18), or in חבלים נפלו לי (Ps 16. 6), or in נפלת (Nu 5. 27), or in נפלה ירכה (Jes 14. 12), or in נפלי משכמה (Gn 25. 18), or in נפלי פני כל אחיו נפל (Job 31. 22), or in נפול (Nu 5. 22).

Likewise, הפיל, in להפיל את-דוד ביד-פלשתים (IS 18. 25), differs from הפיל in להפיל תחנתכם (Jer 42. 9), in הפיל פור (Esth 3. 7), in להפיל החומה (IIS 20. 15), or in הפיל ירך (Nu 5. 22).

That is why each of these three words—יד, נפל and הפיל—has hitherto been ascribed various meanings. But a Hebrew word with more than one meaning raises a presumption that the several meanings concerned indicate the existence of Greek homologues bearing these respective meanings. This presumption is rebuttable; so that if and in so far as the Hebrew word in hand has separate Greek homologues bearing the said different meanings or some of them, then it is a hybrid word, and the presumption would be confirmed. If, however, the Hebrew word in hand has a Greek homologue which bears all the said meanings, then the presumption would be rebutted, the possibility of coincidence would be excluded, and the soundness of the homology would be established. The following homologies illustrate both aspects of the presumption.

יד, in Ex 21. 24 and IIR 9. 23, is the homologue of *γυῖον*: *hand, foot*; *πούς, ποδός*: *foot*; cf. IR 22. 34;

in IIR 11. 16, that of *ἀγυιά*: *street, highway*, chiefly in pl.; or of *ὁδός*: *way, road*; cf. Ps 107. 17 Job 8. 4;

in IIS 18. 18, that of Ἀγυιεύς: *pointed pillar, set up as a statue of Apollo or his altar at the street door*;

in Gn 43. 34, that of λάχος: *allotted portion, portion obtained by lot, share*; and

in Ps 77. 3, that of αὐγή: *eye* עֵינַי; cf. Thr 1. 16, 3. 48-9.

Similarly, נפל in IS 26. 20 is the homologue of βάλλω: *pour*; and in Jud 5. 27 (the second נפל), βάλλω: *lie down*;

in Jud 5. 27 (the first נפל) and Job 1. 16, that of πίπτω: *fall down*; in Gn 17. 3, πίπτω: *fall down*, and, when intentional, *cast oneself down*; in IIR 6. 6, πίπτω: *fall*; in Job 1. 15, πίπτω: *fall violently upon, attack*; in IS 25. 24, πίπτω: *throw oneself down, fall down*, ἀμφὶ σὸν γόνυ Euripides *Hecuba* 787; in IS 31. 8 and IIS 1. 19, πίπτω: *fall in battle*; cf. Ib 1. 4; in Jud 16. 30, πίπτω: *fall, be ruined*; in Jos 21. 45 Job 12. 3, πίπτω: *fall short, fail*; in IS 29. 3 and Jer 38. 19, πίπτω: *escape*; in Ruth 3. 18, πίπτω: *generally, fall, turn out*; and in Ps 16. 6, πίπτω: *fall to one, i.e. to his lot*; cf. Jud 18. 1;

in Jes 14. 12, that of σφάλλω: *Pass., to be overthrown, fall*, esp. of persons falling from high fortunes;

in Nu 5. 27 Job 31. 22, that of διαπίπτω: *fall away, slip away, fall asunder*;

in Gn 25. 18 that of νέμω: *abs., hold land, occupy, dwell*; cf. Gn 16. 12; cf. נפל'μελαίνω: *turn black* Gn 4. 5 (μ. פ).

Likewise, הפיל in IS 18. 25 is the homologue of ἐμβάλλω: *let fall into the hands of*; in Jer 42. 9, ἐμβάλλω: *hand in, submit a petition*; and in Esth 3. 7, ἐμβάλλω: *draw lots*;

in IIS 20. 15 IIR 3. 19, that of καταβάλλω: *throw down, overthrow, fell* (V); and

in Nu 5. 22, that of διαπίπτω: *v. sup.* [Is it נפל and not נפל?]]

There is an etymological link between ἀγυιά and Ἀγυιεύς, but none between them and αὐγή or γυῖον; yet they are short words, and include among their few letters a vocal υ, and γ which changes into δ. These factors make them quasi-homophonous, and must have facilitated their assimilation to one another and their coalescence into the monosyllabic ט. Neither is there such a link between βάλλω, πίπτω and σφάλλω; but here, too, there exist factors which work assimilation; β, π, and φ are interchangeable as labials, under Prop. 6, and the three verbs have

two letters in common: the MV 1, and λ through the intervention of the terminal ל, under Prop. 19 (2). On the other hand, λάχος became 7 by aphesis, under Prop. 14; by apocope, under Prop. 16; by the interchange of χ and θ dialectally, under Prop. 5 (θ); and the conversion of θ into 7, under Props. 6 and 10 (4), e.g. πάθος/777 Prv 3. 25 Job 22. 10 77 Ib 31. 29.

Indeed, πίπτω and σφάλλω have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: πτώμα/תלמ Jud 14. 8 Ez 31. 13 (*fallen body; corpse, carcase*), and σφάλμα/תלמ Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, πτώμα also means: 'of buildings, ruin'; its homologue here being תלמ Jes 23. 13, 25. 2; while in its meaning, 'payment which falls due', the homologue is the homophonous תלמ Am 8. 6. V. תלמ/όπλον, p. 342.

The homology תלמ/νέμω is fundamentally different. For one thing, the initial 1 is not prosthetic but radical; for another, the 7 interchanges with μ dialectally under Prop. 5 (M). This is corroborated by the homology 777 Job 20. 5/άνομος: *lawless, impious*. Cf. תלמ/οικέω: *dwell, live* (MV 1, κ. π.).

As to תלמ, in Nu 24. 4, 16, its homologue is ἀμβλός: *metaph., dim, faint of sight*; while that of תלמ, in Eccl 6. 3, and תלמ אשת in Ps 58. 9, is ἀμβλωθρίδιον: *abortive child*; and that of תלמ, in Gn 6. 4 and Nu 13. 33, is νέφος: *metaph., a cloud of men*: applied by Pindar, *Nemean Odes* 10. 9, to a single hero. I submit that תלמ אשת is not a term consisting of two words, the first being the same as the one in Eccl 6. 3, and the second being a variant of תלמ—but a single word, the complete homologue of ἀμβλωθρίδιον, of which תלמ is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb תלמ illustrates a peculiar change in philology, that is, the advent of MV 1, a functional prosthetic built into the verb by incorporating with it the reflexive prefix εν, under Prop. 48; (2) that the three homophonous homologues—תלמ, תלמ, תלמ—illustrate another peculiar change, namely, the many-sided prefix-suffix phenomenon, under Prop. 21; and (3) that these three nouns confirm the general rule that the Hebrew homologues of Greek derivatives preserve the original letters of the principal homologues

IIR 15. 5 IICH 26. 20; נַע Pass. Ps 73. 5 נַע Jes 19. 22
IICH 21. 18; v. p. 139.

נַע/νόσημα: *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3
IR 8. 37 Ps 38. 12, 89. 33, 91. 10 IICH 6. 29 נַע Ex 12. 13, 30. 12.

נַע/πταίω: *trs. cause to stumble, fall* Jud 20. 35 IICH 14. 11;
Pass. נַע Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; *intr. stumble,*
trip, fall נַע Ps 91. 12 Prov 3. 23 נַע Jer 13. 16; v. p. 139.

נַע/πταῖσμα: *stumble, trip, false step; failure, misfortune, euphem.*
for defeat Jes 8. 14 מַנְפֶּסֶה IIS 17. 9, 18. 7.

Here again, we have two verbs—this time widely different in pronunciation and literal content—so closely and fully coalescing together, that their derivatives (νόσημα and πταῖσμα) have the same homologue—נַע. Mark, incidentally, that νοσάζω—by virtue of the terminal -ζω—homologizes both with נַע in the נַע, and with נַע in the נַע.

REMARKABLE HOMONYMS

נַע in Gn 40. 10 means 'blossom', but a kind of bird in Lev 11. 16. These two homonyms are involved in a remarkable coincidence, since the first is the homologue of ἄνθος (A) (*blossom*), while the second is that of ἄνθος (B) (*a kind of bird, perh. the yellow wagtail*): ἄνθος → νᾱθος (Prop. 20) → νᾱθ (Prop. 16) → νεθ (Prop. 5 (A)) → νεץ (Prop. 9 (4)): נַע.

The first homology is buttressed up by three others: נַע/ἄνθος (A) Cant 2. 12, in which no apocope takes place, and a terminal נ is added under Prop. 19 (4); נַע/ἀνθέω: *metaph., be brilliant, shine with colour* Ez 1. 7 (cf. ἀνθίζω); נַע/ἐξανθέω: *put out flowers, blossom* Cant 6. 11—not to mention סַנְנוּת/ἀνθέω Zach 9. 16, and נַע/ἐξανθέω Jes 27. 6.

No less extraordinary are the homologies נַע/κακκάβη (A) (*three-legged pot*) and נַע/κακκάβη (B) (*partridge*). Not only are the Hebrew proper and the Arabic common nouns homophonous, but also the meaning of the former Greek word seems to confirm the biblical account of Jacob's birth (Gn 25. 26). For the sight of the second twin's hand holding the heel of the first twin, as the two issued out of their mother's

body, one after the other, must have naturally conjured up in the midwife's mind the picture of a three-legged pot.

נִקְבָּה (Gn 5. 2), the homologue of διακοπή (*gash, cleft; cutting* or *canal* through an isthmus or mountain), exemplifies to perfection the existence of fashion in the use of words. It was used for *female* among the Hebrews, as *θηλυς* was among the Greeks.

The corresponding word in Arabic is انثى, the homologue of γυνή, γυναικός (*woman, opp. man; female, mate* of animals) and/or ἀνδρίς (fem. of ἀνήρ, *woman*). Curiously enough, a synonym of διακοπή—namely: ραγή, with significant Arabic and Hebrew homologues—strongly supports the homology נִקְבָּה/διακοπή.

ραγή = ραγάς, ρήγμα.

ραγάς: *fissure* فلق فرجه شق شرم شرح; *chink* فلق شق شرح; *crevice* فلق شق; = rima, γυναικεία φύσις פרוח Jud 5. 30.

This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (رحم) as well as Hebrew exclusively for *uterus*—Gn 20. 18, 29. 31 Ex 13. 2 Nu 12. 12 IS 1. 5 Job 31. 15—yet another example of change in philological fashion.

ρήγμα: *cleft* فلق شق; *chasm* فلق شق; *chink, c.s.*

But the strongest and most direct corroboration comes from an entirely independent and external source—the inscription on the Siloam stone—in which נִקְבָּה, however pronounced, refers to the *water-tunnel* cut through the mountain during the reign of King Hezekiah. In the circumstances, what other language than Greek did he speak?

Two pairs of homophonous homologies also attract attention by reason of their exceptional similarity, namely: נִשְׁבַּר/ρήγμα: *c.s.* IR 19. 3, and נִשְׁבַּר/ρήγμιν, -μίσ: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; נִלְוָה/συγκλείς: (καλέω) *an assembly specially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and נִלְוָה/σύγκλεισις: (κλείω) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same genre are נִבְצָה/κομιδή and נִבְצָה/κομίσκη, נִי/ἀγνία and נִי/γυῖον, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed צפנת פנח) been asked by Pharaoh to interpret

these oracular voices? Would he not have answered: 'These are one and the same language *differently pronounced*'? And he would have probably added, would he not, in accordance with Gn 41. 32: ועל השנות ההלום אל-פרעה פעמים כי נכון הדבר.

CHANGES IN HEBREW

Hebrew words are not only different from their Greek homologues, they also differ among themselves—consonantly as well as in vocalization—the same word appearing with a different consonantal content and/or vocalization. Hitherto these differences have not been adequately explained, because they can only be accounted for by reference to Greek, affording further confirmation of the identity of Hebrew with Greek. For instance, where do they come from—the א in אָחַד, אֵיךְ, אֶסּוּר, or אֶתְמוּל; the ב in בִּיעֵן; the ה in אֵיכָה; the second ט in שׁוֹטֵט; the second כ in אֵיכָה; the ל in שְׁלֹאנָן; the ך in עֵדָן; the syllable נה in עֲדָנָה, and the third letter in עֲמָדִי? And how does אָחַד come to mean אחד, אַחַת, אֶחָד, אֶלְאֶחַד, אֶתְאֶחַד, אֶתְאֶחַד, אֶתְאֶחַד, or אֶתְאֶחַד? The simple and correct answers lie in their several Greek homologues. Thus:

אֶחָד, אַחַד and אֶחָד are homologues of εἷς; all three follow the Epic form εἷς: the א and the initial ה replace the spiritus asper, under Prop. 11; the ה replaces the diphthong, under Prop. 9 (2); the ד replaces the σ, under Prop. 5 (4), and so does the ד dialectally, under another Proposition.

εἷς, μία, ἓν (μία only in late Ionic Prose): Ep. εἷς, Dor ἑῖς; (orig. εἷς, assim. εἷς(δ), from εἷς; μία from sm-ía); as a Numeral, a single one, one alone אֶחָד Ez 18. 10 אֶחָד Gn 1. 9 Dt 6. 4 אֶחָד Gn 22. 13 אֶחָד Gn 15. 10 Jes 40. 26 Ez 1. 9, 11, 23 אֶחָד Ez 40. 44 [rendered by μία in the LXX] אֶחָד Ez 33. 30 אֶחָד Prv 17. 10; in oppos. made emphatic by the article ὁ εἷς אֶחָד Gn 19. 9; εἷς οὐδεὶς no single man אֶחָד Jud 4. 16; εἷς ἕκαστος each one אֶחָד Lev 17. 10; ἀπὸ μιᾶς with one accord אֶחָד IR 22. 13; ἐφ' ἓν at once אֶחָד Prv 28. 18; the first אֶחָד Gn 1. 5, 8. 5. [εἷς τε (δέκα) eleven (עֲשָׂרָה) Nu 7. 72 (עֲשָׂרָה) Ex 26. 7;

ἐνδεκα עשר אחד Dt 1. 2 אחת עשרה Jos 15. 51; εἰς (δέκα) nine (תשעה) Nu 29. 26.] *V.* p. 361.

אֵיךְ, אֵיכָה, אֵיכָה, אֵיכָה and הֵיךְ are the homologues of ὅπη—אֵיכָה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In הֵיךְ, ה turns into ε, under Prop. 5 (E); π turns dialectally into κ, under Prop. 5 (K); and η drops out by apocope, under Prop. 16. In addition, the spiritus asper and the spiritus lenis interchange in אֵיךְ, under Prop. 11. These two homologues are incomplete, while the other three are complete.

ὅπη, Ep. ὅπη, both in Hom., (better written ὅπη), ὅπα, ὅπηα: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὅπου, *where* אֵיךְ Jer 3. 19 אֵיכָה Cant 1. 7 אֵיכָה IIR 6. 13; of Manner, *in what way*, *how* אֵיךְ Ps 137. 4 אֵיכָה Thr 1. 1 אֵיכָה Cant 5. 3 הֵיךְ ICh 13. 12. [Perhaps אֵיכָה is—or is also—the homologue of ὅπου.]

יֵעַן and בֵּיעַן are homologues of διὰ: in יֵעַן, δ drops out, under Prop. 17 (1), and י is terminal; whereas in בֵּיעַן, δ interchanges with ב dialectally, under Prop. 5 (B).

διὰ: Prep., causal—*by reason of*, *on account of* יֵעַן IIR 19. 28 Ez 5. 9; *because of* יֵעַן Hag 1. 9; *because* (W) יֵעַן Gn 22. 16 Lev 26. 43 IS 15. 23 Ez 20. 16 בֵּיעַן Lev 26. 43 (*v.* p. 169).

אֵה, בֵּין, בֵּית, עִם and עִמָּדִי (rather עִמָּד) are the homologues of μετά. In אֵה, μ and α drop out by apharesis and apocope respectively, under Props. 14, 16; in בֵּין, μ and β interchange dialectally, under Prop. 5 (B); the second syllable drops out by apocope; and the י is terminal; in בֵּית, only the α drops out; in עִם, there is consonant-vowel metathesis between μ and ε; while the second syllable drops out by apocope (cf. μέ, σύν); a similar metathesis occurs in עִמָּדִי, not only between μ and ε, but also between τ and α; while ט and τ interchange dialectally, under Prop. 5 (A); cf. πεδά.

μετά, πεδά: Prep., *in the midst of*, *among*, *between*, with pl. Nouns בֵּין Gn 1. 4, 15. 17, 31. 37 Ex 12. 6 Lev 27. 12 Nu 30. 17 Dt 25. 1 Jud 5. 27 IIS 19. 36 IR 18. 42 Jes 2. 4 בֵּית Prv 8. 2; *with*, *together with* עִם Gn 18. 23, 24. 12 עִמָּדִי Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵה Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).

לֹא and אֶחָד are homologues of *ἐς/εἰς*: in one, the spiritus changes into א, the final σ turns dialectally into ρ, and ρ into λ; while in the other, the diphthong changes into א, under Prop. 9 (2), and the final σ into ρ.

εἰς or *ἐς* (orig. *ἐνς*): Radical sense *into* אֶלֶי Job 29. 19; and then more loosely, *to* אֶחָד Ex 3. 1 אֶל Gn 1. 9, 3. 16 אֶת Jud 16. 26, 19. 18 לֵב Gn 24. 28 עַד Nu 23. 18 IS 20. 8 Ps 118. 27 עַל IS 1. 10, 2. 11 Jes 31. 1; of Place, *to* אֶל Eccl 12. 5 אֶלֶי Job 5. 26 עַד Ex 23. 31; to denote a certain point or limit of time, *up to, until* עַד Gn 3. 19, 32. 25 עַד־יָמַי Ps 104. 23; *as far as* עַד Jud 19. 18 [Latin, *ad*]; *εἰς τὸ νῦν hitherto* עַד־כֵּן Eccl 4. 3 עַד־נָה Ib 4. 2; *εἰς ἀτῆδιον for ever, ad infinitum* אֶבְדֹן Nu 24. 20 עַד־אֲבָדֹן Job 31. 12 עַד־יָמַי Jes 65. 18 (v. p. 169).

I submit that בָּעֵנִי, in Job 36. 15, means מֵעֵנִי, and that the former spelling is as correct as the latter; because ב and מ are interchangeable, and both homologize with ἀπό: by aphesis, μ and π interchange dialectally, while ב and π interchange in Graeco-Hebraic homology. Similarly, בִּגְעָרָת in IIS 22. 16 is, *mutatis mutandis*, precisely the same as מִגְעָרָתָהּ in the almost identical verse and chapter, Ps 18. 16. Incidentally, בָּ in the previous verse, Ib 18. 15, is the variant of רָמָה ῥέπω (A): *draw* the bowstring, *draw* [the bow] Ib 78. 9—not רָמָה, the homologue of ῥίπτω: *throw, hurl* Ex 15. 1—where ב and מ interchange and both interchange with π. As to מָמוֹ in Zach 9. 15, 10. 7, it is like ἀπό, in that the spiritus lenis interchanges with מ, and π with מ, under Props. 5 (M), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies עַד/οὐδείς and עַד/ἀτῆδιος; and on the other, the difference in sequence of words in the phrases *ἐς (εἰς) ἀτῆδιον* עַד־יָמַי and *εἰς οὐδείς* עַד־אֶחָד. Of course, the latter is one of the numerous examples which illustrate the prefix-suffix metathesis in words, as distinct from that in letters, e.g. מַפְלָה/πτῶμα. But if the Greek phrase were superimposed on the Hebrew one, their homologous constituents would tally; because Greek is written from left to right, and Hebrew from right to left. This, it seems, is the origin of the prefix-suffix phenomenon.

The difference between מִשָּׁו/φοιτάω and מִשָּׁו/φοιτάζω is explained elsewhere.

ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged antiquity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אֹב Dt 18. 11/φάτις: *voice from heaven, oracle*; of the interpreter of dreams [cf. ὁμῳή: *voice of the gods*];

אָז Ps 76. 8, עֹז Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, אִיכָה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהִים Dan 2. 18, אֱלֹהִים Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אֱלֹהִים is אֱלֹהִים Gn 1. 1. This is quite different from אֱלֹהִים in Gn 6. 2. 4, where it is the homologue of ἡρώς, gen. ἡρώος: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אֶצֶק Ib./χέω: *pour out*;

דֶּרֶבֶן IS 13. 21, דֶּרֶבֶן Eccl 12. 11/δρέπανον: *reaping-hook; scythe; curved sword, scimitar*;

הוּא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὁ: *he, she, it*;

הַהָרִים ICh 11. 34, 35, הַהָרִים Ib 11. 27/ὄρειός: *of or from the mountains, dwelling on the mountains*;

הִתְפַּתְּחִי Jes 52. 2, הִתְפַּתְּחִי/ἀναπτύσσω: *undo, open*;

וַיִּתְּרוּ Nu 13. 2, וַיִּתְּרוּ Jud 1. 23/θεωρέω: *gaze, observe*; = ἐπιθεωρέω (*examine over again or carefully; inspect*);

הַחֲבִיר Job 16. 4, הַחֲבִיר Ib 35. 16/καθάπτω: *assail*; in a military sense, *attack*; cf. אָח/אָח;

הַחֲפִשִּׁים ICh 26. 21, הַחֲפִשִּׁים IIR 15. 5/κρύψις: *hiding, concealment; disappearance; suppression*; cf. הַחֲפִשִּׁים/ἐπικρύπτω;

יָנוּעַן Ps 59. 16, יָנוּעַן/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (يَجُوعُونَ: ج, ي, ع);

יְרֹאֵל ICh 20. 16, יְרֹאֵל ICh 7. 2/εἰρην θεοῦ;

כֹּה Dan 7. 28, כֹּה Gn 15. 5/ὥς: *so, thus*;

קֹבַע IS 17. 5, קֹבַע Ib 17. 38/κτύμβαχος *crown of a helmet*;

כְּנִיעִיהוּ (like חֲנִיעִיהוּ Jer 36. 12) ICh 15. 27, כְּנִיעִיהוּ (like post-biblical חוּנִי) ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created/Διογενής: sprung from Zeus*;

לְעוֹלָם, לְעִילּוֹם ICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מִבְּחָר Jes 37. 24, מִבְּחֹר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מְגָדֵל Gn 11. 4 Neh 3. 1, 11, מִגְדֵּל Ex 14. 2/μέγας: *high*;
מִפְּעֵת Jer 48. 21, מִפְּעֵת Jos 13. 18; ICh 6. 64
[מִי־, Ashkenazi pronunciation of מִי, like *ai* in *aim*; v. p. 23];

מִלְכָּם IIS 12. 30 Jer 49. 1, מִלְכָּם IR 11. 5/πλυνθεῖον: *brick-works*;

מִעַר IR 7. 36, מִעֹר Hab 2. 15/μόριον: *in pl. esp. parts or genitals, male and female; less freq. in sing.*;

מִשְׁטָח Ez 26. 5, מִשְׁטָח Ib 47. 10/στρωμα: *anything spread or laid out for lying or sitting on; pavement*;

מִשְׁלָח Dt 12. 7, מִשְׁלוּחַ Jes 11. 14/ἐπι-χέλημα: *undertaking, attempt, esp. of a military enterprise (v. מִשְׁרָה, מִשְׁרָה, p. 634)*;

מִשְׁקָל Lev 19. 35, מִשְׁקָל Ez 4. 10/σταθμόν: *weight*;

נִסְךָ Jes 40. 19, נִסְךָ Ex 9. 33/τήκω: *melt, melt down (trans. of metals; bring clouds down in rain)*;

הַשְׁכִּיחַ Dt 27. 9, הַשְׁכִּיחַ Jes 7. 4/ῥαυτίζω: *keep quiet, be at rest; impose silence; leave unspoken*;

זֶרַח Ps 90. 11, זֶרַח Ib 76. 8/ισχύς: *might, power, vigour*;

עֵינָן Ez 48. 1, עֵינָן Ib 47. 17; עֵינָן Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;

פְּרוּז Dt 3. 5, פְּרוּז Esth 9. 19/ἀφρακτος: *unfenced, unfortified, unguarded*;

קָטַל Job 24. 14 Dan 5. 19/κτείνω: *kill, slay*;

קָטָן Gn 9. 24, קָטָן Ib 1. 16/ἐλάχιστος: *smallest, least*;

קָנָא Ex 20. 5, קָנָא Jos 24. 19/φθονερός, ἐπιόθονος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;

קָרוֹא Nu 26. 9, קָרוֹא, קָרוֹא Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*; קָרוֹא IS 9. 13 Esth 5. 12/ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (κλείω (B)) *famous*;

רוּהַגָּה ICh 7. 34, רוּהַגָּה Ib.;

שָׂם IIS 14. 7, שָׂם/τίθημι: *set, put, place; give a child a name [cf. Ex 4. 11]*;

שֹׁ Ps 50. 23, תָּם Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*; שִׁנְאוֹ IIS 5. 8, שִׁנְאִי/στυγητός: *hated*, *abominated*, *hateful*;

שֶׁאֵן Jos 17. 11, שֶׁאֵן Jer 48. 45/Ζεὺς, Ζήν, Δάν, Δήν, Τάν: *Zeus* (short for שֶׁאֵן בית שֶׁאֵן, the temple of Zeus—like שֶׁלֹּ for מִשְׁכָּן שֶׁלֹּ. To this day, גִּלֵּה is known as بیت جالا);

שְׁלֵמָה IIS 12. 24, سَلِيمَان;

שְׁפָרִיר Jer 43. 10, שְׁפָרִיר/πέπλος: *any woven cloth used for covering*; *carpet*;

תְּגִמּוּלוֹהִי (תְּגִמּוּלוֹהִי) Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

תְּהִלָּתֶיךָ, instead of תְּהִלָּתֶיךָ Ps 9. 15/ἐπαίνεσις: *praise*;

תָּם Gn 20. 5, תָּם Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison שֶׁאֵן/עֵאֵן serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חלם, and the literal confusion of ע with א. Similarly, the comparison שֶׁאֵן/תָּם. First, שֶׁאֵן דָּרָךְ is written instead of שֶׁאֵן דָּרָךְ, in accordance with Ashkenazi pronunciation. Secondly, unlike תָּם in Ps 78. 72—which is an abstract noun, regularly vocalized—here תָּם (like שֶׁאֵן) is an adjective, the regular vocalization of which is תָּם (like שֶׁאֵן), written according to Ashkenazi pronunciation. V. pp. 23-4.

BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. ἀλλ' ἢ οὐκ/וְלֹא־חִי IIR 24. 14/οὐκ/חִי Dt 1. 36—*except*; ἀλλ' ὁμως/אֲבָל Job 2. 5—but still, but for all that, all the same, nevertheless, notwithstanding (W); ἀλλ' οὖν/אֲבָל Gn 28. 19—*however*; τὰ τόξα/תִּשְׁבָּע Job 41. 21—*arrows*; τὰ φωτὰ/תְּפִלּוֹת Dt 6. 8—the illuminations; τηνικάδε: Adv. = τηνίκα, answering to a relative, at this time תְּפִלָּה Nu 23. 23 (τηνικάδε → καδε → καεδ → כַּעַת); τὸ ἐπιόν (sc. ἔτος): the coming (year) תִּהְיֶה Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) *τηνικάδε at this time next year* חַיִּת כַּעַת Gn 18. 10, 14 IIR 4. 16, 17; *χθὲς ἡμέρα/למול* Ex 5. 8, 14, *ἐχθὲς ἡμέρα/למול* IS 4. 7—*yesterday*; *καλὸς καγαθός (καὶ ἀγαθός)* orig. denotes a *perfect gentleman/خواجه* καὶ ἀγα(θός)—(*καλός*: in a moral sense, *beautiful, noble, honourable*; *ἀγαθός*: *good, well-born, gentle, aristocrat*); *ὁ ἡγεμὼν/لَقْمَان (أ-لقمان)*—*one who leads; one who does things first, shows the way to others; leader, chief, sovereign*.

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, جبل طارق from 'Gibraltar', or طرف الغرب from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere לֹחַ or מִשְׁפָּח in Hebrew; whereas τὰ φωτά are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that מִשְׁפָּח was pronounced τὰ φωτά. Similarly, خواجه and لقمان.

RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between מִשְׁפָּח and ὀρθός are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of מִשְׁפָּח is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of *יָשַׁר* have equally felicitous homologues, although they vary in structure: *יָשַׁר* and *יִשְׂרָהּ* homologize with *ὀρθότης*, while *מִישׁוֹר* and *מִישָׁר* do with *κατόρθωμα*.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that *πτῶμα* has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, *מַפְלֵת*, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, *ἐπιχείρημα* also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, *מַשְׁלֹחַ* and *מַשְׁלוּחַ*. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology *παρακαταθήκη/פְּקָדוֹן/פְּקָדוֹן*. In Leviticus *פְּקָדוֹן* is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. *פְּקָדָה* in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the

changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

רפאים/זמזמים, רפאים/אימים; שרה/שרי, אברהם/אברם, ארבע; רפאים/ענקים, נפילים/ענק, עֶלָק/עמלק, רפאים/עוג, בלק, אגני, אג; שרין/שניר, שיאן/חרמון, לח/בית-אל, חברון, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

εὑρημα, later εὑρεμα: (εὐρίσκαω) *invention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*, i.e. much like *Ερμαιον (prop. gift of Hermes, i.e. unexpected piece of luck, godsend, windfall, treasure-trove (W)); foundling; εὑρημα אברהם, εὑρεμα אברהם Gn 17. 5. [Like *Ερμαιον are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (τελευταῖος/طالوت); while his descendants, Rebecca and Rachel, were late in conceiving.

κύριος, α, ον; also ος, ον; κύρρος: (κύρος) of persons, *having power or authority* גבור Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גביר Gn 27. 29, 37 Zach 13. 7 Thr 3. 1 גבר Dan 2. 25 Ps 34. 11 שר Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שרה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שרה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. κύριος: *lord, master* שר Prv 19. 10 Eccl 10. 7; *head of a family, master of a house* גבר Jos 7. 14, 17, 18 Mich 2. 2 עקר Lev 25. 47; generally, *guardian, trustee* גבירה IR 15. 13; fem. κυρία, ἡ, שרי Gn 16. 1, 17. 15; in later Greek freq. written κύρα שרה Ib.; *mistress, lady of the house* גבירה עקרת IIR 10. 13 Jer 13. 18 גברת Gn 16. 8 Jes 24. 2, 47. 5, 7 Ps 113. 9 [cf. οἰκουρός].

εὐσγκος: of good size, bulky, massive ענק Dt 2. 10 Jos 21. 11.

شیطان/ψίθυρος: *whisperer, slanderer*/إبليس/διάβολος: *slanderer; the Devil, hence Satan.*

After all, the change from אברם to אברהם, and from שרי to שרה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוט and a new meaning of שרה have incidentally been established. In IR 11. 3 שרות is contrasted with פלגשים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לֵט changed names because Leto ceased to be worshipped there. She was supplanted by אל/θεός/Ἡλιος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Fuehrer*.

THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יִשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders יִשׁוּי by Ἰεσσιου, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אֲבִינָדָב and אֶשְׁבָּעֵל being rendered in the LXX by Ἀμινάδαβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of אִישׁ בַּשֵּׁת, Baal's votary (2. 8–10, 4. 1–12), rendered by Ἰεσβοσθέ. He dared to rebuke Abner; but when Abner died, he was

treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of יְשׁוּעָה (יֵשׁוּעַ, ἡθὺς πόσιος), מֶלֶךְ-יִשְׂרָאֵל (ἡ. Μολόχ), אֵישׁ בִּשְׁתִּי and אֵשְׁבַעֵל, אֲבִינֹדָב and עֲמִינֹדָב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: יָשַׁב בִּשְׁבַּח, אֲתַבְעֵל, אֲשַׁבְעֵל, אֵישׁבִשְׁתִּי, Ἰεσσαίου, Ἰεσσοσθέ (Ἰεσ-βοσθέθ). Now let the diligent student follow up!

SOLITARY WORDS

The word סְבָה occurs only once (IR 12. 15), and so does נְסִבָּה (IICH 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial מִיב in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, συμβεβηκός, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is שִׁיחַ and נְסִיךָ (Ps 83. 12), homologues of ἡγεμών.

συμβαίνει: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency*; hence, κατὰ συμβεβηκός *by accident, contingently*; τοῦ συμβαίνειν: τὸς ἐστὶ *it depends upon accident, easily happens*.

מְסִבָּה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סְבָה; but its prefix-suffix homologue, στρέμμα, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סָבַב/סָבַב/סָבַב. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy, band of conspirators* מְסִבָּה Job 37. 12 מְשׁוּבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מוֹשֵׁב/מוֹשְׁבָה Ez 37. 23.

A noun which sounds like a cognate of מְסִבָּה, but is etymologically different from it, is מָסַב; for it links with סוּב/סוּב/סוּב. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

ἵζω: mostly in poets and later prose, the Att. form being καθίζω; causal, *make to sit, seat, place, set* הוֹשִׁיב IR 2. 24 IICH 23. 20; *settle* סוּב Dt 32. 10 הוֹשִׁיב IS 12. 8 IIR 17. 6 הוֹשֵׁב

Jes 5. 8, 44. 26; *set up and dedicate* אָחַד; *sit, sit down* יָשַׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוּב Ps 49. 6 סָנוּב Jer 31. 22 (21); of things, *subside* חָדָא.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 IICh 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוּב IS 16. 11.

ἵσμα: *seat* מִסָּב Cant 1. 12 מוֹשֵׁב IS 20. 18, 25; cf. κάθισμα.

To the untutored reader who has accepted the above homologies as genuine, מִסָּב is a synonym of מְשׁוּבָה, and מוֹשֵׁב of מוֹשֵׁב. Yet an Ashkenazi would read מְשׁוּבָה מְשׁוּבָה, and מוֹשֵׁב מוֹשֵׁב; while an Ephraimite would have lisped מְשׁוּבָה מְשׁוּבָה and מוֹשֵׁב מוֹשֵׁב. Therefore, מִסָּב is not a synonym of מְשׁוּבָה, any more than מוֹשֵׁב is one of מוֹשֵׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read נָסַב נָסַב, like נָסַב; yet נָסַב and נָסַב are not identical words, because one is the homologue of ἵζω and the other that of καθίζω. Indeed, if one wished to use the verb נָסַב instead of the verb סוּב, one would have to add: לֹאכַל לָהֶם—cf. Gn 37. 25.

As to נָקְבָה תְּסוּבָה גִּבּוֹר, Jeremiah foretells that, from being hunted, woman would turn hunter.

A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology ἔχθω עָטַן is in point.

ἐχθέω, ἔχθω (ἔχθος), ἐχθραίνω, later form of ἐχθαίρω: (ἐχθρός) *hate, detest* עָטַן Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטָן Gn 27. 41, 49. 23, 50. 15 שָׂטָן Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* הָעִצָּר Jer 48. 41.

ἐχθιστος, η, ον: *bitterest enemy*; irreg. Sup. of ἐχθρός, á, ον: (ἔχθος) *hated, hateful* אֶכְזָר Dt 32. 33 יָרָא Jes 28. 21; *hating, hostile* אֶכְזָר Thr 4. 3 אֶכְזָר Jer 6. 23 Prv 17. 11 יָרָא Jes 14. 6; as Subst., *enemy* אֶכְזָר Thr 4. 3 אֶשׁוּר Ps 17. 11 צָר Gn 14. 20 Dt 32. 27,

43 Jos 5. 13 Jcs 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 שָׂטָן
IR 5. 13; *one who has been φίλος, but is alienated* אֲכִיר Job 30. 21.

ἔχθρα: *hatred, enmity* חֵרָא Prv 27. 4.

ἔχθημα, τό: = μίσσημα (*object of hate*); ἔχθρασμα, τό: = ἔχθρα
(*hatred, enmity, personal enmity*) מִשְׂמָה Hos 9. 7, 8.

ἔχθος: *hate* שָׂטָן (cf. ψιθυρισμός) Est 4. 6; *object of direst hate*
שָׂטָן Jer 16. 18 שָׂקָן Lev 11. 10.

ψιθυρίζω: *whisper* وَشَرَشَ; *whisper what one does not dare speak*
out, whisper slanders שָׁטַח Zach 3. 1 وَسَوَسَ [ψιθυρίζω → πιθυρίζω →
πιθυίζω → πιθυίζω → πθυίζω → πθυίζω (שָׁטַח) → שָׁטַח (שָׁטַח) →
(שָׁטַח) → שָׁטַח (שָׁטַח) → שָׁטַח (שָׁטַח) → שָׁטַח (שָׁטַח)].

ψιθύρισμα, τό: *whispering*; ψιθυρισμός, ό: *whispering, slandering*
שָׁטַח Est 4. 6.

ψιθυριστής, ό: *whisperer*; at Athens as epith. of Hermes;
slanderer שָׁטַח Zach 3. 2 Job 1. 6 السَّوَّاسَ [of Satan; = ψίθυρος,
ψίθυρ].

ψιδόνες: διάβολοι [v. διάβολος], ψίθυροι (as Subst., ψίθυρος =
ψιθυριστής) שָׁטָן Job 1. 6 شَيْطَان.

διάβολος, ον: *slandorous, backbiting*; as Subst., *slanderer, enemy*;
hence, = *Satan, the Devil* إبليس.

שָׂקָן and שָׂטָן are two totally unrelated words: the first
relates to worship, the second to dietetics. They have been
confused and used one for the other, owing to their homo-
phony. For it is clear from the contexts that שָׂקָן in Jer 16. 18
stands for שָׂקָן, while שָׂקָן in Ez 8. 10 means שָׂטָן. The
homologue of שָׂטָן is εἰκαστός (*apprehended through an image*),
a verbal adjective derived from εἰκάζω (*represent by an image or*
likeness), the homologue of שָׂקָן (Lev 11. 10), on the other
hand, has for homologue ἔχθος (*object of hate*), or ἀπεχθής (*hateful,*
hostile, hated) which derives from ἀπεχθάνομαι (Pass., *to be hated,*
incur hatred), the homologue of שָׂקָן (Dt 7. 26). This last homo-
logy is corroborated phonetically by another: שָׂקָן (Lev 11.
43)/καταχραίνω (*besoul*). Morphologically, as a verbal adjective,
εἰκαστός suggests that שָׂטָן ought to be vocalized שָׂטָן;

semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented*.

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to ὑπόβ—among many others—are neatly reproduced in Hebrew. Thus, ὑπό: of *accompanying* music ואשלחך בשמחה ובשירים בתף ובכנור Gn 31. 27; ὑπὸ πομπῆς ἐξάγειν τινα *in or with solemn procession* לעשת חנוכה Neh 12. 27—where תודה is the homologue of πρόσσδος, πόσδος: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, ὑφ' ἄρμασ: *under*, i.e. *yoked to*, the chariot ואסרתם את־הפרות בעגלה IS 6. 7, 10; ὑπ' αὐλητῆρι πρόσθ' ἑκτον *advanced to the music of the flute-player* כהולך בחליל לבוא בהר־יהוה Jes 30. 29. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) τηνικάδε *at this time next year* כעת חיה Gn 18. 10 IIR 4. 16, 17—where τηνικάδε, *at this time*, is the homologue of כעת Nu 23. 23. A sixth is αὔριον τηνικάδε *tomorrow at this time* כעת מחר Ex 9. 18, where αὔριον is the homologue of מחר via the prefix-suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix-suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action—e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since βούς is of epicene gender, to mark the male Homer adds a word, βούς ἄρσεν (Il. 20. 495) or ταῦρος βούς (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βούς, βῶς, ὅ and ἡ: *bullock* פֶּר Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אֵבִיר Ib. Ps 22. 13, 50. 13 בקר IICh 4. 3, 4 פֶּר

P^s 22. 13; *ox* בֶּקָר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 בָּקָר;
cow פָּרָה Gn 32. 16 Nu 19. 2 بَقَرَة; in pl. *cattle* בְּעִיר Ex 22. 4
 בֶּקָר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. α. בֶּן-בֶּקָר Gn 18. 7 Nu 15. 8 בֶּן-בֶּקָר Nu 8. 8; τ. β. שׁוֹר פָּר Ps 69. 32, פָּר-הַשׁוֹר Jud 6. 25. In the latter version the words follow the Greek order, τ. β. שׁוֹר פָּר; then their order is inverted according to the ubiquitous prefix-suffix phenomenon, פָּר-הַשׁוֹר. But in the former version the order is inverted in both Hebrew phrases, בֶּן-בֶּקָר and פָּר בֶּן-בֶּקָר. On the other hand, בֶּרֶבֹר IR 5. 3 is a compound made up of בֶּר and בֹּר—בֹּר being the homologue of βούς, and בֶּר either homologizing with παῖς (Prv 31. 2) or equating פָּר. In the former case, בֶּרֶבֹר is a variant of בֶּן-בֶּקָר, in the latter that of פָּר-הַשׁוֹר. Like בֶּן-בֶּקָר is the Aramaic בְּנֵי תוֹרִין Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as Greek as Homer.

HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a Hebrew noun or adjective homologizes with the Greek word in the genitive, instead of the usual nominative, under Prop. 29. This is significant because, in so far as the noun or adjective is nearer the root of the word in the genitive than in the nominative, it indicates the survival in Hebrew of a primitive usage in very ancient Greek, and not a change that took place with the passage of time, in the course of the development of either language. For instance, in the homology כֶּבֶד/ἡπατος, ἡπαρ, the Hebrew constituent preserves the τ (dialectally changed to δ)—which, by the way, Latin *jecur* does not—in the Indo-European *yēqurt* and the Sanskrit *yákṛt*. Such homologization may occur within a compound, e.g. פֶּדְיָהּ/παῖς (παῖδος) θεοῦ Nu 34. 28 (god's gift); פֶּדְיָהּ/παῖς (παῖδος) Διός/θεοῦ Ib 1. 10 (Zeus's/god's gift); פֶּדְיָהּ, פֶּדְיָהּ/παῖς (παῖδος) Διός Neh 11. 7, 13. 13 (Zeus's gift). V. p. 82.

MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may be deemed to be more Greek than their homologues, because they

show up letters that are suppressed in the homologues, e.g. *κωφός*/כבד, *πρόφασις*/תְּנִיחָה, *φάσις*/תְּבִיחָה/תְּבִיחָה, *καινός*/שֶׁדֶד.

κωφός, ἢ, ὄν: (*κόπτω*) *blunt, dull, obtuse*, opp. *ὀξύς* (*sharp*, תֵּבִי Ez 5. 1 קֶשֶׁה Jes 27. 1) כָּבֵד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

κωφάω: (*κωφός*) Pass., *grow dumb or deaf* כבד Jes 59. 1; *become stupid* כבד Ex 9. 7.

κωφώω: *numb, deaden* כבד Gn 48. 10 Ex 9. 7; *deafen*, in Pass., כבד Jes 59. 1.

ἐκκωφέω: *deafen* תְּכַבִּיד Jes 6. 10 Zach 7. 11; *stun, blunt* (W) כבד IS 6. 6 תְּכַבִּיד Ex 8. 28, 10. 1.

πρόφασις: (*προφαίνω*) *falsely alleged motive (or cause), pretext, pretence* תְּנִיחָה Jud 14. 4 תְּנִיחָה Job 33. 10.

φάσις: (*φαίνομαι*) *appearance* תְּבִיחָה Hos 13. 2 תְּבִיחָה Ex 25. 9 Ez 8. 3 ICh 28. 12.

κωφός and its derivatives suppress the *τ* in *κόπτω* from which verb *κωφός* derives, but that *τ* is represented by *ד* in כבד. In fact *κόπτω* (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of סָפַד (Gn 23. 2), *δ* and *τ* exchanging dialectally under Prop. 5 (Δ). Again, *πρόφασις* and *φάσις* suppress the *ν* in *προφαίνω* and *φαίνομαι* from which they are respectively derived. But that *ν* shows up in תְּנִיחָה and תְּבִיחָה—but not in תְּנִיחָה, where the *נ* is the MIV *נ*. Incidentally, the fact that *κόπτω* is from root *ΚΟΠ*, and that *φαίνω* derives from *φάω*—so that both the *τ* and the *ν* are adventitious—is neither here nor there. As it happens, the *ν* is omitted in the homologues תְּנִיחָה/ἀποφαίνω and תְּבִיחָה/ἐπιφαίνω.

ἀποφαίνω: *make known, declare* תְּנִיחָה Ex 8. 5.

ἐπι-: Pass. *show oneself, appear*; of a divine manifestation תְּבִיחָה Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology כָּבֵד/καθίζω is in accord with the LXX which has κατακλιθῶμεν (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand

with Jesse and his family, they were all comfortably reclining on couches or cushions. So that when he said: **לֹא-נֹסֵב עַד-בֹּאָו** : **פֶּה**, he could not have meant that they would not *sit down* until his arrival. At any rate, under no circumstances could he have intended that the company should wait standing while David was being sent for. What he *meant* and *said* was that they should not *sit down to eat* until he came.

נָצַר (Jes 14. 19) is an exceptionally interesting word because its homologue appears in three significant variants—*νέκυσ*, *νέκυρ*, *νεκρός*—which exhibit changes habitually encountered in Greek-Hebrew homology, namely: the dialectal substitution of the final *σ* by *ρ*, and the consonant/vowel metathesis in *-κυρ/-κρός*. (The same applies to the homologues of **נָעַר**: *νέος*, *νεαρός*, *νεανίας*. Thus, *νέος* → *νέορ* → *νεαρ* → *νεαρός*.) The LXX translates **נָצַר** by its homologue, but **נָצוּרִים** (Ib 65. 4) by *σπηλαιόις* instead of *νεκρίαίς* or *νεκυίαίς*.

A further and an all-important matter to point out is that *καθίζω* was used by the LXX to translate **הָשִׁיב** in Ezra and Nehemiah, and that Liddell and Scott's Dictionary refers to the LXX as the sole authority for *καθίζω* meaning *marry*. In effect, therefore, the LXX resorted to a Hebraism, although it had a wide range of Greek verbs from which to choose, including *συνοικέω*—used by Herodotus and Euripides, among others—which fits the context perfectly. For **יָשָׁב**, **הוֹשִׁיב**, **הָשִׁיב**—the verb with a bare **חָלַם** is used in the said texts—and **מֹשֶׁב** have other equally genuine kindred homologues, as follows:

οἰκέω, Ep. *οἰκείω*: *inhabit* **יָשָׁב** Jud 5. 17 Gn 13. 12 Nu 35. 25 Jer 2. 6 **שָׁכַן** Dt 33. 16 Jes 18. 3 Jer 49. 16; *colonise, settle in* **יָשָׁב** Gn 36. 8 Nu 21. 25, 31 Dt 2. 12 Jos 19. 47 IS 31. 7 Jer 49. 1; Pass., *to be settled in, occupy* **יָשָׁב** ICh 5. 8, 9; *manage, direct, govern* **יָשָׁב** Dt 3. 2 Ps 29. 10 **שָׁכַן** Job 29. 25; intr. *dwell, live* **יָשָׁב** Jud 19. 1 Jer 11. 6 **יָשָׁב** Gn 11. 2, 31, 19. 29, 37. 1 IS 23. 14, 18 **שָׁכַן** Gn 16. 12 (cf. Ib 25. 18) Nu 5. 3 Dt 33. 16 IR 8. 12 Jer 13. 21, 18. 3, 26. 19 Jer 48. 28; of persons, families, tribes, *have their abodes, settlements* **יָשָׁב** IS 31. 7 IIS 2. 3 Jer 25. 24 ICh 5. 16 **שָׁכַן** Gn 16. 12 **וּפָלַח** Ib 25. 18; of cities, *to be situated* **יָשָׁב** Ez 27. 3 **שָׁכַן** Jer 51. 13; = *οἰκετεύω*.

οἰκίζω: c. acc. rei, *people with new settlers, colonise* **הוֹשִׁיב** Ez 36. 33; c. acc. person, *settle, plant as a colonist or inhabitant*

הוֹשִׁיב IIR 17. 6, 24 שָׁכַן Nu 14. 30 הָשְׁכִין Gn 3. 24 Ez 32. 4; intr. = οἰκέω.

κατοικίζω: *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11; *settle, establish* שָׁכַן Jer 7. 3, 7.

συνοικέω: *dwell or live together* הִתְגַּוְּרָה IR 17. 20; *live with in wedlock* הוֹשִׁיב ESR 10. 14, 18 Neh 13. 23, 27.

οἶκημα: *dwelling-place, in pl., building, house* מִגּוּר Job 18. 19 מוֹשֵׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; *temple, shrine* מוֹשֵׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; *store-room* מִגּוּרָה Hag 2. 19.

οἶκημα/שָׁכַן is not to be confused with σκηνή/מִשְׁכָּן *tent, tabernacle* Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκηνή/סִנֵּה Dt 33. 16 סִנֵּה Jos 15. 49.

Only reference to Greek accounts for the additional נ in מִמְעוּרָה (Joel 1. 17), since it is the homologue of οἰκημάτων, Dim. of οἶκημα: the first נ replaces the -ν, and the second the suffix -μα. This double prefix-suffix is unique.

CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom; it was established by Abraham—the head of a dissident Hebrew sect—and has been followed by his descendants to this day, to mark their covenant with God, a covenant carved in the flesh. Naturally, since the Greeks did not practise circumcision, they did not evolve a relevant vocabulary. Therefore, the sect of Abraham had to adopt and adapt good old Greek words to meet the new experience.

Thus κείρω, the homologue of עָרַל (Lev 19. 23), means: *cut short, shear, clip*, esp. of hair; *cut off one's hair*. To the Greeks, whether European or Asiatic, this verb did not import the phallic operation; neither had such a rite. Again, κουρά, the homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means: *cropping of the hair; cropping, lopping; shearing; that which is cut: lock of hair, wool shorn, fleece, cut-off end*. To the Greeks, this noun did not mean 'foreskin', simply because in their experience it was not cut off, it was not a separate and independent 'cut-off end'. Indeed, the foreskin is an integral part of the penis, and its severance constitutes an extremely artificial operation. Accordingly, ἄκουρος (κουρά) only means *unshaven*; but phonetic-

ally (minus κ) and morphologically it is acceptable as the homologue of עָרֵל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἀκούρος (κούρος) is that of עָקָר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרֵל.

ἀκρωτηριάζω: *cut off; cut the beaks off* the prows; of persons, *cut off hands and feet, mutilate*; Medic., *amputate*; metaph., *mutilate, maim* עָקָר Gn 49. 6 Jos 11. 6, 9 עָרֵל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end or extremity* of anything; in pl., *extremities of body, hands and feet, fingers and toes* עָרְלָה Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. μασχαλίσματα.]

On the other hand, there is no rival, weak or strong, to μασχαλίζω as the homologue of מוֹל. Besides, this verb homologizes with מָהַל as well as if not better than with מוֹל. Although מָהַל is a non-biblical word, it can be confidently asserted that it is not a post-biblical one; because it is inconceivable that after the advent of Alexander the Jews modelled מָהַל on μασχαλίζω, as they did עֲשֵׂבַיִן on σύνηβος (pronounced συσηβος).

μασχαλίζω: (μασχάλη (μάλη)) *put under the arm-pits*, hence, *mutilate* a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance מוֹל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάλη) *arm-pit*, in pl., אֶצִּיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אֶצִּיל Jer 41. 9 Ez 13. 18; *arm-pit* (Lat. *ala*), almost confined to the phrase ὑπὸ μάλης *under the arm* יָדַיִךְ תַּחַת אֶצְלֹתַיִם Jer 38. 12, מִתַּחַת לַחֲבָלִים Ib. [Mark, in Latin also the μ is dropped; cf. μετά/τα/et.]

μασχαλίσματα: *extremities cut off from a corpse* מוֹלֵת Ex 4. 26.

μασχαλιστήρ: generally, *girth* אֶצִּיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers or shoots of trees* מוֹל Job 18. 16.

ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which

accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طالوت. On the other hand, it was this solution that suggested the link between לוט and τελευταῖος, seeing that Lot was Haran's only child, and that לוט seemed to be an abbreviation of طالوت. But for that solution, I doubt very much whether I would have appreciated the connection between the Hebrew noun and the Greek adjective, although it is strongly supported by the dropping of the τε- syllable according to rule. I am also indebted to Arabic for the homology شَخْصٌ/εἰκαστός, hinted at by the words شَخْصٌ and شَخْصٌ. This homology is of some theological consequence, since it definitely establishes that our pagan forebears were polytheists, not idolators; revealing and vindicating antiquity's intellectual calibre. Doubtless, the ignorant, both ancient and modern, would confuse the symbol with the deity it represents (Jer 2. 27). Yet in matters of religion—any religion—one has to distinguish the theological and priestly concept of God from popular and plebeian belief.

However, there is another mysterious word in Arabic, which can only be interpreted—that is, accurately interpreted—through Greek and *viz* the Bible, namely, قرآن. Commentators differ widely as to its derivation; indeed some maintain that it is a radical word. But none has so far offered an explanation of it, consistent with the belief that the Koran is peculiarly the word of God; that it descended, was dropped, was inspired, to Mahomet from heaven. In my submission, قرآن is a pre-Islamic word which must have been as familiar in Mecca as the word נאָוּקָא was in Jerusalem, and the said belief originated from its meaning. For this Arabic word is not, as some opine, related to قرأ—any more than the homophonous נאָוּקָא χράω (*warn or direct by oracle*), in Jon 1. 2, is related to נאָוּקָא καλέω (*summon, invite*) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of נאָוּקָא/χρημα (*oracle*) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρημα ἱερόν).

Hopping over a period of fourteen centuries, we note that recently 'foreign' Mesopotamia yielded to 'native' Iraq. Yet عراق is the homologue of ἀργος, the synonym of πεδῖον, אֶרֶץ. Now אֶרֶץ, we know, is an abbreviation אֶרֶץ/πεδῖον ἀρμου, 'the

plain of the junction' (of the two Scythian rivers (נהרי־כוש): נַהֲרֵי/θήρ, *lion*, and לִבְיָקֶל/αἰλουρος, *cat*, *τίγρις*). So that it is not a bare speculation to assume that Arabic عراق is short for some such reconstructed Asiatic Greek term as عراق-ארם, a name consigned to oblivion in the wake of the catastrophic upheavals which overtook the region between the fall of Troy and the rise of Alexander. Later, some time after his *blitzkrieg*—which reshaped the history of the Middle East, including the Land of Israel, for the next three hundred years—the European Greeks called the country Μεσοποταμία. And it is only because our authentic Bible has preserved the other short as well as long Hebrew names of פֶּדֶן אֲרָם and פֶּדֶן, that it has been possible to decode the word عراق and trace it to its Greek origin. Clearly, so-called native 'Iraq' is not less Greek than so-called foreign 'Mesopotamia', and one topographical Greek name—full or abbreviated—alternates with another geographical Greek name, exactly as does the Greek word *topographical* with the Greek word *geographical*.

Similarly, the phonetic disguises assumed by adjoining ایران, خلیج and شط no longer mask good old περός (γῆ), 'land of fire'; ἀκτὴ: *rugged bank* or *strand* of a river; and κόλπος: *gulf*—as Arabic continues to yield its Hellenic secrets for all to see.

Therefore, to explain a striking name which occurs once exclusively in the Koran, I had to search the Bible. The Koran in its turn, through that search, repaid handsomely by helping me discover the meaning of לוט, a truncated and otherwise inconspicuous name in the Bible. Finally, the Scriptures have assisted me to decipher عراق and to reveal the true significance of the title of the book sacred to Muslims; while Arabic has given me the clue to לִבְיָקֶל εἰκαστός, an homology of theological import. In brief, from the Koran to the Bible, and back to the Koran; from Hebrew to Arabic, and back to Hebrew; yet in effect, from Greek to Greek. Without question, from the Indian Ocean to the Atlantic there is no escaping the Greeks.

THE HEBREW WAY OF LIFE

Two historical events bring out perfectly the contrast between the way of life of the ancient Greeks and that of Israel,

and mark the triumph of the spirit over brute force. Alexander—an outstanding Greek leader—invaded Asia, sword in hand, at the head of a well-trained, well-equipped army, with the avowed intention of subjecting its peoples. A rabbi—a Hebrew of the Hebrews, Saul by name—landed in Europe alone, Bible in hand, confessing his ardent purpose to save the souls of the Gentiles; ‘for salvation is of the Jews’ (John 4. 22). Alexander’s exploits were comparatively ephemeral. Paul’s evangel and his Hebrew book are still with us and going strong.

Why? What is it that animated the principal preacher of Christianity, and has sustained his kindred down the ages?

The belief in one, eternal, just and merciful God, creator of the universe; in the pre-eminence of truth and justice; in the ideals of equality and redemption from error; in the special care to be given to the sick and the needy; in the priority of peace and service; in accountability and the advent of the Messiah; and, above all, in the supremacy of the spirit—a composite credo peculiar to Israel. This aspect of the life led by our forefathers is not related to the Greeks, whether European or Asian. It is not Hebrew (*ἡπειρωτικός*), characteristic of the Hebrews (*ἡπειρώται*) in general, but peculiar to that detached section of them known as the Chosen People. Historically, this unique philosophy, epitomized here in a few incomparable verses, originated in Abraham who migrated from the banks of the Euphrates to Canaan on the Eastern shore of the Mediterranean, a country colonized by Cimmerians, Greeks, Phoenicians, and Scythians, which his descendants conquered and made it their own. It became the theatre of their moral and spiritual struggles during twelve hundred eventful years. E.g. Gn 14. 22, 18. 25, 21. 33 Ex 18. 21, 23. 5, 34. 6 Nu 15. 15, 16 Dt 6. 4, 8. 3, 16. 20 IR 12. 7 Jes 1. 26, 2. 4, 10. 3, 31. 3, 43. 20 Ez 34. 4 Hos 9. 3 Zach 4. 6, 8. 3, 19 Ps 146. 6 Prv 16. 6, 23. 23 ICh 22. 8, 28. 3 Mat 3. 10–11, 5. 22, 10. 28, 16. 26 Mark 1. 8, 10. 42–4 Luke 7. 22, 10. 37 Gal 3. 28 Eph 3. 16 IPet 4. 10. That philosophy is expounded in *Law and Life according to Hebrew Thought*. Here I will advert to the Greek background against which those unremitting struggles relentlessly took place.

I. The entire set-up of Hebrew worship was Hellenic. Abraham worshipped *Ἐὐ/Ζεύς*, the eternal God, judge of all the earth,

who administered justice, differentiating between the righteous and the wicked. He gave the priest of אֵל עֵלִיִּן / *Hēlios 'Υπερίων*, the creator of heaven and earth, a tithe of all the booty acquired as a result of his victory over the captors of Lot; and swore by אֵל עֵלִיִּן. Moreover, he attempted to sacrifice his son on Mount מֹרִיָּה / *μωρία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of פֶּהָד / *Φοῖβος*, and Jacob swore by פֶּהָד. His wife, Rachel, stole the תְּרָפִים / *τρίπους* from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of נִכְרִי / *ἐγχώριος*. Long after the Patriarchs had died, and in spite of centuries of Egyptian influence, God revealed himself to Moses under the name of יְהוָה / *Διὸς Παιᾶνος*, and the first two of the Ten Commandments declare יְהוָה to be the God of Israel, to the exclusion of other deities. Indeed, יְהוָה is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile מִשְׁכָּן / *σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the מִשְׁכָּן / *σκήνημα*, and to the rites and services thereat performed, is completely Greek.

II. Some homologies clearly indicate that there were regular suppliants among the Hebrews. Women attended the Tabernacle at Shilo as well as in the Wilderness, and it is recorded that Isaac prayed for issue, and that Rebecca went to seek the Lord over her pregnancy. Judging by Hannah, women used to pray for offspring; and it is of them that the sons of Eli took advantage to the point of public scandal.

אַגֹּר / *ἀγύρτης* (*ἀγείρω*): prop. collector, esp. begging priest Prv 30. 1; cf. fakir, another homologue of ἀγύρτης.

שָׁרַף / *ἐρωτάω*: ask; beg, entreat Gn 25. 22; שָׁרַף, like שָׁרַף / *ἔπος*.

יָקַץ / *ἰκέτης* (*ἰκνέομαι*): one who comes to seek aid or protection, suppliant Prv 30. 1.

נִדְּחָה / *εὐκτός*: (*εὐχομαι*) wished for, desired Gn 49. 26.

הִתְפַּלֵּל / *ἀντιβολέω*: meet as a suppliant, entreat, supplicate Dt 9. 18 IS 1. 10, 12, 26, 27.

שָׁאַל / *αἰτητός*: (*αἰτέω*) asked for IS 9. 2.

שָׁבַח / *σέβομαι*: revere, worship; of suppliants Ex 38. 8 IS 2. 22.

III. The $\Psi\overline{\Gamma}\Pi$ /τριακάς, ádos (*the number thirty* Nu 11. 20, 21; *the thirtieth day of the month* IS 20. 5, 18, 24; *a month* containing thirty days Ib 20. 27, 34) was celebrated in style at King Saul's court on two consecutive days: the first $\Psi\overline{\Gamma}\Pi$, on the last day of the current month, the pagan way; the second $\Psi\overline{\Gamma}\Pi$, on the first day of the following month, the Hebrew way (Nu 28. 3-15). Thus, David and Jonathan discussed Saul's victimization of David three times: IS 19. 2, 20. 5, 35. On the second occasion they met on the eve of the first $\Psi\overline{\Gamma}\Pi$ —i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This $\Psi\overline{\Gamma}\Pi$ was observed in accordance with the Greek custom, and David's absence from the festive board was noted by Saul in silence. The next day—which was the second $\overline{\Gamma}\Pi$ ($\overline{\Gamma}\Pi$ $\overline{\Gamma}\Pi$ $\overline{\Gamma}\Pi$)—the first day of the new thirty-day period, was celebrated in obedience to Mosaic Law. David's renewed absence on that day provoked a bitter altercation between Saul and his eldest son (Ib 20. 34). It was on the morrow of that day, on the second day of the month, that David and Jonathan met for the third time and—for the second time—swore eternal mutual loyalty.

At Athens the $\tau\rho\iota\alpha\kappa\acute{\alpha}\delta\epsilon\varsigma$ were dedicated to the memory of the dead, and offerings were made to Hecate. As to the Hebrew $\overline{\Gamma}\Pi$, Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for $\overline{\Gamma}\Pi$, the homologue of $\kappa\acute{\alpha}\theta\alpha\rho\iota\varsigma$ (*cleansing from guilt or defilement, purification*). Cf. Nu 10. 10 IIR 4. 23 Jes 66. 23 Ps 81. 4. In fact, as Rabbi Solomon Sassoon points out, all festivals involved $\overline{\Gamma}\Pi$.

IV. Like the Greeks, the Israelites had their $\overline{\Gamma}\Pi$ Dt 18. 11 IS 28. 3/ $\phi\acute{\alpha}\tau\iota\varsigma$ (*voice from heaven, oracle*; of the interpreter of dreams $\overline{\Gamma}\Pi$ Gn 45. 8); $\overline{\Gamma}\Pi$ Dt 18. 11 Jes 19. 3 $\acute{\alpha}\delta\iota\delta\acute{o}\varsigma$ (*singer, minstrel, bard*; of the Sphinx; *enchanter*); $\overline{\Gamma}\Pi$ Jer 27. 9 (cf. $\overline{\Gamma}\Pi$ Dan 1. 20, 2. 10)/ $\overline{\Gamma}\Pi$ Ex 7. 11 $\overline{\Gamma}\Pi$ Ib 22. 17 $\overline{\Gamma}\Pi$ IR 17. 1/ $\theta\acute{\epsilon}\sigma\pi\iota\varsigma$ (*filled with the words of God, inspired*); $\overline{\Gamma}\Pi$ Gn 20. 7 Ex 7. 1/ $\pi\rho\phi\eta\tau\eta\varsigma$, $\overline{\Gamma}\Pi$ Jud 4. 4/ $\pi\rho\phi\eta\tau\eta\varsigma$, fem. of $\pi\rho\phi\eta\tau\eta\varsigma$ (*one who speaks for a god and interprets his will to man; interpreter, expounder of the will of Zeus; expounder of the utterances of the $\mu\acute{\alpha}\nu\tau\iota\varsigma$ (diviner, seer, prophet)*); $\overline{\Gamma}\Pi$ Dt 18. 10 IIR 21. 6/ $\gamma\acute{o}\eta\varsigma$ (*sorcerer, wizard*);

γοητεύω); עוֹן Jer 27. 9 מעוֹן Jud 9. 37 Mich 5. 11 οἰωνιστής (one who foretells from the flight and cries of birds); סֹפֵר Jes 3. 2 / χρήστης (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, עֵדֶן, אֲבֵדֶת, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 3. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3-24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 16. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13-14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּחַ, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) — 'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוּחַ means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוּחַ, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוּחַ also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is رِيح, the synonym of ريح and رائحة—all three being the homologues of רוּחַ, 'odour'. None of these homophones homologizes in Greek. In fact, the only Greek words which come anywhere near resembling רוּחַ are ῥόος and τροχός. On the other hand, נֶפֶשׁ and נְשָׁמָה respectively homologize with ψυχή and πνεῦμα.

The spirit of God could have a good influence generally over man (Jud 3. 10, 11. 29 IS 16. 13-14), or it inspires him with wisdom, knowledge, understanding, skill, fear of the Lord (Ex 28. 3, 31. 3-5 Jes 11. 2). But God inspires man with an evil

(רעה, πονηρόν Jud 9. 23 IS 16. 14-16, 23, 18. 10, 19. 9) or false (שקר, ψευδής IICh 18. 21-2) spirit, as well as with a good spirit (טובה, ἀγαθόν Neh 9. 20). Through it, God communicates with man (IIS 23. 2 Ez 11. 5 Joel 3. 2 Neh 9. 30). It is referred to as the holy spirit once in the Old Testament, and always in the New (Πνεῦμα Ἅγιον) and in the rabbinical records (רוח הקדש) (רוח קדשך, πνεῦμα τὸ ἅγιόν σου Ps 51. 13 Mat 3. 11 Eph 4. 30 פסחים 34 יומא 9b).

איש הרוח is a synonym of איש האלהים (IS 9. 8 Hos 9. 7), and a prophet who went on a mission to anoint Jehu king of Israel was referred to by his brother-officers as המשיח הזה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: life Ps 30. 4, 86. 13 Job 6. 11, 33. 28; ἐν τῇ χειρὶ τῆς ψ. ἔχοντα taking his life in his hands Jud 12. 3. ואשימה נפשי בכפי IS 28. 21; ואשים נפשי בכפי IS 19. 5; ושם את-נפשו בכפו metaph., of things dear as life Gn 12. 5; departed spirit, ghost Ps 94. 17; the immaterial and immortal soul Gn 1. 30; generally, being, living creature Gn 2. 7; self Job 32. 2 Thr 3. 5 نفس: mind Dt 4. 9 ICh 28. 9; in the early physicists, of the primary substance, the source of life and consciousness Gn 1. 30; when concrete the Hom. ψ. is rather warm blood Gn 9. 4-5 Lev 17. 11, 14 Dt 12. 23 Prv 1. 18 than breath IR 17. 21-2 Job 41. 13.

πνεῦμα: (πνέω) breeze نسيم; breathed air, breath Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; life Job 27. 3; living being Dt 20. 16 Jos 11. 11 Ps 150. 6; the spirit of God Jes 30. 33 Job 32. 8, 33. 4; spirit of man Jes 57. 16 Prv 20. 27 Job 27. 3.

שָׁע, הַשְׁתַּיַּע ἐνθουσιάζω: to be inspired (by a god) IIR 9. 11 Jer 29. 26 Hos 9. 7, or possessed by a god IS 21. 15; cf. ἐνθουσιαστικός: inspired, esp. by music IS 10. 5-6, 10 IIR 3. 15 Ez 33. 32; הַשְׁתַּיַּע συν-: to be inspired and rave together, of the Bacchae IS 21. 16; שִׁעוֹן ἐνθουσιασμός: inspiration, enthusiasm IIR 9. 20; frenzy Dt 28. 28, 34 Zach 12. 4 מְשֻׁעַ ἐνθουσιασμός: inspired, possessed IIR 9. 11. שִׁטָּן and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed

among the Children of Israel by drawing lots (לִּרְוֹת κληρος), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 3 Jos 18. 6 Acts 1. 23-6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prv 16. 33, 18. 13), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the מְנַחֵם־הַחַיִּים (or ἀγωγός) cast lots to find out the most propitious date on which to carry out his genocidal intentions (Esth 3. 7).

VIII. However, there is a kindred verse, involving two ordinary words—יָדָה and לָקַח—which, *pace* the exegetes, do not bear their ordinary meaning (Prv 26. 17). For יָדָה here means *handle*, another meaning of its homologue οὖς; while לָקַח has for homologue κάλπις (*urn for drawing lots or collecting votes*). Therefore the proverb points to judicial and/or political balloting: he is in for trouble, the busybody who meddles in contests or disputes that do not concern him.

IX. Of politics nothing else remains in the language than a few words which indicate that at one time there were free citizens and popular assemblies, as well as popular meetings. The advent of the monarchy seems to have marked the end of democratic institutions; yet note Gn 23. 10, 18, 34. 20, 24 Ruth 4. 1, 10-11, and compare with Prv 24. 7, 26. 17, 31. 23. עֵגֶל Ps 63. 31 שַׁעַר Prv 31. 23 ἀγορά: *popular assembly*; בַּעֲלִים Jud 9. 2 (cf. Jos 24. 11) πολῖται: *citizens*; עֲצָרָה IIR 10. 20 Joel 1. 14 עֲצָרָה Lev 23. 36 ἄγυρις: *gathering; crowd* Jer 9. 1 πανήγυρις: *general or national assembly, esp. a festal assembly in honour of a national god*.

X. The תֹּרֶה apart, only a few meagre texts refer to the administration of justice in Israel. There are incidental references

to personal appeals to the King and to trials before him (IIS 14. 1-12, 15. 1-6 IR 3. 16-28 IIR 6. 26-30). There is even a bare reference in a single verse to the separation of 'matters of the Lord' from the 'King's matters', i.e., the existence of two independent jurisdictions, ecclesiastical and royal (IICh 19. 11). The homologies also throw very little light on the subject. One of them tells us of a Court of Appeal, but we know not how it worked. Another tells us that difficult issues must come up for determination before the priests or the despot, whose pronouncements were final and conclusive; but there is no record of a case having been heard by them (Dt 17. 8-13, cf. IICh 19. 8-10). A third refers to witnesses, but there is no Greek homologue for לֹא, one of the rare words that were independently developed among the Hebrews (from *εἶδω*)—unless its homologue went out of fashion and became obsolete (cf. *ἴστωρ*). We know of some of the 'Judges' of Israel, but of all the ordinary judges whose business it was to try legal actions, not a single name has survived (Dt 16. 18-20 IICh 19. 5-7); while the only trial that has been reported is the rigged trial of Naboth, at the conclusion of which he was stoned to death (IR 21. 8-14). Of procedure, we only know that accusation was by indictment, and that witnesses were liable to cross-examination by the opposite party.

לִשְׁאָלָה מְבִינָה: a *big*, i.e. *difficult* question; *weighty*, *important* Ex 18. 22.

לִשְׁפֹּט: *judge, sit in judgment* Gn 15. 14 IS 2. 10 Jer 5. 28 Ps 9. 9, 72. 2, 135. 14 Prv 20. 8, 31. 9 Job 36. 17 שָׁפַט Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; *give judgment, judge, determine* שָׁפַט Jer 21. 12, 22. 16 שָׁפַט Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

לִשְׁפֹּט: *judgment* Dt 17. 8 Ps 9. 5 שָׁפַט Dt 16. 19 Ps 122. 5, 147. 20.

לִשְׁפֹּט: *custom, usage* Esth 1. 13 שָׁפַט Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 81. 5 Esr 7. 10 שָׁפַט Ex 12. 14, 43 Lev 20. 23; *normal course of nature* שָׁפַט Ps 76. 9 שָׁפַט Jes 24. 5 Ps 148. 6 Prv 8. 29 שָׁפַט Jer 5. 24, 31. 35, 33. 25; *order, right; what is fit* שָׁפַט Gn 47. 22 Ex 5. 14 Prv 30. 8 حَقٌّ; *personified, Truth* حَقٌّ Gn 30. 21; *Truth* حَقٌّ; *judgment* שָׁפַט Dan 4. 14, 21; *lawsuit; prop. private suit* دَعْوَةٌ; *atonement, satisfaction, penalty* שָׁפַט Dan 4. 14, 21 جَزَاءٌ; *vengeance* שָׁפַט Dt 32. 35

Jes 34. 8 נִקְמָה Nu 31. 2 Jer 50. 28; *punishment* שָׁפַט Ex 12. 12 Ez 5. 10, 28. 22.

דָּן/δικαστής: *a judge* IS 24. 16 Ps 68. 6 דָּן Jud 11. 6, 11 Jes 3. 6, 7 Prv 6. 7, 25. 15 שׁוֹפֵט דָּן Dt 16. 18 IIS 15. 4 Ps 50. 6; δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

עָרַב/ἐφεσις: (ἐφίημι) *appeal to a judicial tribunal* from a lower tribunal Eccl 5. 7.

בִּקֵּשׁ/σκοπέω: *examine, consider* Prv 18. 17; *inquire, investigate* (W) Dt 13. 15 Job 29. 16.

שִׁפְטָר/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقَانِيَّة.

שִׁפְטָר/γραφὴ: *bill of indictment* in a public prosecution Job 31. 35.

לִשְׁכַּת/ἀράσσω: a euphon., ῥάσσω akin to ῥήσσω, rarer collat. form of ῥήγνυμι or -ύω (lengthd. from root P.AT, *to break, break asunder or to pieces, rend, shiver, shatter*); *smite, dash in pieces; strike with a shower of stones* Dt 13. 11 IR 21. 13 לִשְׁכַּת Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

רָאָה/εἶδω: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἰστωρ, ἴ-, ἱστορες: *witnesses*.

צָדִיק/ἐνδικος, ἱνδικος, ον: (δίκη) *according to right, just, legitimate* צָדִיק Dt 4. 8 צָדִיק Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* אֱמֶת Dan 3. 14 צָדִיק Jes 45. 19, 51. 1, 7 צָדִיק Jes 45. 23, 24, 63. 1 Ps 119. 142 حَقِّق; πόλις *a city in which justice is done* צָדִיק הָעִיר Jes 1. 26; of persons, *upright, just* צָדִיק Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 حَقِّيق; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* צָדִיק Dt 1. 16 Ps 15. 2 צָדִיק Lev 19. 15 Ps 9. 9.

שָׁפַט/δικαστήρ: *juror* Jos 10. 24 שׁוֹפֵט Dt 16. 18.

עָרַב/ἀντηρέτης: (ἐρέτης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שִׁפְטָר/δεσπότης: *master, lord; despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שִׁפְטָר/δεσπόζω: *to be lord or master, gain the mastery; lord it over* Gn 19. 9 Jud 12. 7, 15. 20; cf. δικάζω.

XI. Abraham equipped his חֲנִיכִים Gn 14. 14/ἡνιόχοι (*charioteers*)

for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קוֹבֵעַ IS 17. 38/κύμβαχος, and coat of mail, שריון Ib./θώραξ; and both were attended by armour-bearers (Ib 14. 1, 31. 4). Moreover, the élite of King David's army consisted of the כְּרִי IIS 15. 18/ὀπλίται (*heavy-armed foot-soldiers*), the כְּרִי Ib 20. 23/κόροι (*cavalrymen*), and the כְּרִי IIS 15. 18/κούρητες (*young warriors*)/Σκιρίται (*the Scirites*, a light-armed division of the Spartan army).

XII. The economic structure in Israel was cast in the same mould as that of Greece: commerce, currency, customs duty, hire, money-lending, mortgage or pledge, transport, weights and measures.

שַׁחַר IIR 7. 18/ἀγορά (*market-place*), סַחַר Jes 23. 2/ἀγοραῖος (*trader*), סַחַר Jes 45. 14/מסחר IR 10. 15/ἀγόρασμα (*that which is bought or sold: mostly in pl., wares, merchandise*).

גֵּרָה Ex 30. 13/אגרה IS 2. 36/ἀργυρίς (*a small coin*), דֶּרַח ESR 2. 69/δραχμή (*drachma, a silver coin worth six obols*), שֶׁקֶל Gn 23. 15 Ex 30. 13/στέγλος, σίκλος (= Heb. *shekel, a weight*; the Persian σ. was the 1/3000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic ὀβολοί שֶׁקֶל Jos 7. 21). Cf. שֶׁקֶל/ἰσθμῖ: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρημα (*that which is carried, load; freight (W)*).

הוֹצִיא ἐξάγω: of merchandise, etc., *export* IR 10. 29 IICH 1. 17; מוֹצֵא ἐξαγωγή: *duty on export* IR 10. 28 IICH 1. 16.

מִשְׁכָּר μισθώω: *have let to one, hire* שֶׁכַר Prv 26. 10 Neh 6. 12; *engage the services of* שֶׁכַר Gn 30. 16 Dt 23. 5 IIR 7. 5; μισθωτός: *hired* שֶׁכַר Neh 6. 13, *hired servant* שֶׁכַר Ex 22. 14 Dt 24. 14; μισθός: *hire, wages* שֶׁכַר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, *recompense, reward* שֶׁכַר Prv 11. 18 שֶׁכַר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; μίσθωμα: *price agreed on hiring, contract price* מִשְׁכָּרָה Gn 31. 7.

לוֹה προσλαμβάνω is dealt with elsewhere.

דַּאֲוִיזω: *put out money at usury, lend* לוֹה Hab 2. 7 לוֹה Prv 22. 7 לוֹה Dt 28. 12 לוֹה Neh 5. 7 לוֹה Jer 15. 10 לוֹה Ex 12. 36

IS 1. 28; *have lent to one, borrow* לָוָה Jer 24. 2 נִשָּׂא בוּ Jer 15. 10 שָׁאֵל
 Ex 3. 22; δανειστής: *moneylender or creditor* נִשָּׂא IS 22. 2 נִשָּׂא Ex 22.
 24 IIR 4. 1; *borrower* לָוִי Jer 24. 2 נִשָּׂא בוּ Ib. 2 נִשָּׂא Dt 24. 11
 מִנְעֻשׁ Hab 2. 7; δάνεισμα: = δάνειον (*loan*) מִנְעֻשׁ Dt 24. 10
 Prv 22. 26; τοκίζω: *lend on interest* הָשִׁיף Dt 23. 20, 21; τοκιστής:
moneylender, usurer נִשָּׂא Hab 2. 7; τόκος: *metaph., produce of money*
lent, hence interest נִשָּׂא Lev 25. 36; καρπισμός: *profit* מְרִבִּית Lev
 25. 37; κάρπωσις: *use, profit* מְרִבִּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on*
bond or security חָבַל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6;
 καταβολή: *paying down, esp. by instalments; pay money as a deposit*
(by way of caution) חָבַל Ez 18. 12 חָבַלָה Ib 18. 7; ὑποτίθημι:
put down as a deposit or stake, pawn, pledge, mortgage עֲבַט Dt 24. 10
 עֲבֹט Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עֲבֹט
 Dt 24. 11–13; ἐρύω (B), ἐρύομαι, ῥύομαι: *protect, guard, redeem* עָרַב
 Gn 43. 9 Prv 17. 18, 22. 26; ῥύσιον: (ἐρύω (B)) *surety, pledge, property*
seized or held on pledge עָרַבָה Prv 17. 18 עָרַבָן Gn 38. 17, 18, 20;
 person seized as *pledge or surety*, person *seized and held to ransom*
 מְעָרַבָה IIR 14. 14 (τὰ ῥύσια); ἀρραβών: *generally, pledge, earnest*
 עָרַב Gn 38. 17; ἀρραβωνίζεται: *to give or offer an ἀρραβών* עָרַב
 Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with*
another, entrust it to his keeping הִפְקִיד Lev 5. 23; (cf. παρατίθημι:
deposit what belongs to one in another's hands); παρακαταθήκη,
 παρκαθήκα: *deposit of money or property entrusted to one's care*
 פִּקְדוֹן Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians,
ward פִּקְדָּה Jer 52. 11; of persons under the protection of the
 state, *sacred trust* פִּקְדָּה Nu 3. 32, 4. 16 פִּקְדוֹן Gn 41. 36.

σκάλα Prv 16. 11 πλάστιγγ: *scale of a balance*; מאָנִים Lev 19.
 36 σταθμός: *balance; weight*; מִשְׁקָל Ib 19. 35 IIS 21. 16/
 מִשְׁקוֹל Ez 4. 10 מִשְׁקָלָהּ Jer 28. 17/σταθμόν: *weight, standard*
weight שֶׁקֶל Ex 30. 13; ἑκταήρ/(ἡ)τήρ Ez 4. 11 *liquid measure*;
 κόπος, כֶּר IR 5. 2, 25: (Hebr.) *a dry measure containing about*
120 gallons; λόγος/לֵף Lev 14. 21 *measure*; κοτύλη/שֶׁלֶף Jer 40. 12
liquid measure nearly a ½ pint; τριτεύς/שֶׁלֶף Ib. *third part of a*
μέδιμνος (a corn measure about 12 gallons).

XIII. King Solomon's sumptuous palace comprised a richly
 decorated אֶפְרֹיִן Cant 3. 9/ὑπερῶν (*the upper part of the house,*

where the women resided). This was all the more remarkable since Solomon married Pharaoh's daughter, and maintained close commercial ties with Egypt. The fact is that he was not the only one in Israel to allocate separate apartments for women. As in Greece, the inner part of the house, יִרְכָה Am 6. 10 Ps 128. 3 εἰρκτή, εἶρκ-, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: הָלַל Jud 21. 21/χορεύω (*dance a round or choral dance*), מַחֲלָל Jer 31. 4 (3), 13 (12) מַחֲלָה Ex 32. 19 IS 21. 12/χορεύω (*choral dance*), מַחֲלָה Ib 18. 6 Cant 7. 1/χορευτής (*choral dancer*), צַהֲקָה Ex 32. 6/צַחֲקָה IIS 2. 14 Jer 31. 4 (3) ἀγωνίζομαι (*contend for a prize, esp. in the public games; fight, wrestle (W)*). Another homologue for מַחֲלָה Ex 15. 20 is χαλκίον: *gymbal*, תִּנְתִּי/κιθάρα: *lyre* Ps 8. 1, לִילִי/αὐλός: *pipe, flute, clarinet* IR 1. 40 Jes 30. 29, הַצִּנֹּר הַשֵּׁנִי/σὺριγξ, γγγος: *shepherd's pipe* Nu 10. 10 IIR 11. 14 IICH 5. 13, כִּנּוֹר/κινύρα: = Hebr. *kinnor*, a stringed instrument played with the hand or plectron/δοῦνξ, ακοστ: a musical instrument like a *guitar*, invented by the Phoenicians Neh 12. 27 IICH 29. 25, מַגְדָּל/μάγadis: *magadis*, an instrument with twenty strings arranged in octaves; a *Lydian flute or flageolet*, producing a high and a low note together Ps 53. 1, נָבֶל/νάβλα: a musical instrument of ten or twelve strings [Semitic word, cf. Hebr. *nebel*; Phoenician ὀπλον: *instrument*, mostly in pl. Am 6. 5 ICH 25. 1 IICH 5. 12, מַחֲלָה/χαλκίον: v. מַחֲלָה ICH 16. 5, 42 IICH 5. 13, מוֹסָה/μουσα: *music* IICH 30. 21 (cf. Am 6. 5), קֶרֶן/κέρας: *the horn of an animal*; of musical instruments, *horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4, 98. 6, תִּבְטָן/τύπαρον: (chiefly poet.) *drum* Jud 11. 34 Jes 5. 12; = τύπαρον, -ος.

XV. The Greek customs connected with בִּרְקָנִים and עֲקָרִים have been dealt with elsewhere.

In the circumstances, Herodotus, taken on a conducted tour of Jerusalem by one of Josephus' forebears, would have felt quite at home there; but left to himself, he would have been completely lost: hardly anybody would have understood a word he uttered, nor would he have understood anything of what was said to him. This book would have helped.

INDEX

- Abisha son of Pinhas 301
 Abraham 2-4, 658, 666, 670, 677
 Aden 129, 134, 323
 adjectives 75, 82, 102-20, 168
 verbal 102-20
 adverbs 168
 Alexander 1, 11, 669-70
 Alexandria 5
 alphabet 5, 8, 18-22
 America 15
 Ammonites 133
 Amorites 1, 3
 anatomy 257-61
 aorist 16
 aphesis 55-6, 109, 124, 636, 640, 644,
 649-50
 apocope 20-1, 27, 57, 637, 644, 646,
 649, 659
 Apollo 130, 323
 Apostles 6
 Arabia xxv, 4, 8, 323, 325, 384
 Arabic xxx, xxxii, 5-8, 12-13, 17, 21,
 23-4, 107-8, 110-12, 115, 117, 130,
 288-9, 293, 317, 322, 324, 340, 342,
 345, 380, 384, 389, 391, 410, 412,
 414, 418, 420, 667-9
 Arabs 1, 130, 323
 Aramaic 4-6, 8, 78, 108, 285, 292, 316,
 323, 337, 410
 Aramites 133
 archaeology 4
 article, the 75-6, 125, 299, 349, 379
 Asia Minor 4, 7
 Assyria 131, 323
 atavisms 8, 301, 348, 412-13, 424-6
 Athens 20, 134
 augment 16

 Baal 123-6, 128, 304-12
 Babylon 300, 323
 Ben-Shlomo, Ze'ev 132
 Ben Yehuda Dictionary, the 329
 Bible, the xxv, xxxii, 1-2, 4-8, 11, 14,
 17-18, 26-7, 129-30, 300, 319-20,
 324-5, 332-3, 354, 379, 403, 405,
 427, 633, 646, 663, 667, 668, 670
 borrowing 6, 8, 11-12, 43, 94-8, 301, 413

 Canaan 2-4, 8, 134, 303, 379, 674
 Capernaum synagogue 10
 Caphthorim 3
 Captivities, the 131, 323
 Cecile Yahuda xxv
 Champollion 19
 cherubim 301-4
 China 14
 Christianity 5, 9, 670
 Cimmerians 8, 129, 670
 circumcision 666-7
 compounds 76-7, 122, 125-7, 129, 295,
 297, 311, 325, 335, 344, 347, 380,
 385, 390-1, 396, 406-7, 418-20, 633,
 639, 663
 construct, the xxix, 16, 82-3
 context 13, 15-16, 107, 112, 122, 127,
 133, 302, 303, 321, 324, 328-9, 332-
 6, 343-52, 354, 377, 380, 383, 385,
 390, 392, 396, 400, 406-9, 413, 418-
 19, 427, 636, 655, 659, 661
 corroboration 13, 106-7, 112, 117, 125,
 127, 637, 640, 644-5, 647, 661
 cryptograms 14, 17-18, 55, 112, 122-3,
 295, 328, 348, 669
 Cuny, A. 7
 customs 8, 17, 122, 329-31, 349, 415,
 666, 672-3, 675
 Cyprus 132

 dative case 16, 83
 Delos 131
 dialects 8, 11-13, 16, 18, 20-2, 25-7, 113,
 124, 126, 633, 643-4, 649-51, 663-4
 dilemmas 113, 326, 636
 diphthongs 12, 22, 112
 Duce, the 658

 economic organization 678-9
 Eden, the Garden of 303
 Egypt 2-4, 10, 118, 129, 132
 Emanuel, Gerald F. 11
 epenthesis 111, 424
 Ephraimites 14, 660
 etymology 111-12, 127, 288, 293, 317,
 319, 327-8, 332, 336, 340, 350-1,
 375, 385, 388, 390-2, 394, 407-8,

etymology (*cont.*):

- 410, 416, 418-20, 425, 427, 643-4,
655, 659, 661, 664, 667-8
- exhaeresis 24, 26, 58-66, 109, 112, 114,
116, 124, 381, 385-6, 387, 390, 406,
408-9, 411, 416, 422-3, 425-7
- future tense 16
- Gandhi 295
- gender 14, 101, 108, 346, 349-50, 376,
387, 393, 407, 411, 654
- Gergashites 3
- Gibraltar 654
- Gordon, Professor Cyrus H. xxvi, 7,
115, 132, 326, 678
- grammar 4-5, 8, 12-13, 16, 654
- Greece 8-9, 131-2, 323, 678, 680
- Greek 4-14, 17-18, 24, 26, 43, 313-21,
324, 380-1, 388, 392-3, 405, 410,
418, 631-3, 635, 647-8, 654-5,
657, 666, 669-70
- Asiatic 7-8, 17, 132, 379, 389, 412-13,
424-5, 666
- Modern 16, 21, 115, 122
- Greeks xxv, 1-2, 5, 7-8, 10-11, 17-18,
129-32, 313-14, 316-17, 415, 666,
669-70, 672, 675
- Ham 1
- Hebrew xxv, xxx, xxxii, 1, 4-6, 8,
10-12, 15-18, 21, 25-6, 43, 316-17,
324, 326, 345-6, 348, 380, 391, 410,
412, 415, 420, 631, 633, 635, 654, 657
- Hebrews 1-4, 7-8, 17, 317, 632, 654,
655, 670, 675, 680
- Chosen People 670
- Israelites 3, 4, 8, 118, 132, 672, 675,
678, 680
- Jews xxv, 1-2, 6, 8, 11, 632, 673
- Hellenism 2, 5
- Helios 8, 131-2
- Hepiru 7
- Herodotus 680
- Hiram 323
- Hitler 658
- Hittites 1, 3
- Hivites 3, 131-2
- Homer xxv, xxix, 6, 11, 16, 333, 388,
662-3
- homologues xxvii, xxx, xxxii, 8, 13-14,
17, 24-6, 28, 106, 340, 343, 350-1
- complete and incomplete 92-3, 644
- concatenated 285-94, 660-1

equivalent and identical 91-2

- genitive 13, 114, 134, 285-7, 379,
400, 403, 663
- Graeco-Arabic 99-101
- hybrid 89-91, 327, 640-6
- kindred 257-84
- mixed 13, 327
- multiple 93, 285
- primary and secondary 327
- homonyms 8, 13-14, 93, 122, 124, 285,
290-2, 309-10, 328, 348, 350, 383,
385, 390, 394, 396, 403-4, 408-9, 412,
417-18, 420, 422, 424-7, 636, 641,
644, 646-7, 655
- homophones 13, 15, 122, 420, 641,
644, 646-7, 655, 661, 673
- Hourmouzios, Christodoulos xxv

Ibn Ezra 353

imperfect tense 16

India 129, 669

- interchanges xxx, 12-13, 18, 24-7, 91,
94, 98, 100, 108-9, 112-15, 122,
124-6, 282, 289, 292, 298-9, 302,
308, 316, 322, 326, 330, 332, 335,
338, 340, 347, 349, 377, 380, 382-3,
385-6, 389-90, 392-3, 395, 399,
400-3, 408, 409-11, 417-18, 420,
422-4, 426-7, 631-4, 636-7, 639-
40, 643-4, 648-50, 657, 664

biblical 27-37, 41-2

dialectal 37-41

Graeco-Hebraic 45-53

other 42

Iraq 8, 341, 668

Mesopotamia 4, 8, 668

Islam 9, 307, 325, 423, 668

Japhet 1

Jebusites 3

Jerusalem 663, 680

Jesus 304, 432, 673

Job 325

Joseph 116, 132, 647

Josephus xxv, 1-2, 6, 680

justice 675-7

Khabiru 7

Koran, the 7, 322-5, 668-9

language 1, 3-4, 7, 18

Aramaic 4-5, 8, 21, 24, 407, 410

Aramite 3, 322

Aryan 6-7, 11, 23, 323

- Ashdodite 3, 8
 Assyrian 323
 Canaanite, Phoenician 3
 Chamito-Semitic 7
 Chinese 9
 English 5, 7, 313, 381, 611
 French 5, 348
 Gothic 343
 Judean 3, 8
 Latin xxviii, 5, 10, 341, 343, 348,
 381, 391, 399
lingua primaeva 6
 Semitic xxviii, xxx, 5-7, 11, 316, 391,
 416, 425
 Levin, Professor Saul 7
 Mahomet 130, 324-5, 668
 Mazhar, Sheikh Muhammad Ahmad 6
 Mecca 323, 668
 metathesis 20, 112, 126, 308, 326, 346,
 400, 406, 409, 412-13, 636, 645, 649,
 665
 Middle East 7, 129, 669
 MV 16, 115, 316, 425
 MV 2 xxviii, 10, 16, 92, 100-1, 118,
 135-67, 313, 327, 338, 341, 349, 393,
 402, 412, 423, 427, 639-40, 644-5,
 659, 664
 Midianites 322-3
 military matters 262-4
 Moabites 323, 325
 Moloch 304-13
 monotheism 313
 morphology 4, 14, 111, 326, 328-9,
 336-7, 347, 349, 631-2, 636-7, 654,
 667
 Moses 325, 671
 Muss-Arnolt, W. 6
 Nazarene 118-20
 New Testament 6, 10
 nouns 8, 75, 77-84, 168, 395
 proper 121-34
 Number 16, 75
 numerals 264-6
 Olympus 303
 On 312
 oxygen 15
 Pakistanis 341
 palimpsest 19, 43
 parallelism 13-14, 322, 352
 Parkhurst, Revd. John 6
 Patriarchs, the 3-4
 Paul 670
 Perizzites 3
 Pharaoh 132
 Philistines 3-4, 8, 18, 132, 134, 307, 379
 philology 4-5, 7, 18, 106, 115, 126-7,
 129, 132, 295, 317, 323, 326, 375, 385,
 398, 407, 424, 427, 631-2, 644, 653-
 4, 657-8, 668
 phlogiston 15
 Phoenicians 8, 18, 124, 131-2, 307, 388,
 393
 phoenix 303-4
 phonetics 4, 13-14, 43, 55, 111, 114,
 293, 309, 314, 316, 324, 328-9, 341,
 347-8, 376, 378, 380, 420, 631, 635,
 637, 641, 650, 654, 669
 politics 675
 prefix-suffix phenomenon xxviii, xxix,
 13, 16, 55, 70-3, 82, 84-5, 90, 92, 94,
 96, 100, 105-6, 125-6, 129, 289, 309,
 311, 316, 327, 338, 341, 346-7, 350,
 384, 392, 400-1, 415, 427, 634, 639-
 40, 645, 650, 659, 662, 666
 priests 118, 312
 pronoun 75-7
 pronunciation 8, 14, 16, 18-24, 40-4,
 109, 117-18, 123, 288-9, 302, 345,
 347, 352, 378-9, 385, 388-9, 395,
 411-15, 420-1, 423-5, 631-2, 635,
 641, 648, 654-5, 658, 660
 Ashkenazi 9, 17, 20-3, 108-9, 127,
 305, 320, 632, 651, 660
 Baghdadi 9, 20, 22-3
 Sephardi 9, 22-3, 322, 411
 Yemenite 9, 22-3, 632
 Propositions xxvii, xxviii, xxx-xxxii, 14,
 19, 26, 42-3, 55, 99, 286, 292-4, 328,
 420-1, 425, 632, 639-40, 644, 646,
 649
 prosthesis 66-7, 100, 113-14, 118, 398,
 403, 423, 640, 644
 relatives 261-2
 religion 1, 4-5, 8, 17, 122, 266-84, 313,
 662, 666-74
 Renaissance 6
 research xxv, xxvi, 4, 7, 11-15, 17-18,
 115-16, 122, 124, 127, 312, 335, 377,
 389, 391, 410, 415-16
 Romans 10
 Samaritans 301
 Sanskrit 7, 295

- Sassoon, Revd. Rabbi Solomon D.
 xxvi, 304, 672
 Scales 14, 16, 102, 107-8, 112-13, 115-
 18, 168, 329, 345, 391, 419, 426, 640,
 646
 scribes 114, 133, 309, 330, 384-5, 403,
 406, 415-16, 419, 427
 Scythians 8, 129-30, 670
 semantics 4, 13, 97, 111-12, 115, 117,
 124, 332, 337, 347-53, 376, 378,
 391, 396, 407, 416, 420, 631-2,
 635, 637, 642, 654-5, 659, 662,
 668
 secondary meaning 396
 Septuagint xxv, xxviii, 5-7, 11, 13-15,
 20, 24, 86-7, 115-18, 126-7, 304-5,
 320-2, 325, 329, 332-3, 336, 350-4,
 375, 384, 387-8, 391-4, 399, 404-5,
 414, 416, 648, 664-6
 Sheba, the Queen of 323
 Shem 1
 Shepherds, the 2
 Shiloh 323
 Simon, Sir Leon xxvi, 313
 Solomon, King 323
 Solomon, Rabbi Dr. Norman 672
 Sparta 1-2, 5, 129, 131, 415
 speculation 122, 380, 405, 413, 415, 421
 Spirit, the 670, 673-4
 spirits 673
 syncope 56-7, 109, 636, 639
 synonyms 15, 124-5, 133, 413, 636
 Syria 7-8, 323
 Talmud, the 6, 8, 10, 324
 terminal letters 12, 16, 26, 67-9, 100,
 112-13, 117-18, 124, 346-7, 386-7,
 390, 399, 402-3, 411-12, 417, 421,
 423, 632-3, 640, 644, 646, 649
 tests xxxii, 13, 25-6, 106, 122, 326-54,
 636-7
 Trahagar 654
 Troy 11, 412, 669
 verbs 84-8, 135-68, 240-56
 compound 16, 87-8, 107, 110, 113
 heteroclitc 92, 108, 111-12, 330,
 615
 in -šw 16, 240-56
 vestiges 92, 114, 405
 vocalization 18-19, 22-4, 99, 122, 633,
 653
 worship 4, 8, 266-84
 Yahuda, Cecile xxvi
 Isaac Benjamin Ezekiel 10
 Solomon 10

P. 12. Note the terminal מ' in $\mu\bar{\omega}$ מים, and the terminal נ' in $\nu\bar{\omega}$ נון.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus $\mu\alpha\iota$ is pronounced $\mu\alpha\iota$ —the usual way—whereas in the North it is pronounced $\mu\alpha\iota$!

Pp. 27-37. Note that, with one or two exceptions, all the various words listed in support of Proposition IV—which were not selected for homology—have Greek homologues.

P. 60.

(4). 1

אֵלֹהִים

אלֹהִים

אלֹהִים

אלֹהִים

אלֹהִים

אלֹהִים

(5). 1

סֹד

סֹד

סֹד

סֹד

סֹד

סֹד

P. 359. ἀριθμέω: *number, count, reckon up* חָסַב Job 3. 6 חָסַב Ps 55. 24 חָרַץ Job 14. 5 חָסַב Nu 31. 49; *reckon, account* חָסַב Job 19. 11 [cf. ψέφω] חָסַב Prv 12. 27 חָסַב Job 28. 17; Pass., *to be reckoned* נִחְסָב Ps 88. 5.

P. 364. καθαίρω: *cleanse, purify* הִתְהַרְטָה Nu 31. 20 طَهَّرَ; *purify, refine* טָהַר Mal 3. 3; in religious sense, *purify* הִטָּה Lev 14. 52 Nu 19. 19 טָהַר Lev 13. 34, 14. 48, 16. 19 Jer 33. 8 Ez 24. 13 Mal 3. 3 Ps 51. 4 Neh 13. 30 IICh 34. 8; by fumigating with sulphur קָטַר Jer 44. 3 הִקְטִיר Ex 30. 7-8, 40. 27 Nu 17. 5 IS 2. 28 [cf. θυμιάζω; Lev 16. 11-17]; *purify oneself from blood* הִתְהַרְטָה Nu 31. 19; *purify oneself* הִתְהַרְטָה Ib 19. 20, 31. 19 טָהַר Lev 14. 7; *get purified* הִתְהַרְטָה Nu 31. 23 טָהַר Lev 11. 32, 13. 34, 15. 28, 22. 4, 7 Nu 19. 19, 31. 23 IIR 5. 13 Ez 24.

13, 36. 25 Prv. 20. 9; of menstruation טְהַרָה Lev 15. 28; of the afterbirth טְהַרָה Ib 12. 7-8; cf. καθαρεύω: *to be clean or pure* טְהַר; καθαρίζω: *cleanse*, of the menses; of persons, *purify*.

The penultimate paragraph of p. 635: Then consider 'a version of the Lord's Prayer in the English of King Alfred's time, which may serve as a kind of measure of the changes which have taken place in the language . . .

Uren Fader dhic art in heofnas,
 Sic gehalged dhin noma,
 To cymedh dhin ric,
 Sic dhin uuilla sue is in heofnas and in eardho,
 Uren hlaf ofer uuirthe sel us to daeg,
 And forgef us sculda urna,
 Sue uue forgefan sculdgun urum,
 And no inleadh uridk in costnung,
 Ac gefrig urich from ifle.'

(transcribed from *The English Bible and its Story* (pp. 28-9) by James Baikie)

